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CERTAIN TRACTATES

BY

NINIAN WINZET

Anal. vol. II.

CERTAIN TRACTATES

TOGETHER WITH THE

BOOK OF FOUR SCORE THREE QUESTIONS

AND A TRANSLATION OF

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

JAMES KING HEWISON, M.A.
F.S.A. SCOT., MINISTER OF ROTHESAY

VOL. I.

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INTRODUCTION.

LIFE OF WINZET.

I.—EARLY LIFE.

THE account of Winzet, compiled by Dr Mackenzie for 'The Lives and Characters of the most Eminent Writers of the Scots Nation,' has been the chief source of information out of which later biographers have drawn the substance of their meagre memoirs of this distinguished author.

Mr Gracie, in his Life of Winzet prefixed to the Maitland Club reprint of 'The Certane Tractatis,' and Dr Irving in 'The Lives of Scotish Writers,' were able to add a few important particulars to the results gleaned by Mackenzie; but it is noteworthy that neither of their sketches indicates indebtedness to the succinct and reliable account of Winzet given by Ziegelbauer in his 'Historia Rei Literariæ Ordinis S. Benedicti,' which the author compiled with the aid of historical documents once preserved in the Scottish monastery at Ratisbon.

Happily I have been privileged in obtaining access to primary sources of information hitherto unpublished, which throw additional light upon the checkered career of Winzet.

But, withal, the materials for a satisfactory biography are scanty and fragmentary.

"Niniane Winzet, ane Catholike Priest borne in Renfrew," according to the designation of the author on the title-page of the 'Certane Tractatis,' &c., and on that of 'The Last Blast,' &c., first saw the light in the year 1518. Ziegelbauer states that he was "born in Renfrew, a town of Scotland, in the year 1518."[1] The epitaph on Winzet's existing monument authenticates this date; and although Winzet in his writings leaves no reference to the exact spot where he was born, Ziegelbauer's statement need not be challenged. Winzet, however, in the 'Velitatio,' wherein he answered Buchanan's 'Dialogus De Jure Regni,' pleasantly alludes to the proximity of the natal homes of his opponent and himself in these words: "Tu Lenoxius, Ego Renfrous."[2]

Dempster styles him, "Ninianus Winzetus aut Winchetus, Glasguensis,"—a designation not necessarily misleading, as has been supposed, since Dempster probably intended to convey no more definite information than that Ninian was a priest in the diocese of Glasgow.[3] Indeed his words are almost identical with those given in the Registers of the Sorbonne—"Ninianus Winzetus, Scotus, Glasguensis diœcesis,"—and those contained in the Papal Bull recording

[1] Ziegelbauer, 'Historia Rei Literariæ Ordinis S. Benedicti,' pt. iii. pp. 360, 361. Edited by Oliverius Legipontius. Augustæ Vind. et Herbipoli, 1754, fol.

[2] 'Velitatio in Georgium Buchananum,' pp. 155, 156. Ingolstadt, 1582. "Tu Lenoxius, Ego Renfrous: quorum et paternæ ædes horarum itinere sunt dissitæ, quorum et utriusque populi vt sunt contermini et loco coniuncti, ita et uni maxime primario Duci sub regia maiestate vltrò obsequentes vixere multis seculis et animis coniunctissimi."

[3] Dempster, 'Historia Ecclesiastica Gentis Scotorum,' lib. xix., vol. ii. p. 5, Bann. Club, 1829; Brockie MSS. and Ratisbon MSS. in St Mary's College, Blairs, Aberdeen; Ziegelbauer, 'Hist.,' pt. iii. p. 360.

his appointment as Abbot of Ratisbon—"Niniano Winzeto Presbytero Glasguensis diœcesis."[1]

Concerning his parentage and early education, research has brought nothing to light. Mackenzie, who, as far as Ninian is concerned, is in the main accurate, informs us, without stating his authority, that Ninian was come "of an honest parentage, and had his education at the University of Glasgow, where, after he had finished the course of his studies, he was made schoolmaster of Linlithgow."[2] Ziegelbauer has the same information.

There exist in contemporary records many references to persons of the name of Wyndgait, Windegait, Wingetus, Wingyet, Wynyet, Wynzet, Winietus, Winet, Vinyet, Winzet, Vinzot, &c. During the first half of the sixteenth century a considerable family of Wynzets held property in the city of Glasgow; and members of the family were "rentallers" of lands in Monkland, Dalbeth, Carmylie, which belonged to the Archbishop of Glasgow.[3] Till 1507, Thome Wynyet possessed a tenement in Glasgow, for which he paid teind to the Collegiate Church of St Mary and St Anne there.[4] An intimate relationship existed between the family of Thomas and the Church, he appearing as witness to deeds, and the Church rendering assistance to his family, and also receiving their rents and teinds. Another Thomas had land in "Raton Row" in 1512. In 1513 the lands of Crumland Hyll, Cheddlestoun (Shettle-

[1] Archives Nationales, Paris, Register II. 2589; Ratisbon MSS. in Blairs College, Aberdeen. Cf. Appendix A.

[2] Mackenzie, 'Lives and Characters of the most Eminent Writers of the Scots Nation,' vol. iii. p. 148. Fol., Edin. 1708-1722.

[3] 'Liber Protocollorum Glasguensis;' also, 'Rental Book of the Diocese of Glasgow,' Bain and Rogers, Grampian Club, 1875, many references in vols. i. and ii.

[4] 'Liber Collegii Nostre Domini de Glasgu,' p. 28. Mait. Club, 1846.

ston), were let to a tenant with the consent of "Wylelmi Wyndgait," who was probably the hereditary "rentaller." We may conjecture that a relationship existed between Ninian and this family, but the link connecting them is still awanting. Education was within easy reach of the children of the richer classes in Glasgow at this time. The grammar-school was in existence. If Ninian was a relative of the Wynyet who paid teind to St Mary's Church, he might be favoured with instruction afforded through one of the prebends of that Collegiate Church, which provided education for boys. Primary sources of information have failed us here. But Mackenzie makes the very probable statement that Winzet was educated at the University of Glasgow. There is, however, a difficulty in accepting the statement, unless an explanation is also accepted with the fact. For on the Glasgow University rolls of this period, while the name "Willelmus Windegait" frequently recurs, the name "Ninian" does not appear at all. The registers of St Andrews University do not contain the name of any Winzet; those of Aberdeen contemporary with Winzet's student days are, unfortunately, lost. Nevertheless there are substantial grounds for believing that William and Ninian Winzet are identical persons.

The name "Willelmus Windegait" is first inscribed in a list of students of Glasgow University on 6th June 1537, among the "Incorporati sub dicto domino Rectore (Iacobo Houstone)."[1] A preceding minute reveals the interesting fact that John Spotiswood, afterwards Superintendent of Lothian, who assisted in the deposition of Ninian Winzet, was one of the four "intrantes,"—procurators of the four

[1] 'Munimenta Alme Universitatis Glasguensis,' vol. ii. p. 163. Mait. Club, 1854.

nations, electing the Rector in 1536. Ninian was now in his nineteenth year. This William, it is seen from the College minutes, pursued the curriculum of arts till 1539, when he took first a Bachelor's degree, and soon afterwards a Master's degree. The minutes are to the following effect :—

"Die xviii. Novembris anno Domini m° quingentesimo xxxix processerunt ad gradum Bachallariatus sub magistro Alexandro Hammyltoun," inter alios, "Willelmus Windegait."

"Die xxiii. Decembris processerunt ad gradum magisterii sub venerabili uiro Magistro Alexandro Hammyltoune regente bachallarii subscripti," inter alios, "Magister Willelmus Wynyet."[1]

The connection of this graduate with university affairs did not cease at his graduation. In 1544 and in 1549 the records show he was elected a deputy, or assistant associated with the rector in the discharge of his duties; and in 1546 and in 1552 one of the "nations" appointed him to be one of the "intrantes" electing the Rector.[2] It was probably the same graduate whose name appears in a deed in connection with the Church of St Mary and St Anne, Glasgow. In 1542, James Kennedy, the perpetual vicar of Maybole, in disponing of the fruits of his vicarage, in the hands of Bishop Gavin Dunbar, for the better endowment of the Collegiate Church of St Mary and St Anne, appointed "Magistrum Willelmum Wynyet" and Canon Matthew Stewart, Rector of Moffat, procurators and factors to carry out the terms of his bequest. As will be hereafter shown, Ninian Winzet was ordained priest in 1540; and if William

[1] 'Mun. Alm. Univ. Glasg.,' vol. ii. pp. 290, 291.
[2] Ibid., pp. 167, 168, 170, 172.

and Ninian are identified as one, it might be reasonably conjectured that William was, in 1542, holding one of the prebends in this Collegiate Church.[1]

Long afterwards, Ninian Winzet confessed, as if with wounded feeling, that "Knox of his pregnant ingyne and accustomit craft of rayling and bairding" had dubbed him "Procutour for the papists," a designation which may have borne a reminiscence of his early duties in Glasgow, or even of his later notarial business, to which reference is to be made again.[2]

Turning now from William to Ninian Winzet, we find that the latter was a Master of Arts, when, in 1562, he fled from Scotland to Louvain along with the Papal Nuncio. Nicolas de Gouda then wrote of his companion: "Est hic Lovanii quidam M(agister) Ninianus, Scotus, qui nobiscum venit ex Scotia," &c.[3] We further learn that it was not till 1566 Winzet was first enrolled among the "Nomina Magistrorum nationis Germanorum" at the University of Paris.[4] To be equipped for the rectorship of Linlithgow grammar-school, Winzet must have had a university education; and no university could be more accessible to a Renfrew student, afterwards a priest of the diocese of Glasgow, than Glasgow itself. Ziegelbauer, who is amply corroborated in the Brockie and Ratisbon MSS., states that on the conclusion of his studies, Ninian "was ordained priest in the diocese of Glasgow."[5]

[1] 'Lib. Coll. Nos. Dom. de Glasgu.,' pp. 18, 22. Preface xv. It is interesting to note that the patronage of the provostry of this church was vested in the Abbot of the *Benedictine* Monastery of Kilwinning.

[2] Winzet, 'Certain Tractates,' &c., vol. i. p. 56. Scot. Text Soc., Ed. 1888.

[3] 'Stimmen aus Maria Laach,' Heft vi. No. xix. i. p. 106. Freiburg im Breisgau, 1880.

[4] Archives Nationales, Paris, Reg. II. 2590, fol. 28.

[5] Ziegelbauer, 'Hist.,' Pt. iii. p. 360. Brockie and Ratisbon MSS.

The date of this ordination is given by a contemporary of Winzet, who had an exceptional opportunity of knowing about him. Father Dalrymple, a monk of the Scottish Cloister at Ratisbon, inserts a note relative to Winzet into the text of his own Scotch translation of Leslie's History, at that part where the bishop refers to the attempted seizure of Winzet in Edinburgh. The note concludes in these words: "he depairted this lyfe the xxi. of September, prelaturæ suæ xvi.: Sacerdotii sui lii., Christi vero, 1592."[1] Thus in 1540, about a year after William graduated, Ninian was ordained priest. William, however, disappears from the university minutes in 1552; and, on the other hand, the next authentic fact connected with Ninian is his appointment as rector of the grammar-school in Linlithgow in the same year. Again, in 1562 Ninian is an exile for breaking the Edict of Toleration; and in 1563, William is convicted of the same offence.[2] These coincidences lead to the supposition that Ninian was no other than the popular student of Glasgow. Identity would be more easily established, if it could be shown that Ninian had, in early life, become a member of a religious order. A change of his name would have been in conformity with the custom of those who made the novitiate and afterwards assumed the name of a saint. But, in the extant Papal Bull appointing Ninian Winzet Abbot of the Monastery of St James, Ratisbon, it is clearly stated that the Pope, *plenitudine potestatis*, had exempted Ninian from the usual monastic probation, and commanded his installation in the abbatial office,

[1] Dalrymple, MS. 'The Historie of Scotland,' &c. Fort Augustus. This translation is in course of publication for the Scottish Text Society.

[2] Cf. *postea*, pp. xxxii, xliii. Pitcairn, 'Criminal Trials,' vol. i. pt. 1, pp. 427-430.

per saltum.[1] This practice of changing the baptismal name was not confined to the members of the monastic orders. As Levi became Matthew on embarking upon his discipleship, so young men, at confirmation, out of devotion to some patron saint, changed their names, as was common abroad. In the 'Records of the English Catholics,' an instance is recorded of this kind, when Samuel Nevill took in confirmation the name of Christopher, under which he is subsequently known.[2] The name Ninian was a favourite one among the ecclesiastics and laity of the sixteenth century in the Lowlands.[3] If William Winzet assumed another name at his ordination, it is strange, notwithstanding, to find the retention of the baptismal name in the university minutes, unless it was necessary thereby to show the connection of the "intrant" with the former student. But the discovery of William's name in 1542 rather leads to the supposition that if his name was ever changed, it was about 1552, when his connection with the university ceased, and Ninian Winzet obtained his valuable appointment in Linlithgow. Then the chapel of St Ninian at that time existing in Linlithgow, or that at Blackness, in whose interests he is afterwards found acting as a notary, and in which part of his duties may have been performed, might have suggested the adoption of the name.

Otherwise there is no record of Ninian's scholastic career at Glasgow University, save Mackenzie's statement.

[1] Ratisbon MSS. Cf. Appendix A.

[2] 'Records of the English Catholics; the First and Second Diaries of the English College, Douay,' Pref. p. viii. and pp. 217-224, by T. F. Knox. Lond. 1878. Cf. Sir Walter Scott's reference to this custom in 'The Monastery' (chap. xxxi.) and 'The Abbot' (chap. v.), in which William Allan becomes "Abbot Eustatius," and Edward Glendinning "Abbot Ambrosius."

[3] 'Liber Protocollorum, Glasg.' 'Rental Book of Diocese of Glasgow,' vols. i. and ii.: Grampian Club, 1875.

II.—SCHOOLMASTER OF LINLITHGOW.

The biography of Winzet definitely begins with his appointment to the mastership of the grammar-school of Linlithgow, to which references are made in "The Thrid Tractat," and in the Address "to the Christiane Reidar" in 'The Buke of the Four Scoir Thre Questions.'

In "The Thrid Tractat" the author states that the "maist flurissand part" of his age was "spent in the teching of the grammar Scule of Linlychtquow about the space of ten zeiris."[1] The above-mentioned address repeats this statement, with the addition that he "wes expellit and schott out of that my kyndly town" by "Dene Patrik Kinloquhy, precheour in Linlythgow, and of his superintendent," for denying only to "subscrive their phantasie and factioun of faith."[2] "The Thrid Tractat" is dated the 24th of May 1562; and the appointment of Spotswood to be Superintendent of Lothian was confirmed in March 1561, so that the date of Winzet's appointment was in 1551-52. The office was important.

Linlithgow was then a burgh, large and influential, ancient and royal. A favourite residence of Scottish monarchs—

> "Lythquo, quhose Palyce of plesance
> Mycht be one patrone in Portingall or France,"

was the birthplace of James the Fifth and the hapless Mary.

It was a centre of ecclesiastical influence. Within the town the Carmelites and Dominicans had houses, the

[1] Winzet, 'Certain Tractates,' vol. i. p. 23. S.T.S. Ed.
[2] Ibid., vol. i. p. 49.

military order of St Lazarus had a hostelry, and the Knights of St John had tenements. The beautiful parish church of St Michael, with its chapels and altarages, was a deanery of St Andrews; and James the Fifth chose it as the chapel of the Knights of the Thistle.[1] When the Court, attended by the nobility, gentry, and superior clergy, resided in the palace, and the Councils of the State and Church met within the burgh, it was a stirring scene of national life.[2] It had the advantage of a grammar-school. Pre-reformation schools were under the jurisdiction of the Church, and were of various kinds—monastic, adventure, song, girl, grammar, gymnasia or advanced schools. The masters were either remunerated out of "kirk-rentis," special scholastic endowments, "the common good" of the community, or school fees.[3] At this period, grammar-schools for the teaching of the ordinary subjects, as well as gymnasia for the higher branches and theology, were found in a few of the larger towns only. Winzet, in his third Tractate, displayed his good sense in lamenting the national indifference to education, and expressed the regret that the schools had not been amply endowed like the churches. The Act of 1494, cap. 54, was a progressive step; but its statutory provisions were insufficient, and only applicable to the children of the highest classes.[4] The Provincial Council, which sat in Linlithgow, and

[1] 'New. Stat. Acc. Scot.,' vol. ii. p. 175; Chalmers, 'Caledonia,' vol. ii. pp. 374, 875, Edin. 1807-24; Cosmo Innes, 'Scotland in the Middle Ages,' p. xxxiii, Edin. 1860; Cosmo Innes, 'Sketches of Early Scotch History,' p. 256, Edin. 1861; Walcott, 'The Ancient Church of Scotland,' pp. 354, 365, Lond. 1874; Waldie, 'Hist. Linlithgow,' p. 30, Linlith. 1879.

[2] 'Concilia Scotiae; Ecclesiae Scoticanae Statuta,' vol. i. pref. p. cxlvii. Bann. Club, 1866.

[3] Innes, 'Sketches of Early Scotch Hist.,' p. 256.

[4] Cf. Appendix B.

afterwards in Edinburgh, in 1549, passed an important remedial statute — "De Magistro Grammatices" — which made provision for "teaching by more worthy masters" in the old schools, the resuscitation of decayed schools, and the institution of "public gymnasia."[1] The purpose of this Act was to stem the tide of reformation by the widespread instillation of sound Catholic doctrine, easily provided for poor clever scholars, who, with a new race of clerics, were to be incited to study the Scriptures.[2] Winzet, one of these "more worthy masters," now in his 34th year, came to Linlithgow, where he devoted himself so assiduously to his profession, that he had no leisure for the study of theology: "And albeit I wes nocht sa weill exerceit in the Scripturis, as become me of my aige and vocatioun, nor zit guidlie micht sua be: sen I had spent my maist flurissing zovvthheid apt to that studie in techeing of cheldring."[3]

His scholastic efforts were crowned with success, he being "not without manifest utilitie of their commounwealth," in which he "be all apperance, had obtenit sik favour of thame as ony sik man micht haif of ony communitie."[4] The master grew attached to "his kindly town," his "tender freindis" to him. He had occasionally to act as a notary. From the minutes of the Sheriff Court of Linlithgow, we learn that on the 17th of October 1556, "Sir Niniane Winzet" appeared as a notary in an action

[1] 'Conc. Scot.' Statutes, Nos. 189, 190, 191, 196, 197, &c.; vol. ii. p. 96 *et seq.*

[2] 'Conc. Scot.,' vol. ii. p. 96, Statute No. 189: "In gymnasiis publicis . . . lectio . . . ad Catholicæ fidei defensionem et incrementum sanæque doctrinæ conservationem et propagationem instituatur: et ubi instituta foret ut negligeretur restituatur."

[3] Winzet, 'Certain Tractates,' vol. i. p. 54. S.T.S. Ed.

[4] Ibid., p. 49.

raised by John Falconer, feuar of the chapel lands of Blackness, against Andro Meldrum there, anent his feu of certain houses and lands pertaining to the chaplainry of St Ninian in Blackness. An instrument of sasine is referred to therein as having been given under the sign-manual of the said "Sir Niniane Winzet," of date 9th October 1555. The case seems to have been settled out of court.[1] But the rents of the chapel-lands in question were not part of the teacher's emoluments, Winzet declaring with some pride, "of the kirk-rentis I had neuir my leuing."[2] The chapel of St Ninian was served from Linlithgow, but there is no further evidence to connect Winzet with the service of it. One result of Winzet's popularity was his promotion to be Provost of the Collegiate Church of St Michael in the burgh.[3]

III.—THE REFORMATION—EXPULSION FROM LINLITHGOW.

The doctrines and events of the Reformation period were now attracting attention, and Winzet "began nocht litill to merwel at sa haisty and sa subdane a wolter of this warlde, . . . and specialie of the subdane change of sum cunning clerkis."[4] The unfortunate state of civil and ecclesiastical affairs, which had prevailed nearly a hundred years to the enfeeblement of the Church, had, in the middle of the sixteenth century, been disquieting Winzet before "the uproar of religion" drove him into open conflict with the opponents of the Papacy, so that he

[1] MS. Minutes of Sheriff Court of Linlithgow, 1544-1558, fol. 100, in Register House, Edinburgh.

[2] Winzet, 'Certain Tractates,' vol. i. p. 62.

[3] Ziegelbauer, 'Hist.' pt. iii. p. 360.

[4] Winzet, 'Certain Tractates,' vol. i. p. 49.

was led to discover and honestly lament the evils which endangered a once useful institution.

He was an erudite man, conversant with the history of his country and its ancient Church. The virtue of being an independent thinker who "spak frelie without feir," was his also, and he could not fail to be moved by a spirit of reform which desired, at the same time, the maintenance of that prestige and power he saw evanishing from the nation and its priesthood. His works betoken feelings and opinions akin to those of the "Old Catholic" school of this century, and almost identical with those expressed in 'The Complaynt of Scotlande,' whose author, as Dr Murray inclines to think, was an ecclesiastic and a Lowland Scotsman.[1]

Winzet was living during one of the most pitiable periods in the national life of Scotland, when, through foreign interference and internal distractions, the civil government and the Church had rapidly become disorganised, and

> "Scotland was never in harder case
> Sen Fergus first it wan."[2]

During the reign of the hapless Stuart dynasty the country was sorely tried. The author of 'The Complaynt,' in 1549, attributes the afflictions which his countrymen experienced, at that time, to three main causes—the inroads of the English, pestilence, and domestic dissension. Freebooters kept both sides of the Borders in a state of turmoil; Highland clans menaced or fought each other; the Scottish barons kept their retainers armed to ward off quarrelsome neighbours, or to unite at the royal will against

[1] 'The Complaynt of Scotlande,' Pref. p. lxi, by J. H. A. Murray. London, 1872. E.E.T.S.

[2] 'Godlie Psalmes and Spirituall Sangis,' p. 159. Laing ed. 1868.

"the auld enemy." Circumstances like these, together with a series of national misfortunes, rendered civil government a difficult task. Several causes, both external and internal, were also operating so as to destroy the influence and utility of the Church. Its territorial power was on the wane. Feudal lords obtained benefices in the Church, which they held *in commendam*, and, by having the spiritual duties attaching to the offices performed vicariously for them, brought prejudicial influences to bear upon the Church. The "decline of the true faith," which some trace chiefly to the intervention of King Henry VIII. in Scottish affairs, originated, according to Winzet, in the fifteenth century through internal weakness, which was doubtless aggravated by this secular interference.[1]

Like contemporary writers, Winzet traces this deformation to two evils—the low tone of the clergy, which ecclesiastical legislation vainly endeavoured to correct, and the failure of the Church to ordain suitable pastors. Synodal statutes remain to corroborate the detractory statements of worthy defenders of the old faith, like Kennedy and Winzet, who lamented the appointment of incapable clergy. Winzet writes,—"Give ony of ȝow wyl object that the preistis, bischopis, and the clergie in our dais hes bene blekkit with the saidis deformiteis, and [are] sa ignorant, or vitious, or baith, and alsva sclanderous, that they are unworthy the name of pastores, allace! we ar rycht sorie that this is trew for the maist part, and mair."[2] Kennedy had, in 1558, stated the case against "the gret men of the realme" more emphatically: "And quhen thai have gottin the benefice, gyf thay haue ane brother, or ane sone, ȝe

[1] Winzet, 'Certain Tractates,' vol. i. p. 6.

[2] Ibid., pp. 43, 44. 'Laacher Stimmen,' xix. i. p. 100.

suppose he can nolder sing nor say, norischeit in vice al his dayis fra hand he sal be montit on ane mule, with ane syde gown and ane round bonnett, and than it is questioun whether he or his mule knawis best to do his office." [1]

The ruthless ravages of the armies of Henry VIII., which reduced Scotland "almost to a desert," destroying on the march towns, monasteries, and churches, contributed much to the development of the Reformation.[2]

The reformed doctrines, professed by a few adherents in the fifteenth century, were in Winzet's time alarmingly popular. Scotland seemed so predisposed to heresy and reform, that even the national miseries and "the auld enemy" were made to contribute to this liking. During the English invasion in 1547, the governor of Broughty Craig, Sir Andrew Duddely, wrote to Somerset that one result of the campaign was, "much desire in Angus and Fyfe to have a good preacher, and Bibles and Testaments and other good English bookes of Tyndale and Frith's translation." [3]

While civil and ecclesiastical power was thus shattered, the potent ideas of Wyclif developed into the stern principles of the Reformation. At last the Church came to feel their influence through the medium of the civil power. Indeed, from the first quarter of the fifteenth century, when King James I. commissioned ecclesiastical representatives to attend the reforming Council of Basle, and sent the

[1] 'Ane Compendius Tractive,' by Quintine Kennedy. Chapter xiv. Misc. Wodrow Soc., vol. i. p. 152. Edin. 1844.

[2] Haynes, 'State Papers,' 43 and 52, July-November, 1544; Tytler, 'Hist.,' vol. v. p. 310, footnote.

[3] 'Calendar of State Papers relating to Scottish Affairs,' 1509-1589,' vol. i. p. 69 (vol. ii. p. 26).

vigorous letter of exhortation to the abbots and priors of the Benedictine and Augustinian monasteries, charging them to reform and thus to save their houses, down to the Reformation, the Scottish Parliament had frequently, by statute, incited the clergy to a more vigilant exercise of their duties.[1] And Parliament not only gave "the remeid of the law" for the outrooting of heresy, the superseding of incapable pastors, the better regulation of spiritual affairs, and the maintenance of the estate and authority of the Church, but Parliament encroached so far upon ecclesiastical prerogative as to create strained relations between the civil and the spiritual powers.[2] One of the worst blows dealt by the civil magistrate against the authority of the Church was the legal sanction granted to the people to use the Scriptures in the vulgar tongue, in 1543, two years after the publication of an Act for reforming "Kirkis and Kirkmen."[3]

Now the clergy discerned disaster speedily approaching, and made strenuous efforts in Conventions and Provincial Councils to avert the ruin impending. The Council of Trent, then sitting, fostered a defensive spirit, which the Church wisely attempted to illustrate in self-reformation. The General Convention and Provincial Council which assembled in Edinburgh in 1549 honestly confessed that the greatest danger to the Church arose from internal evils—immorality, ignorance, and venality.[4] This serious

[1] 'Acts Parl. Scot.' (1424-1567), vol. ii. pp. 25, 26—edit. 1814; 'Conc. Scot.,' vol. ii. pp. 247, 248, 284.

[2] Ibid., vol. ii. pp. 14, 16, 63; 'Acta Dom. Conc. et Sess.,' vol. xv. fol. 102. MS. Register House, Edinburgh; 'State Papers of Henry VIII.,' vol. iv. pt. iv. p. 667; 'Conc. Scot.,' Preface, cxxxvi.

[3] Ibid., vol. ii. pp. 415, 425; ibid., p. 370.

[4] 'Conc. Scot.,' vol. ii. pp. 81, 82, 283, 290, 292.

judgment took the practical shape of the vigorous canons which the Council directed against prevalent abuses, and shortly afterwards, in 1552, of a manual of popular instruction, known as Archbishop Hamilton's Catechism.[1]

These well-intended efforts came too late. A few writers, roused from lethargy, tried to waken a genius to save the Church. Their efforts were futile.

The priesthood was ignorant of the defensive art. On the other hand, the laity revelled in the satirical sallies of courtly writers protected by powerful patrons. The polished shafts of Buchanan, the flouting gibes of Dunbar, the fell sarcasms of Lindsay, the pointed taunts of vulgar ballad-mongers, the pious threnodies of the 'Godlie Psalmes and Spirituall Sangis,'—when belched out everywhere and rendered effective by vehement orations of preachers like Knox—whose thundering sentences, said Maitland, "cannot easily be digested,"—became a torrent which the Church could not divert from its destructive course. A remarkable testimony upon this point is given in a letter which Nicolas de Gouda, who was Papal Nuncio to the Scottish Court in 1561, wrote, immediately after his return from Scotland in 1562, to James Laynez, General of the Society of Jesus. Giving his Superior an account of the ecclesiastical state of Scotland at this time, Nicolas writes: "There are some Catholic preachers of note, but they are few in number, and seldom venture to attack controverted points, being unequal to the task of handling them with effect."[2] One notable exception was the Abbot of Cross-

[1] 'Conc. Scot.,' vol. ii. pp. 135-139, 299.

[2] 'Laacher Stimmen,' Heft vi. No. xix. i. pp. 99-100. Cf. also 'Narratives of Scottish Catholics,' by W. Forbes-Leith, p. 75, Edin. 1885, whose translation is quoted; Winzet, 'Certain Tractates,' vol. i. p. 11.

raguel, Quintin Kennedy, who, despite the edicts of the General Assembly, remained, till his death in 1564, Superior of his ruined abbey. But to witness the dignitaries of the Church thus allowing their cause to go by default was a primary motive which impelled Winzet to write his "Tractatis."

The Reforming movement was growing influential. The presence of French troops in Scotland did not improve the temper of the nation, which was not averse to the Protestant counsels of England. In 1559 Knox returned from banishment to his native land. He preached. The English ambassador compared this preaching to "thundering." And the lightning was not far distant from a doomed Church. According to Winzet, "all man had this word reformation in mothe," so that very little impetus was needed to make the "woltering" of the realm to begin.[1] At "Pasche and certane soundays after," there was peace everywhere, says our author,—the lull that preceded the tempest; but "in ane monethis space" he perceived a "subdane change to be in the faythful," and "be Witson day thai change thair standart in our plane contrare." The reason is not far to seek. "The most dangerous man in all the realm," as Queen Mary esteemed Knox, had landed on the 2d of May.[2] His power directed the storm, the pressure of which was felt almost everywhere. Winzet, feeling himself drawn into this vortex of popular agitation, declares it was "a grete occasioun quhareby the auctor wes first moueit to wryte."[3] But just as the author of 'The Complaynt' had discovered the remoter origin

[1] Winzet, 'Certain Tractates,' vol. i. p. 13.
[2] Ibid., p. 53.
[3] 'Cal. State Papers (For.),' vol. iv. p. 179.
[4] Winzet, 'Certain Tractates,' vol. i. p. 53.

a similar visitation, Winzet also frankly admits that "this controuersie and tumult . . . cumis but dout of the formare iniquitie and contempt of God in us and our forbearis."[1]

The attacking and resisting forces soon collided, and in the conflict, short and sharp, the old faith succumbed to the new, and on the 24th August 1560 the Protestant Church was formally established. Ministers and teachers of the old faith, like Winzet, were soon ejected summarily from their offices. The reign of Romanism was over.

In the summer of 1559 the "rascal multitude," which carried destruction of the sacred edifices from Perth to Edinburgh, fell upon and spoiled the churches of Linlithgow. On the 28th of June Knox and the Lords of the Congregation passed through the burgh.[2] If, as Leslie and Conn assert, Winzet met Knox in a public conference in Linlithgow, it may have been on this occasion, there being no other reference to Knox's presence in that town at this period discoverable.

Ziegelbauer alludes to some such public disputation without mentioning the scene of it.[3] Mr Gracie, in his 'Life of Ninian Winzet,' referring to this alleged disputation, concludes that "for this statement there is no good authority," Conn being probably indebted to Bishop Leslie, "who is not always minutely accurate."[4] It is

[1] 'The Complaynt of Scotlande,' &c., p. 31; Winzet, 'Certain Tractates,' vol. i. pp. 11, 65.

[2] Herries, 'Historical Memoirs of the Reign of Mary, Queen of Scots,' &c., p. 41, Abbotsford Club, 1836; Cunningham, 'The Church History of Scotland,' vol. i. p. 259, 2d edit., Edin. 1882.

[3] Ziegelbauer, 'Hist.,' pt. iii. p. 360—"Emergente in Scotia hæresi Calviniani, unus is fuit qui se Ioanni Knoxio et Thomæ Spotswodio Calvini discipulis et rebellionis Coryphæis strenuè opposuit eosque disputationibus quâ publicis quâ privatis adeò convicit ut victoriæ palmam Niniano boni omnes adscriberent."

[4] Gracie, Preface to 'Certane Tractatis,' p. xiii. Mait. Club, 1835.

hardly to be credited that so able a scholar and so persistent a polemic as the Master of Linlithgow would permit the triumphant "Patriark of the Calviniane Court" to pass through the burgh without challenging him there and then. Although Knox nowhere mentions Winzet, and Winzet, in turn, does not allude to this episode, there is not sufficient ground for slighting the testimony of Leslie —the intimate friend and patron of Winzet in exile—who is emphatic in his statement that the two defenders of the faith met and disputed. Leslie's words are,—"Siquidem primum cum Knoxio ac non multo post cum Spottisuodæo, Superintendente Kinlouæo de sanctissimæ eucharistiæ veritate, Lythcoi, coram frequenti magistratu conseruit Ninianus Winzetus; ac cum Willoxio de controversis dogmatibus Glasgoo, Robertus Maxuelius, uterque ludi magister."[1]

Father Dalrymple, who was a monk of St James's Monastery at or near the time Winzet was its Superior, thus translates this passage: "As first with Knox and schortlie efter with Spottiswoode the Superintendens, Kinlouie the minister, of the blist sacrament and trueth of it in Lythcoi, afor the hail court, thairfor the selfe same disputed Mr N. Winzet and with Willox for the same controuersaries in Glasgwe, he and Robert Maxual baith scuil maisteris."[2] Conn claimed a victory for Winzet, and Leslie narrates how the interference of these champions helped to sustain the courage and hopes of their co-religionists.[3] It is highly improbable, if not impossible, that Leslie could make a palpable mistake, and one so easily corrected too, regarding

[1] Leslæus, 'De Origine, Moribus, et Rebus Gestis Scotorum,' lib. x. pp. 582, 583. Romæ, 1578. 4to.

[2] Dalrymple, MS. 'Hist.'

[3] Geo. Conæus, 'De Duplici Statu Religionis apud Scotos,' p. 135. Romæ, 1628. 4to. Leslie, *supra*.

so striking an incident in the career of his associate and friend who contributed a prefatory encomium to the very history which publishes the reference to the disputation.

It was amid the convulsions of 1559 that there occurred "a grete occasioun quhareby the auctour wes first moueit to wryte," as he himself notes on the margin of the 'Buke of Questions.'[1] The phrase "coram frequenti magistratu" —"afor the haill court," might as aptly describe the assembly of the Lords of the Congregation—who had constituted themselves into the government, as they rested at Linlithgow on their march to Edinburgh, as any full bench of magistrates—the Protestant provost and bailies of the burgh—who, we may presume, in 1561 executed the decrees of the General Assembly against Winzet at the instance of the minister Kinloquhy, or the Superintendent Spotiswood.[2]

In January 1561 the Aberdeen defenders of the old faith met the reformers in a similar disputation in Edinburgh, in the presence of the Lords of the Congregation.[3] Thus a public conference of Knox with Winzet in Linlithgow is just what we might have expected in the circumstances.

That, at the outset of the Reformation, "initio tumultuum," Winzet made a memorable assault upon the creed of the reformers, while he was resident in Linlithgow, is apparent from a passing allusion made in his 'Velitatio,' to a criticism by the erudite orientalist, Patrick Cocburn, upon

[1] Winzet, 'Certain Tractates,' vol. i. p. 53.

[2] 'The Acts and Proceedings of the General Assemblies of the Kirk of Scotland, 1560, 1618,'—[*The Booke of the Universall Kirk of Scotland.*] Part i. p. 3. Bann. Club, 1839-1845.

[3] Knox, 'The Hist. of the Reformation in Scotland,' vol. i. p. 138, Laing ed., Edin. 1846; Cunningham, 'The Church Hist. of Scotland,' vol. i. p. 294, 2d ed., Edin. 1882.

Winzet's defence of the doctrine of prayer for the dead.[1] Details of this disputation are also awanting.

But we are not left in doubt concerning the subsequent conference mentioned by Leslie, and its approximate date, —Winzet declaring that he "at the command of Dene Patrik Kinloquhy, precheour in Linlythgow, and of his Superintendent . . . for denying only to subscrive thair phantasie and factioun of faith wes expellit and schott out of that my kyndly toun."[2] In July 1560 John Spotiswood was nominated, and on the 9th of March 1561, was admitted, Superintendent of Lothian, an office whose jurisdiction extended from Stirling to Dunbar.[3] According to Spotiswood's son—the historian—"divers conferences" were "kept with him to make him acknowledge his errors, but he continued obstinate, and was therefore sentenced by the Church."[4] Immediately after the establishment of the Reformed Church, ministers, sheriffs, and other public servants who refused to conform to the new faith were ejected from their offices, by order of the General Assembly; but it was not till June 1563 that teachers were expelled under a similar edict.[5] Winzet, being a popular man, may have held out till July 1561.

[1] Winzet, 'Velitatio in Geo. Buchananum,' p. 222:—

"Hæc fusiùs nunc de rogando Deo pro defunctis quòd meminerim M. Patricium Cocburnum, hominem multæ lectionis, et qui multorum iudicio in eruditionis palæstra cæteris ministris in Scotia facilè palmam præripuerat, mihi *initio tumultuum in oppido Lithquoo obiicienti*, inter alia has et similes sententias, non sine indignatione cùm vrgeretur respondisse, Chrysostomum nunquam eâ de re vel somniasse quidem."

[2] Winzet, 'Certain Tractates,' vol. i. p. 49.

[3] 'A Diurnal of Remarkable Occurrents,' &c., p. 64. Edin. 1833, 4to.; Knox, 'Hist.,' vol. ii. p. 144, note.

[4] Spotiswood, 'The History of the Church of Scotland,' p. 183. Lond. 1655, fol.

[5] 'Booke of the Univ. Kirk,' &c., Pt. i. pp. 5, 33.

Winzet, referring to "the secund occasioun to wryte mair largelie to Johne Knox," which, as he states, was on "the xx of Februar or thairby," narrates that he "wrait to thame (Kinloquhy and Spotiswood) familiarlie in a plesand manere, forzetand all former iniuris done to me, or to wtheris my faithfull brethir."[1] To the epistle "my new king Kinloquhy," as Winzet styles him, replied in a manner displeasing to his opponent, but promising an answer upon its merits. After Winzet "had avytit vij or viij monethis thairupon," without receiving this reply, he gathered the main points of the controversies of the time together, and consulted his brother clergy concerning them. "Thai desyrit thir questionis mair trimlie and strenthelie to be set furth, with ma large auctoriteis, and to be writtin agane: and thairefter to be deliverit to the principall precheouris of the new factioun."[2] Knox received the questions, as Winzet informs us, in the spring of 1562.[3] Thus Winzet must have left Linlithgow in the previous summer.

IV.—ARRIVAL OF MARY—CONTROVERSIAL ACTIVITY—THE TRACTATES.

On the arrival of Queen Mary and her brilliant Court, on the 19th August 1561, hope revived among the Romanist party. "With beautie eneuch to mak a world to dote," the young monarch possessed another charm to her co-religionists in her unwavering lifelong ambition to resuscitate the faith of her fathers in Scotland,—a desire in which she was encouraged by the Supreme Pontiff.[4] "The mad

[1] Winzet, 'Certain Tractates,' vol. i. p. 54.
[2] Ibid., pp. 54, 55.
[3] Ibid., p. 61.
[4] 'Conc. Scot.,' Pref. clxvi; 'Life of John Knox,' M'Crie, Note UU. p. 175. Edin. 1884.

world," whose advent Randolph prophesied, was verily here, and the Court with its masses, *fêtes*, sports, and Sunday revelries, became the centre of attraction.[1] The reformers grew anxious over the prospect.

All the people had not forsaken the time-honoured faith.[2] What spiritual convictions the barons had, required so much confirmation that they would not homologate the First Book of Discipline agreed to by the Protestant Church, until they heard Romanist and Reformer thrash out its dubious articles in a public theological *mêlée*.[3] The sovereign grasped the situation boldly. A week after her arrival an Edict of Toleration was promulgated, forbidding mutual recriminations on religious subjects,—announcing that the state of religion would occupy royal attention, and authorising the celebration of Catholic rites for the Court.[4] Mass was now said in Holyrood, and that desecrated fane, wherein Protestant soldiery stabled their horses and strewed the bones of kings, once more gleamed with a "dim religious light."[5] This was a beacon to the rabbled clergy, who soon reappeared out of their extreme pouertie," in which, "almaiste losit without ony mercy of man," they were compelled to worship in "kirkzaird, chalmeris, barnis, middingis, and killogeis."[6] Winzet, among the rest, sought refuge in Edinburgh.

[1] 'Cal. Stat. Pap. (For.),' 1560-61, vol. iii. p. 583.

[2] 'Laacher Stimmen,' p. 100; M'Crie, 'Life of John Knox,' p. 173. Edin. 1884.

[3] Knox, 'Hist.,' vol. i. p. 138, footnote; Cunningham, 'Church Hist.,' vol. i. p. 294.

[4] 'Privy Council Reg. Scot.,' vol. i. pp. 266, 267.

[5] Winzet, 'Certain Tractates,' vol. i. p. 113; Alexander Baillie, 'True Information of our Scottish-Calvinian Gospel and Gospellers,' pp. 24 *et seq.* Wurtzburg, 1628.

[6] Winzet, 'Certain Tractates,' vol. i. p. 10; Knox, 'Hist.,' vol. ii. p. 265;

Still the popular antagonism to the priesthood, which was somewhat mollified by the pinch of a famine, was so apparent, that two bishops who came to greet their monarch, "scarce dare put their noses out of doors for fear of after claps."[1] The Mass was terribly offensive. The irritated preachers, who daily inveighed against the Papacy, and were answered by René Benoist, the chaplain who accompanied Mary from France, at length appealed to the civil magistrate for help.[2] Consequently the Protestant magistrates of the capital reissued, on the 2d October 1561, a proclamation against priests, whom they associated with dissolute persons, ordaining them to leave the city on pain of being severely punished.[3] The sovereign, incensed at this conduct, with autocratic promptness "commanded to ward," and deposed the daring provost and bailies, whose offices she caused to be filled by more respectful lieges.[4] The reformers were once more afraid of losing their hard-won conquest as they saw their opponents crowding back to the capital.[5] The Catholic partisans became emboldened when the Queen's confessor, Benoist, entered into the lists with Knox and his associates. However, this interlude soon ended — Randolph wittily styled it a "pastime"—and the volatile Frenchman abandoned the

'Cal. Stat. Pap. (Scot.),' vol. i. p. 190; Pitcairn, 'Criminal Trials in Scotland,' vol. i. pp. 428, 429, Bann. Club, 1833.

[1] 'Cal. Stat. Pap. (For.),' 1561-62, p. 278, Lond. 1866; ibid., p. 395.

[2] Conæus, 'Vita Mariæ Stuartæ,' p. 57, Rome 1624, 12mo; Jebb, 'De Vita . . . Mariæ,' &c., ii. p. 22, Lond. 1725, fol.; Keith, 'History of the Affairs of Church and State in Scotland,' vol. ii. p. 124, Spottiswoode Society, 1845.

[3] 'Extracts from the Records of the Burgh of Edinburgh,' A.D. 1557-1571, pp. 65, 101, 102, 125, 126. Edin. 1875.

[4] Knox, 'Hist.,' vol. ii. pp. 288, 290; Keith, 'Hist.,' vol. ii. p. 91.

[5] 'Cal. Stat. Pap. (For.),' 1561-62, p. 378; M'Crie, 'Knox,' pp. 173-177; Keith, 'Hist.,' vol. ii. p. 115, and vol. iii. p. 211.

Queen, "leaving her alone among heretics, whom, notwithstanding, she continues to resist and counteract to the best of her power. There is no mistaking the imminent peril of her situation."[1]

Necessity, meantime, made the Queen tolerant and agreeable to the proposals of her advisers in the government and in the Church, "in order to preserve the last traces of the Catholic faith and worship in the country."[2] Important enactments affecting the Established Church were passed.[3] The capital was betimes gay with masques and marriages, betimes riotous with turbulent factions.[4] Knox was daily "thundering" and writing his history; Quintin Kennedy, "the lypperie Abbot," was engaged on 'Ane Oratioun' answering Knox's 'Sermon agains the Mess,' which the Abbot published in February 1562; and Ninian Winzet, who had previously received some rude attention from the reforming party,—touched by the "frenasie" of the times, stepped into the arena, and was speedily recognised as an able polemical writer and apologist for the doctrines and institutions of the Romish Church.[5]

His professional training gave him a great facility in popularly handling the vexed questions of the day. They had occupied his attention in the grammar-school, where, having formulated his ideas into a series of theological exercises, as was the scholastic practice then, he set them to his pupils for translation into Latin: "Humane childer

[1] 'Narr. Scot. Cath.,' p. 74. [2] Ibid., p. 67.

[3] 'Reg. Priv. Counc. Scot.,' vol. i., pref. pp. xxxv-vii, and pp. 192, 208, 266-268.

[4] 'Inventaires de la Royne Descosse Douairiere de France: Catalogues of the Jewels, &c., of Queen Mary of Scots,' 1556-1569 preface, p. lxxvii; Keith, 'Hist.,' vol. ii. pp. 119-125; 'Booke of Universall Kirk,' vol. i. p. 11, 12.

[5] 'Cal. Stat. Pap. (For.),' 1562, p. 539; Letter of Randolph to Cecil, 28th February 1562.

of happy ingynis, mair apt to leir than I wes to teche, to quhom I usit to propone almaist dalie sum theme, argument or sentence, of the quhilk, I wald haif thaim intending to mak orisone or epistle in Latin tong, and thocht that this mater of sedition afore namit had bene ane verray convenient theme to that purpose."[1]

In this way his polemical tractates originated. 'The Buke of Four Scoir Thre Questions,' was apparently a collection made up of these exercises and the heads he had sent to Dean Kinloquhy: "For I had collectit thame schortlie wanting buiks, quhen I wes in travell, as thai come in my memorie of former reiding and of conferring with wtheris at that tyme be the way."[2] They were revised, and with a prefatory apologetic epistle in Latin, were circulated in manuscript among friends. Their value was speedily recognised. The book "went currant in the Court and was much esteemed by them of his profession."[3]

Meantime the banned Romanists, taking courage, emerged from their retreats. Their prospects brightened. To give encouragement, René Benoist, a popular preacher, distinguished Doctor of the Sorbonne, and voluminous writer, afterwards known as "The Pope of the Markets," soon after his arrival with the Queen, addressed from Holyrood, on 19th November 1561, a letter of challenge to Knox and the ministers.[4] This epistle, according to David Fergusson—who, in 1562, replied to it in 'Ane answer to ane epistle written by Renat Benedict'—was translated by

[1] Winzet, 'Certain Tractates,' vol. i. p. 24. [2] Ibid., pp. 55, 60.
[3] Spotiswood, 'Hist.,' p. 183.
[4] "Renatus Benedictus, Verbi Dei Professor, dissertissimo Joanni Knox atque aliis eruditissimis viris, apud antiquitatem nobilem Scotiæ, vocatis ministris. Christum semper sincere cognoscere profiteri," &c.—'Tracts by David Fergusson, Minister of Dunfermline,' 1563-1572, p. 83. Bann. Club, 1860.

"ane certain Frier out of Latine into English."[1] The translator's name is not mentioned. However, in the preface to the reprint of Fergusson's Tracts, Dr Lee attributes this translation to Winzet. The style of this translation resembles that of Winzet. Benoist next issued, on the 10th December 1561, his 'Necessarius atque certus modus tollendæ Religionis discordiæ,' which was afterwards printed in Paris and translated by Winzet.[2] Benoist supplemented this by another tract, entitled 'Le triomphe et excellente Victoire de Foy,' &c., which is dated from the Scotch Court on the 2d of August 1562.[3] In the Catalogue of Queen Mary's Library in 1578, two works, apparently the Scotch translations of Benoist's pamphlets, are enumerated: 'The maner to tak away the contraversie of religioun be Renatus Benedictus,' and the 'Triumphe of Faith,' but we have no evidence to identify them as the work of Winzet.[4] Anonymous publications were also being circulated, of which Winzet disclaimed the authorship.

But, eager to engage the reformers, Ninian wrote a letter, —'The first Tractat,'—to Queen Mary, craving royal permission to address the Protestant leaders, and exhorting

[1] Cf. 'Tracts by David Fergusson, Minister of Dunfermline,' 1563-1572, p. 5.

[2] 'Renatus Benedictus, concerning composing Discords in Religion, translated by Ninian Winzet, Paris, 1565;' Ames, 'Typographical Antiquities,' vol. iii. p. 164, edit. Herbert, Lond. 1790; Ziegelbauer, pt. iii. p. 361. Cf. *postea*, p. xlvii. 'Necessarius atque Certus Modus tollendæ Religionis Discordiæ Authore Renato Benedicto, Andegauo, Doctore Theologo Parisiensi.' Parisiis, apud Nicolaum Chesneau, 1562, 8vo, foll. 19. 'Niceron Memoires,' tom. xli. pp. 1-49, Bibliothèque National, Paris, Press-mark D 25707.

[3] 'La triomphe et excellente victoire de la Foy par le moyen de la veritable et toute puissante parole de Dieu.' "Paris, Nicolas Chesneau, 1562 et 1568 in 8vo feuil 40 sans le Preface datée de la cour de Marie Stuart, Reine d'Ecosse, le 2e Août-1562." Niceron, 'Mem.,' t. xli. pp. 1-49.

[4] 'Inventaires de la Royne Descosse Douairiere de France: Catalogues of the Jewels, &c., of Mary Queen of Scots,' 1556-1569, preface, pp. lv, cxliv, cxlvii. Bann. Club, 1863.

her Majesty in regard to the reform of the doctrine and manners of her subjects. It is dated the 15th of February 1561-62. The favour was allowed. A week later, at least, he transmitted to Knox, as a first instalment, three questions relative to his lawful vocation as a minister, which appear in 'The Buke of Four Scoir Thre Questions' as the 33d, 34th, and 35th Questions. Knox referred to these questions in his pulpit utterances; but, while intending to reply to them in the form of a tractate, so as to defend the validity of Protestant ordination, he never gratified his opponent by a written rejoinder.[1] In the account of the disputation which Knox held with Quintin Kennedy at Maybole, which was printed at Edinburgh in 1563, under the title of 'The Ressoning,' &c., the former refers to the denial by Romanists of the vocation of ministers, and to Winzet's questions in these words: "But, my Lorde, perchance, requireth miracles to prove our laughfull vocation. For so doeth Winzet, procuter of the Papistes. To bothe I answer, that a truth by itself, without myracles, hath sufficient strength to prove the laughfull vocation of the teachers thereof: but miracles destitute of treuth have efficacie to deceave, but never to bring to God. But this, by the grace of God, shalbe more fully entreated in the answer to Winzetes Questiones thereupon."[2] Winzet, obtaining no reply, urged the Reformer in three missive letters, of date 3d,

[1] Nicol Burne, in his 'Disputation concerning the controversit headdis of religion, &c.' printed at Paris, in 1581, 8vo, refers to Knox's defence of his vocation in the pulpit, and says "sua that being demandit of [him be] the reuerend father Maister Niniane Vingzet nou Abbot of Ratinsburgh of his authoritie, he ansuerit that he vas extraordinarilie callit euin as vas S. Johne the Baptist, And this he ansuerit in publik befoir the peple: Bot privatlie he scheu himself to be so called in ane vther maner, that is be gunnes and pistolis," &c. (fol. 128).

[2] 'The Ressoning,' &c., fol. 8, Edinburgh, 1563; reprint 1812, 4to.

10th, and 12th March 1562, to answer him in writing: "And secundlie quhen this fornamit Iohne wes not movit thairby, but erar puft upe with mair pryde intendit to preve his vocation planelie in the pulpit, we blew the samyn trompet againe in thre wrytingis, according to his preching on sindry dayis."[1] The result was nothing "but waist wynd agane." But the issue of the Three Questions was probably intended to draw attention to the complete "Buke," then circulating in manuscript in Edinburgh, and which, in its revised manuscript form, was despatched by its author to Knox, "quha wes haldin in tha partis principal Patriark of the Calviniane court."[2] No reply was forthcoming yet! However, Knox's compeers framed a reply to them in July, but "Knox efter aduisement wes eschameit to set furth an anssuer quhilk wes be certane of his grete scoleris, about a year and three monethis passit deuiseit heirto," according to his opponent.[3] The want of money prevented Winzet responding in print to Knox's pulpit references to the subject.

These first two tractates were sent to the press on the 21st of May. Meantime Edinburgh, which was frequently the scene of outbursts of an irritable mob, was disturbed by a tumult evidently directed against the Catholic citizens. This episode was the subject of Winzet's 'Thrid Tractat,' of 24th March, which was appended to the other two for publication under the title of 'Certane Tractatis for Reformatioun of Doctryne and Maneris,' &c. The address prefatory to the 'Thrid Tractat' is dated 24th May 1562.

There can be no doubt that the circulation of 'The Tractatis' and 'The Buke of Questions' created no or-

[1] Winzet, 'Certain Tractates,' vol. i. p. 37.
[2] Ibid., p. 56. [3] Ibid., p. 61.

dinary impression, on account both of their opportuneness and of their intrinsic merits. Their frank admissions gave them weight in the minds of those as yet of undecided opinions. They rallied the friends of the old faith, and irritated the Reformed preachers. Claude Nau thus testifies to their effect in the opinion of the Jesuit Fathers in 1594: "Ninian Winzett produced a volume of questions touching upon every religious subject, which all but silenced the ringleaders of the heretics."[1] A separate account of these works will be given at the conclusion of this biography.

Winzet was now well known at Court. We find him hovering about Holyrood,—arguing upon the great questions occupying public attention. Winzet, in the 'Velitatio' (1582), interestingly narrates a reminiscence of a meeting he had with George Buchanan, which had occurred, he said, about twenty years before. On one occasion, when he was engaged in controversy regarding the Eucharist with John Robertson, treasurer of Ross, who had espoused the Protestant cause, and while they were within the very palace, George Buchanan chanced to pass through the precincts, upon which the judgment of the great scholar was at once appealed to on the point at issue. Winzet confesses that he had then been impressed with the mien and the modest reply of Buchanan.[2] This incident probably occurred in the early part of 1562, when, as Randolph records, "the Queen readeth daily after her

[1] 'The History of Mary Stuart,' by Claude Nau, p. 113, ed. by J. Stevenson, Edin. 1883. Cf. also 'Laacher Stimmen,' xix. 1, p. 106; Leslæus, 'De Origine,' &c., lib. x. pp. 583, 584; Conæus, 'De Duplici Statu,' lib. ii. p. 135; Camerarius, 'De Scotorum Fortitudine, Doctrina et Pietate,' &c., p. 277, Parisiis, 1631.

[2] 'Velitatio in Georgium Buchananum,' p. 156. Ingolstadt, 1582.

master, instructed by a learned man Mr George Bowhanan, somewhat of Lyvie."[1]

It may have been that Winzet also held an appointment in the Royal Chapel. Randolph, writing to Cecil on December 7, 1561, refers to "several chaplains that were at the Mass" at Holyrood.[2] Some years afterwards, when in imprisonment, Mary, in a letter, designated Winzet "meum confessarium."[3] But the absence of his name from the list of her personal attendants in England, together with this circumstance, that at the time of writing the letter, in 1578, the Queen was forbidden the solace of priestly ministration, suggests the supposition that Winzet was associated with or succeeded Benoist in the domestic chaplaincy at Holyrood. Benoist left Holyrood in August 1562.[4] Winzet fled shortly afterwards.

In the Strachan MS. description of St James's Monastery, there occurs a sentence—hitherto unnoticed by biographers which, coming immediately after an allusion to the Abbot's opposition to "the Calvinian heresy" in Scotland, by exhortations and writings, leads to the inference that Winzet held an appointment of this kind contemporary with these disputations. It runs thus: "Quem hinc etiam Maria Scotiæ Regina et Sanctissima procul dubio Dei martyr in confessarium suum legerat."[5]

But Ziegelbauer somewhat indefinitely states that Winzet heard her confessions only "so long as she was enjoying

[1] 'Cal. Stat. Papers (For.),' 1562, pp. 513, 584; 'Cal. Stat. Pap. (Scot.),' [illegible]

[2] 'Cal. Stat. Pap. (For.),' 1561-62, p. 428, note.

[3] [illegible] p. lxii. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

[4] 'Acta Summen,' xix. i. p. 98.

[5] Strachan MS.: "Hæc descriptio Monasterii S. Jacobi Scotorum Ratis- [illegible] p. 92. Advocates' Library, Edin. Cf. Appendix K.

that liberty."[1] If he was not so happily engaged, restless and disappointed, he was once more roused to fulminate against the Calvinist preachers, in 'The Last Blast of the Trompet of Godis Worde,' &c. It was already in the printer's hands, when information regarding this projected work reached the ears of the civil magistrate, who swooped down on the unfortunate author, while he was superintending its publication, on the 31st of July 1562. Bishop Leslie gives us a minute account of the scene, which is here introduced in the language of his Scottish translator, Father James Dalrymple: "This mater maid Mr Ninian verie inviet with the haeretickis and verie sair quhan tha hard that he was busie with the prenter in setting furth a buik, quhairby he thocht to compleine of Knox to the Nobilitie for falsing his promis: be this onelie way he thocht he mycht prouoik thame til answer. Thay consult to hinder his labour, to tak Mr Ninian, to punise the prenter. The Magistrates with the suddartis brak in vpon the prenter: the buikes that tha fand tha tuik. Johne Scot the prenter quhen of al his gudes spoyled him tha had, tha cloised him in prisone. Bot Mr Ninian, quhom with sa gude wyl tha wald have had, met the Magistrat in the zet; bot because tha knew him nocht tha mist him, and sa he chaiped: the haeretickis war wae — the Catholickis luiche."[2] Bishop Keith and other writers, who had never seen the 'The Last Blast of the Trompet,' of which only a fragment of five leaves is preserved, were of opinion that the 'Certane Tractatis' was the work to which Leslie here refers. This

[1] Ziegelbauer, 'Hist.,' pt. iii. p. 360: "Mariæ Stuartæ Reginæ ex Galliis reduci à confessionibus tamdiu fuit, quamdiu illa libertate fruebatur."

[2] Leslæus, 'De Origine,' &c., pp. 583, 584; Dalrymple MS., 'The Historie of Scotland,' Fort Augustus.

magisterial action may have been intended to suppress what remained of the edition of the 'Certane Tractatis' published in May, and this work at the same time. It was certainly Winzet's 'Last Blast' in his native land.

V.—WINZET IN EXILE.

He had now to consult his personal safety by stealthy flight. The Protestants were closely watching the ports for a mysterious messenger from the Pope — Nicolaus Goudanus, who had been flitting about the Court. Both made a hairbreadth escape. A ship bound for Flanders hovered about the coast for the Papal Nuncio, and Winzet with Goudanus gained it on the 3d of September. Ten days afterwards they reached Antwerp, and on the same day proceeded to Louvain.[1]

The Jesuit Goudanus, in a letter describing his Scottish mission, which he despatched to the General of the Society, James Laynez, recommends Winzet to him as one understanding the position of Scotch affairs, at the same time suggesting that he should be called to Rome, and should obtain some scholastic appointment. The Jesuit's opinion of him is interesting: "He is of slender means, and unable to support himself. Otherwise he is a man learned and pious, who also, by his published works, contended with the arch-heretic in Scotland, who at present there is much incensed."[2] This fervour assumed a practical form in the prosecution of the more prominent and active of the Catholics, for celebrating the Mass and attempting to restore Popery. On the 19th May 1563, we find "John,

[1] 'Laacher Stimmen' (P. Goudanus am Hofe Maria Stuarts), xix. 1, p. 103.
[2] Ibid., p. 106.

Archiebishop of Sanctandrois," and forty-seven others, including "*Schir William Winzett*," indicted in the High Court of Justiciary for "the controuentioune of our Souerane ladeis Act and Proclamatioune, charging all hir leigis, that euery ane of thaim suld contene thaim selffis in quietnes, keip peax and ciuile societie amang thame selffis, and that nane of thame take vpone hand priuatlie nor opinlie to mak ony alteratioun or innouation of the Stait of Religione, or attempt ony thing agains the forme quhilk hir Grace fand publictlie and vniversallie standing at hir arrywell vithin this realme." The particular offences are condescended upon, found proven, and a verdict given for the incarceration of the Archbishop in Edinburgh, and of other offenders elsewhere; while the rest were "dischargit of our souerane ladeis grace, in respect thai fand souirtie thai suld not in ony tyme cuming controuene the said Act." In the same minute it is stated: "The said *Mr Wileam Wynzett*, in Will for the forsaid cryme (ministring of the Sacrament of the Lordis Supper), done be him in the hous of David Lyndsay in Glasgw, the tyme aboue written." While the indictment specifies the date of some of the offences as "the moneth of Apryill last bypast," and of others, "efter our soueranis arryvell foirsaid," the precise date of Winzett's breach of the law is not given by Pitcairn. And it is still more tantalising to discover that, since Pitcairn made these extracts, the 'Aucht Buik of Adjournal,' extending from May 17, 1563, to May 17, 1564, like the preceding volume, has gone amissing.

It will be remembered that the publication of the 'Last Blast' by Winzet was an offence against this Act, for which the magistrates unsuccessfully endeavoured to apprehend him in Edinburgh. But the 'Book of Ad-

journal' here indicates that William Winzett was in custody (in Will) in St Andrews, although it does not specify the precise period of that incarceration, which may have been anterior to Ninian's escape with Nicolas Goudanus in the summer previous to this trial, at which he did not compear. Otherwise, we must fall back on the supposition that this "Sir William Winzett" was not identical with "Sir Ninian Winzet," who, in a few years afterwards, was attracting the attention of the Privy Council. But the total disappearance of William Winzett's name from history at the very time when Ninian's notoriety and reputation are increasing, creates the impression that Winzet was known by both his baptismal and his assumed name at this time.[1]

Mackenzie makes a mistake in the statement that the exile "stayed for some time at the University of Louvain."[2] His name is not enrolled among the students of this university.[3] Louvain had become the rendezvous of exiled British Catholics, who resided in two houses called "Oxford" and "Canterbury" there, from which they issued treatises in defence of the old and in confutation of the new faith, which were smuggled into Britain.[4]

Winzet employed his leisure in revising and superintending the publication of 'The Buke of Four Scoir Thre Questions,' which was still circulating in copies "corruptit be unleirnit writtaris," because the author was unable to print it through the want of his "small freind Dame Cun-

[1] Pitcairn, 'Crim. Trials in Scot.,' vol. i. pt. i. pp. 427-430. Edin. 1833.

[2] Mackenzie, 'Lives,' &c., vol. iii. p. 149.

[3] Private letter from M. le Bibliothécaire, Louvain University, 6th Nov. 1887.

[4] 'Records of the English Catholics: Douay Diaries,' pref. p. xix; quoting Worthington's Catalogus Martyrium, p. 4; Maziere Brady's 'Episcopal Succession,' vol. iii. p. 56.

zey." The prefatory address "To the Christiane Reidar," is dated at Louvain on the 7th of October 1563; and the volume concludes with a postscript addressed to "Iohne Knox, writtin 27th October 1563," from Antwerp, at which place the "buke" was being published. In this note the author reminds the Reformer of his promise to answer this tractate, apologises for his "auld plane Scottis," he "being nocht acquyntit with zour Southeroun"—and ends in a lament over his penniless condition—"Och for mair paper or mair pennyis!"

The activity of his fellow-exiles, and the memory of his persecution, tended to increase his polemical enthusiasm, which found a suitable sphere to expend itself in translating, "conforme to our auld brade Scottis," standard works of antiquity bearing upon the controversies of his time. Unfortunately, the only one of these preserved is a translation of the famous 'Commonitorium' of Vincent of Lerins.[1]

The work is prefaced by a dedication to Mary Queen of Scots, dated at Antwerp on the 2d of December 1563.

Popular translations of other "Tractatis writtin be anciant Fatheris mony zeris ago" were also made, but these still remain unrecognised.[2] Nor do they appear to have graced the shelves of the great monastic library at Ratisbon among his other treatises.[3] Evidently they were printed. In the marginal notes to the first of the 'Four Scoir Thre Questions,' the reader is referred to Vincentius, "newlie putt in Scottis." Similarly to the second Question he adds, "Reid for this Quaestioun the sext buik of Optatus, putt

[1] 'Vincentius Lirinensis,' &c. Antverpiæ, 1563.

[2] Ibid., p. a. ii.

[3] 'Bibliotheca Principalis Ecclesiæ et Monasterii Ord. S. Benedicti (ad S. Emmerianum Episc. et Martyr, Ratisbonæ, &c.),' Par. i. p. 171. Ratisbon, 1748. (Glasgow University, Hamilton Collection.)

In a minute, of date 1566, the name "M. Ninianus Vinzet" appears fourteenth in a list of twenty "nomina magistrorum nationis Germanorum," in whom were vested the government of their Nation, the election of rector, &c.[1]

At this time the Faculty of Arts in the University was divided into four "Nations": (1) France, (2) Normandy, (3) Picardy, (4) Germany. The "Natio Anglicana seu Germanica" embraced all students and Masters of Arts from England, Scotland, Ireland, Germany, Switzerland, &c.

The "Congregation" of the "Nation" included all the Regent Masters of the Faculty, in whom was vested the government of the affairs of the Nation, which were regulated by a proctor, quæstor, dean, and ushers,—(Bidelli major et minor.) Among the Masters contemporary with Winzet were Adam Blackwood, subsequently the critic of Buchanan, and champion of Queen Mary; James Laing, biographer of Luther, Calvin, and Beza; John Stuart, Catholic controversialist; John Dempster; Thomas Winterhope, and other Scotsmen. No indications, however, as to the nature of Winzet's studies are afforded by the minutes.

Winzet being already a Master of Arts, may have been prosecuting his studies in the higher faculties, and at the same time acting in the capacity of a professor or college tutor. In the year 1567 his name appears in a similar list of Masters.[2] In September of that year he was elected Proctor of his Nation. He himself records the appointment upon the title-page of the Procuration Minute-book (Register H. 2589) in these words: "Ninianus Winzetus, Scotus, Glasguensis diœcesis Constantissimæ Germanorum

[1] Archives Nationales, Paris, fol. 20. [2] Ibid., fol. 28.

ationis negotia procurabat: elatus quidem 22 Septembris 567 septimo nimirum die antequam θεόμαχοι Calvinici ontra Christum Christianissimumque regem Carolum et gnum, apud Meldonani secundó superbissime arma tul-unt." It is interesting to note that written immediately bove these lines is the signature, "Thomas Dempsterus, cotus." A month after this appointment Adam Black-ood was elected Rector of the University.

The Proctors were the chiefs of the Nations of the Faculty f Arts, and originally had the privilege of electing the ector. With the Rector and Deans of the higher Fac-lties they formed a University tribunal. The Proctors ere the secretaries and chairmen of the congregations of ie Faculty of Arts, and managed the fiscal affairs of the ations. Besides obtaining a coveted honour, the Proctors ere frequently rewarded by having their names placed pon the "rotulus supplicationum" which was transmitted o the Pope, asking for "provisions" to livings in the gift of cclesiastical patrons.[1]

The appointment was similar to that held by "Willelmus" Vinzet in Glasgow University. The details of Winzet's procurations," extracted from the Minute-book, are given i Appendix C. Winzet's name again appears in the ederunt of a council held in the autumn of 1568, and of nother in 1569.[2]

Dempster informs us that he was at this time appointed professor of philosophy, and was teaching in Paris with reat applause in 1569.[3] The only corroborative testimony he minute-books afford is the designation of Winzet as one

[1] Crevier, 'Hist. de l'Université de Paris,' vol. v. p. 70; vi. p. 73: Paris, 761. Bulæus, 'Hist. Univ. Paris,' vol. i. pp. 251, 252: Paris, 1665.
[2] Register H. 2590, foll. 33, 37.
[3] Dempster, 'Hist. Eccl.,' Bk. xix. p. 569.

of the "Magistrorum Præceptorum in Artibus," present at a "Congregation" in 1572.[1] But his name disappears from the Minute-book in 1570, apparently during that short interval which he spent in England in the service of Queen Mary and in company with Bishop Leslie.

VII.—WINZET IN THE SERVICE OF MARY.

Now the ill-starred Mary had languished in captivity in England from 1568, and she had appointed Bishop Leslie as her ambassador to the Court of Elizabeth. Ninian, summoned by Queen Mary from the Sorbonne, was also taken into the royal service, but in what capacity it does not appear, although it is to be surmised, it was as her confessor. He does not appear to have performed the duties of this office. The Queen sent Winzet from Sheffield to London to join her ambassador in May 1571. We are fortunate in possessing a part of the Bishop's Diary, which throws light upon this interesting period of their careers. The Bishop thus notifies his arrival: "7° *Maii*.—And thair arryvit from the Queene Mr Nynean Vynnart, the perfowmer, Gileis Reid appointet till remane with me," &c.[2] No long interval expired till Leslie was suspected of plotting in favour of his imprisoned mistress, and was in consequence placed under the surveillance of Bishop Cox of Ely, to whose country residence at "Fenny Stantoun," Huntingdon, the Bishop was conveyed on the 14th August 1571.

Winzet, thus deprived of the Bishop's company in Lon-

[1] Register H. 2590, fol. 51.

[2] 'The Diary of John Leslie, Bishop of Ross in 1571.' Bann. Club Miscellany, vol. iii. p. 120. Edin. 1855.

don, only remained a short time there. The following extracts from the Diary reveal the Queen's solicitude for Winzet at this time:—

"*Sonday xix° Augti.* (1571).—In my pacquet there was ane letter to myself, with ane memoire for ordour taking with the Queenis servandis—viz., that Mr N. Vingzet suld remayne with myself, Mackeson to pass into Scotland."[1] Rural banishment at Fenny Stantoun must have been uncomfortable and monotonous, but the Bishop relieved himself of any *ennui* he had by joining the "Lord of Ely" at the hunt in Somersham Chase, for which pastime the learned Winzet soon supplied him with sporting weapons.

"*xxvii° Augti.* 1571.—The Caryar of Camerage (Cambridge) brocht ane tronk and bowes and quaveris, with uther furniture, fra Lundon to Stentoun, quhilk Cutbert Read and Mr Ninian had send before them."[2] On the 29th of the same month, "Mr Ninian and Cutbert Reid com to Stentoun and brocht a pasport for William Pantoun to pass into Scotland."[3] The chase did not seem to harmonise with "Mr Ninian's" predilections, for soon after his arrival the Bishop girds himself, with Ninian's aid, to the systematic study of Hebrew grammar, the Scriptures, the Commentary of the Jesuit Maldonatus, and the newly published treatise of Roger Ascham—'The Scolemaster.' So he notes:—

"*xxxi° Augti. Eodem die.*—Incepi perlegere grammaticam Hebraicam autore Clenardo, assistente et co-operante Magistro Niniano Winzet, illius lingue satis perito. Incepimus quoque legere Biblia singulis diebus duo capita in prandio et totidem in cena."[4]

[1] 'The Diary of John Leslie, Bishop of Ross in 1571,' p. 142.
[2] Ibid., p. 145. [3] Ibid., p. 145. [4] Ibid., p. 147.

In this enforced confinement Winzet was restless, but found a congenial task in teaching two of his companions in the Episcopal household.

"Idem quoque Mr Ninianus incepit docere grammaticam Grecam Magistro Thome Lesly and (*sic*) repetere grammaticam Cuthberto Read."[1] The library of Bishop Cox's rural residence had not books suitable to the Bishop, or more probably Winzet's own desire of learning, and we find the latter proceeding to Cambridge for books and other necessaries.

"*Die xi°* *Septr.* 1571.—Magister Ninianus profectus est versus gymnasium Cameracense (sic), ubi visitavit singula collegia, et forum, sturbisfaire appellatum, et emit mihi nonnullos libros, cum aliis necessariis pro seipso et aliis famulis.

"*xii°* *Sept.*—Rediit Magr. Ninianus."[2]

At the same time the captive ambassador was no less busy communicating with the captive Queen in Sheffield and her devoted supporters in Scotland. The "memoire" above referred to is preserved in the State Paper Office, and from it we learn that Winzet was one of the Queen's servants, "debarred from her Mazesties awin presence." Nevertheless, in none of the lists of the Queen's servants at this time supplied to the Privy Council, does the name of Ninian appear.[3] This is easily accounted for; for Mary wrote to Fénélon from Sheffield on the 22d of November 1571, complaining that she had "asked for a priest to administer the holy sacrament to her, in lieu of which they have given her a defamatory book by an atheist Buchanan."[4]

[1] 'The Diary of John Leslie, Bishop of Ross in 1571,' p. 147.

[2] Ibid., p. 150.

[3] "The number of the Scottes Quenes People," &c. (State Paper Office, vol. vii. No. 38); 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 904 (vol. vii. No. 38) &c.

[4] 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 907.

In this "memoir" Winzet is specially singled out to remain with the ambassador:—

"As to the ordor taking of the Quenis Majesties servandes that hes remaned besyde the Bisshop of Ross, her hienes' Ambassador, her Majeste is sorry that sic extremite is vsed toward thame unto whom na offence is impvte. And knowes not weell wher to retene thame selfis safle, sen they are debarred from her Majesties awin presence, her hienes thinkes that sic maner of hospitalitie micht be granted to thame as to be permitted remaine at Londoun apon her Majesties expensses, wher they sall offend no man, nor contravane no Law of this realme so far as aperteains strangers to observe.

"To the effect that in caise any of her Majesties servandes that are here wold depart for thair awin particular busynes or fall seik, as God forbid, sum of the others micht returne hidder and supplie thair place, having so few officiers abowt her Majeste to attend on her service quilk her Majestie will not hazard in ony other handes nor in sic as her hienes hes experience of thair fidelitie. Quherefor the Queins Majeste desyres the said Bischop, her Ambassador, to make yit Instance to have this ressonable sute accordit. But in caise no more courtesie can be obteained thairin nor in other thinges, that her Majestie's said Ambassador retene Niniane Winzet with himselfe. . . . And to supplie the same and his awin furnitor her Majeste hes writtin to the Ambassador of france to Imploy his moyen to accomode her Majestie's Ambassador of sic a some of money as he neides. . . ." Dated "At Shefeild Castell, the xvijth daye of August 1571, Marie R."[1]

Archbishop James Beaton, who had been the patron of Winzet in his studies, was now his paymaster, as we gather from a letter in which he thanks Winzet for keeping him informed of English affairs, and also refers to Winzet's "gaiges"

[1] 'A Memoir of the Quenis Mazesties,' &c. (State Paper Office, vol. vii. No. 19); 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 903. This memoir and following letter are copied *literatim* from the original MSS.

and "pension," evidently derived out of some "almus deid that is dedicat be heir Majestie . . . for the help of sum poor schollaires," in Paris. The letter is as follows:—

"Confrater Charissime Salutem for ansor of the freindlie wrettinges ye have send me bayth be the . . . way of Monsieur de la Mothe, as also Mr Drysdail, quha hes also delyverit me your tokin the Acts of Parliament quhairof as of your said wrettinges I thank you verye hairtlye and desyre eirnestly tha ze continew. As to your gaiges and pension, Monsieur Raulet hes not as yit send ony mandement to the effect ye may be payt of thame as to your said gaiges ye wylbe satisfeit shortly quhair ye are be some moyen, as ye sol be adverteist be next that sol passe hencefra quha sol be, as I traist himself that sol haue chairge to pay the sammin, and as to your pension your absence wyl be stop wyth owt particulairlye ye obteine ane mandement to that effect, and to my opinion gife that way and expedient be ains oppinit er it be ane yer thair efter thair sol not be thre heir in parys sustenit wyth that almows deid that is dedicat be hir Majeste for the help of sum poor scollaires, and thairfor I wysche for my part that rathair hir Majeste augment your gaiges, no the less as hir Majeste commandes sua sal I be content, as to the nouelles of thir partes, Monsieur Craffurd beirair heir of wyl satisfie that part quham I have pray expreslye to do the same. An swa I commit yow to the protection of the eternall Lord God for ever. At Pärys the first of September 1571.—Youris at al houar,

"J. Glasgo."

On the back of the letter is written, "A Monsieur Ninien Winzet."[1]

Suspicion continued to dog Bishop Leslie, and on the pretext of complicity in some plot in favour of the Scottish Queen, he was committed to the Tower in October

[1] "Letter of Bishop Beaton to N. Winzet," State Paper Office, No. 31, vol. vii.; 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 903.

1571. There he remained till January 1574, when he was allowed to cross into France.[1] Winzet was not implicated with the ambassador, nor made a partner of his imprisonment, so that returning to Paris he resumed his interrupted academic course in Lutetia in September 1571.

From the Minute-book it is seen that Winzet is enumerated in a list of the Masters of the German Nation on the 21st of September 1571 (Vigil St Mathei).[2] In the following year Winzet is enrolled among the Preceptors in Arts:—

"Anno Domini 1572, 12 Cal Octobris pridie divi Mathei omnium suffragiis quæsturam accepit Franciscus Transomerus Helvetius Diœcesis Lausannensis.

"Nomina Magistrorum Nationis Germaniæ Anno Dom. 1572. Preceptores in artibus. Ioannes Stuard, Decanus nationis; Ioannes Temister; Gulielmus Dauidson; Iacobus Langæus; Thomas Winterhop; Blasius Ianotus; Ioannes Stedfield; Robertus Stralocht; Ninianus Winzet; Nicolas Paris; Franciscus Transomerus, Quæstor; Bidelli—Ioannes Grodard, major; Robertus Esen, minor."[3]

The minutes unfortunately do not throw any light upon the position in the University which Winzet held at this time. We find, however, that he was appointed for the second time Proctor for the German Nation, and again inscribes his appointment upon the title-page of the Minute-book (Register H. 2589) in these terms:—

"Ninianus Winzetus, Scotus, jam secundo constantissimæ Nationis Germanorum procuravit negotia anno nostræ salutis 1572, mensis Novembris et Decembris."

In June 1573 Winzet was appointed Proctor for the

[1] Anderson, 'Historical Collections,' vol. iii. pp. xi., 197.
[2] Reg. H. 2590, fol. 45. [3] Reg. H. 2590, fol. 51.

German Nation for the third time, as the minutes given in Appendix C show.

The Proctorship seems to have expired in 1573; and although Winzet's name reappears after this time in a minute which is not dated, he may have been present at a "congregation" before he proceeded to Douay in 1574.[1]

Our author, being a notable man, was still a prominent cause of concern to the Scottish Government, as an Act of Privy Council testifies. For, hopeful yet of resuscitating the ancient faith, the exiles in England and on the Continent, encouraged by the Pope, kept up a secret correspondence with their friends in Scotland, so that their influence at home assumed a sufficiently serious aspect to cause the Privy Council to issue from Holyrood, on the 12th of February 1573, a proclamation against "diverse of the borne subjectis of this realme of quhome some ar declarit traitouris and utheris seditious, rebellious, and unquiet spreittis, that being fled remanis beyond sey and in uther foreyn princesse dominions, still practizand and sterand up as far as in thame lyis traterous and seditious rebellioun as weill be thair actions as be thair letters and buikis against the Kingis Majestie, their souerane lord, the present gouernment, commoun weill and quietnes of thair natiue cuntre." Among these "unquiett spreittis" are enumerated, Archbishop Beaton, Bishop Leslie, William "sumtyme Bischop of Dunblane," Earl Bothwell, James Hamiltoun of Bothvilehauch, "Maister Edmond Hay, Provost of the Jesuitis," Adam Blackwood, "Sir Niniane Winzet, Frier," and others. This edict forbade, "under pain of deid and confiscatioun" of goods, the delivery of any letters or book from these

[1] Registers H. 2590, fol. 56, 60.

outlawed persons, until these had been presented to and sanctioned by the King's Regent, or Council.[1]

VIII.—LICENTIATE OF DOUAY.

After leaving Paris in 1574, Winzet, insatiable in the pursuit of learning, betook himself to the academic halls at Douay, where a university had been founded in 1560, attracted there also by the new English College which William, afterwards the famous Cardinal, Allen, had founded in 1568 for the purpose of providing that accurate scholarship necessary for controversial warfare wherein Winzet excelled. His place of residence in Douay is not known.[2]

A notarial document, preserved in the archives of the See of Westminster, shows that "Mr Ninian," now in his fifty-seventh year, was pursuing the regular curriculum of theology at Douay in 1574, and had become a licentiate in 1575. It runs thus:—

"M. Ninianus Winzet, Scotus, 17 mensis Augusti 1574, fecit actum primum baccal.

"*Die* 30 *Octobris* 1574. M. Thomas Fordus, Anglus, et M. Ninianus Winzetus, Scotus, celebraverunt actum secundum baccal. præsid. D. Alano.

"M. Ninianus Winzetus, Scotus, fuit creatus licentiatus præsid. D. Alano. 12 Julii 1575."[3]

[1] MS. Harl. 4627: 'Register of the Privy Council,' vol. ii. pp. 334, 335; 'Barberini MSS.,' xxi. 10, Rome, quoted in F. Leith's 'Narr. Scotch Catholics,' pp. 373, 374.

[2] A search in the MSS. preserved at Terregles, Everingham, and Kirkconnel, kindly obtained through the Rev. Dean Turner, Dumfries, for this work, revealed no trace of Winzet in connection with Queen Mary or with Douay. A Register of the Scotch College, Douay, exists at Kirkconnell.

[3] Knox, 'Records of the English Catholics,' preface, p. xxviii, pp. 273, 274.

The original parchment, "Testimonium de Licentiatu Theologiæ," is now preserved in Blairs College, Aberdeen.[1]

Winzet returned to Paris in time for the September meeting of the "Masters of the German Nation," "Anno Domini 1575, pridie divi Mathei."[2] His stay was not protracted.

IX.—APPOINTED ABBOT OF ST JAMES'S, RATISBON.

Winzet next appears at Rome, probably having accompanied Bishop Leslie there that very autumn.

Hapless Mary still remaining in confinement but hopeful of release, wrote to Pope Gregory XIII. in October 1575, saying that she sent Bishop Leslie to him to declare her fealty, and to ask the Pontiff to support her as a devout daughter.[3] Leslie was accompanied to Rome by Dr Allen, so that in them Ninian had friends at Court.[4] During the existence of this embassy Winzet was himself graciously called to Rome by the Pope, and was residing there in 1577 when the news of the death of Thomas Anderson, Abbot of Ratisbon, was announced.[5] According to the Strachan MS., the abbot died in 1576—probably the spring of 1576-77.[6] "The Pontiff, excellent judge of his merits," as Zeigelbauer gracefully expresses it, "having seized this opportune occasion for showing kindness to Ninian," appointed him to the vacant abbacy.[7] May we not surmise

[1] Cf. Appendix E.

[2] Arch. Nat., Reg. H. 2590, fol. 65.

[3] 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 923.

[4] Leslie's 'Hist.,' translated by Dalrymple, pt. i. p. 62. Scot. Text Society edition.

[5] Ziegelbauer, 'Hist.,' pt. iii. p. 360; Brockie MSS., p. 54.

[6] Strachan MS., p. 92. Adv. Lib.

[7] Ziegelbauer, 'Hist.,' pt. iii. p. 360.

that the influence of the ambassador was used in favour o his fellow-countryman ?[1]

Robert Turner, Professor of Eloquence in the Universit of Ingolstadt, who was a friend and correspondent of Lesl and of Winzet, in a letter to Erasmus Vendius, Councill of the Duke of Bavaria, which was written from Rome i 1580, refers to Bishop Leslie as the patron of Ninian an other Scotsmen. He does not, however, specify an particular act of patronage; but we may not err much i conjecturing that the appointment to Ratisbon woul be talked of in Rome as the result of Leslie's kindl offices.[2]

Doubtless the fame of Winzet, as a scholar and polemica champion for the faith, preceded him to the Vatican; an none could have merited this promotion and honour mo than he.

Gregory XIII. issued a Bull dated at Rome on the 13 of June 1577, instituting Winzet Abbot of the Benedicti Monastery of St James at Ratisbon.[3] But Winzet w a secular priest. Consequently it was necessary for t Pope to dispense in this case with the regular novitia of one year requisite in the Benedictine Order, and command Winzet to assume the habit, to make religious profession, and at one and the same ti to be instituted Abbot of the Monastery of St Jam and its affiliated houses. This was accordingly do Three bishops were appointed to consecrate Ninian; but ultimately fell to the lot of a fellow-exile, Thomas Go well, Bishop of St Asaph, who was at that time t

[1] Irving, 'Lives of Scotish Writers,' vol. i. p. 107. Edin. 1839.
[2] Turner, 'Epistolæ,' p. 5. Col. Agrip. 1615. 8vo.
[3] Ratisbon MSS. The Bull is given in Appendix A.

suffragan or vice-regent of the Cardinal-Vicar Savelli, to give him the abbot's benediction. The ceremony took place on the 14th July 1577—sixth Sunday after Trinity—in the Church of the Blessed Trinity of the English Nation, in Rome,—the church which was anciently attached to Hospice for the reception of English pilgrims, and in which afterwards Cardinal Allen was buried. Thus *per saltum*, this secular priest was invested with all the powers and privileges of mitre and pontificalia, and with episcopal jurisdiction over fourteen religious houses. The authentic testimonium of the fact of Abbot Ninian's installation by the hand of Goldwell is preserved at Blairs.[1] It is to be observed that therein Winzet is styled "magistro in theologia," a title which is also found in the Bull of appointment addressed to "Niniano Winzeto, Presbytero Glasguensis Diœcesis, Magistro in Theologia." A month later, in another document, he is designated Doctor in Theology. There is no proof that he received this honour from the Pope upon his preferment, as has been supposed.[2]

Winzet commenced his duties with a spirit of moderation and prudence becoming so scholarly a man and one who had experienced many hardships on account of his faith. Before quitting Rome, he received from the Inquisitors a faculty, dated 1st August 1577, for absolving and reconciling to the Church Scottish heretics and schismatics.

[1] Ratisbon MSS. Cf. Appendices F and G. Thomas Goldwell, of All Souls' College, Oxford, Bishop-Elect of St Asaph, 1558, present at the Council of Trent, died in Rome 3d April 1585. Cf. 'The Episcopal Succession,' by W. Maziere Brady, vol. iii. p. 37, Rome 1877; 'Fasti Eccl. Anglic.,' vol. ii. p. 504.

[2] Brockie and Ziegelbauer assert that Winzet received the Doctor's degree in Paris before going to Rome. Brockie MSS., p. 54; Ziegelbauer, 'Hist.,' pt. iii. p. 360.

The faculty was addressed to "Reverendo Niniano Winzeto in Sacre Theologia Doctori."[1]

Thus equipped the abbot set out for Ratisbon. He was in his sixtieth year. Leslie, still lingering in Rome, was busy finishing and on the eve of issuing his interesting history, and to it the grateful abbot contributed a prefatory Latin encomium.[2]

X.—WINZET AT RATISBON.

The superior reached the cloister in the quaint old town of Ratisbon on the 9th of August 1577.[3] Out of its ruinous precincts—"dirutum et collapsum cœnobium"—emerged a solitary monk and a single novice to greet him.[4] There was a deserted air about the ancient place, which had never recovered from the misfortunes it experienced thirty years before in the furious times of the Reformation. But the ruins, when touched by his historic spirit, were soon transformed into an inspiring scene of reconstructive labour. And history had not hesitated to associate the miraculous with the romance that hung about the hoary edifices. Their associations were of home as well. This Irish monastery dedicated to St James and St Gertrude, was an offshoot of the Monastery of St Peter (Monasterium Sti. Petri Consecrati, or Weih S. Peter) at Ratisbon, which Emma, Abbess of the Obermünster, gave to Marianus Scotus, together with a plot of ground on which a citizen called Bethselinus built for the Irish, at his own cost, the Mon-

[1] "Facultas absolvendi Scotos qui in hæresim delapsi erant ac legendi libros hæreticos." Ratisbon MSS. Cf. Appendix H.

[2] Cf. Appendix D.

[3] Ziegelbauer, 'Hist.,' p. 361.

[4] Strachan MS., Adv. Lib., p. 92; Papal Bull, Ratisbon MSS., Blairs.

astery of St Peter in 1076. Some maintain that the founders were Scotsmen, and that Marianus was a Culdee from Dunkeld.

Marianus Scotus, or Muiredhach MacRobartaigh, a native of Tir Conaill, Donegal, left Ireland in 1067, and died abroad in 1088. Two years after his death the Monastery of St James and St Gertrude was founded. In 1111 it was consecrated, and in 1120 sanctioned by Pope Calixtus as a Benedictine house.

The generous Abbess of the Niederminster bestowed upon the monks a prebend of bread and ale, because St Erhard was buried within the monastery. The beautiful and characteristic Romanesque church, still to be seen in Ratisbon, and known as the "Kirche des Schotten—Klosters zu S. Jacob," bears the impress of the Celtic mind and taste of the twelfth century (1150-1184) in which it was built. For seven centuries, under its classic shadow, were laid the ashes of a long roll of Irish and Scottish monks.

The monastery flourished from the time of the Crusades. It became a halting-place for the pilgrims from Scotland who passed through Germany to the Holy Land.[1]

Dependent houses sprang from St James's, and owned the rule of its mitred abbot.[2] But the Reformation stripped

[1] The materials for this sketch of St James are taken from: 'Historia Fundationum nonnullorum Monasteriorum insignium per partes Bojoariæ,' in 'Collectio Scriptorum rerum Historico-Monasticorum Ecclesiasticarum variorum Religiosorum Ordinum,' curante Michaele Kuen, tom. i. (vol. i. and ii.) p. 209; ibid., pp. 216, 217, § xiii; Ulmæ, 1756-68, 6 tom. fol; 'Acta. Sanct. Boll,' tom. ii. pp. 365, 372, under Marianus Scotus; Dr Reeves's Paper in 'Proceed. Royal Irish Acad.,' vol. vii. pp. 290-301; 'Edinburgh Review,' Jan. 1864, No. 119, p. 171 *et seq.*; Erskine, 'Sketches and Hints of Church Hist.,' vol. ii. p. 6, Edin. 1790-97.

[2] The Sister-Houses were at Wurzburg, Nürnberg, Vienna (St Mary and St Gregory), Memmingen, Eichstadt, Kellheim, Erfurt, Constance, Oels, and St Mary's at Ross-Carbery, Ireland. 'Edin. Rev.,' No. 119, pp. 173, 174, 180.

these communities of their glory, the abbot of his jurisdiction, and diverted the rich foundations to secular purposes.

In such circumstances no one could have filled the abbatial position more prudently than this indefatigable prelate, learned and lovable. On undertaking the formal rule of his house, he girded himself to the task of repairing its shattered fortunes, and restoring its defunct organisations. Queen Mary Stuart lent him willing aid. In 1578 she despatched her ambassador, Bishop Leslie, to the imperial, royal, and princely courts of Germany, with missives to the German potentates, in which she craved protection for her exiled subjects in their domains.[1]

The abbot's schemes had prospects of success. The Queen addressed a letter to the Emperor, Rudolph the Second, dated the 30th of April 1578, in which she besought him to order the restoration of the Scottish monasteries throughout the empire to her countrymen, then suffering banishment on account of their fidelity to the Catholic religion and their sovereign.

In the letter she cordially recommended her confessor, "Doctor" Ninian: "Imprimis aut illi commendo Ninianum Winzetum, Theologiæ Doctorem, Confessarium meum, cui non ita pridem de Ratisponen. monasterio legitime prouisum est."[2]

The emperor graciously replied from Prague on the 10th October, and issued a rescript, dated 8th October, addressed to the princes and bishops of the realm, restoring the ancient privileges of St James's.[3]

[1] Irving says that the Pope appointed Leslie, when on this embassy, "to supply the place of a nuncio who had recently died at the Imperial Court." —'Lives of Scotish Writers,' vol. i. p. 139, Edin. 1839.

[2] 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926 (vol. xi. No. 8). Cf. Appendix I.

[3] Ibid.; Strachan MS., pp. 92-97. Cf. Appendices J and K.

The pious and prudent conduct of the abbot himself had strengthened his position, and he had won thereby the regard of the Duke of Bavaria, who had married Rénée of Lorraine.

Mary asked a similar consideration from her relative the Duke, and his goodwill for "Niniano Winzeto, Doctore, Theologo Confessario meo. Illum mihi imprimis charum serenitati Vestro vehementer commendo."[1] The Duke's reply of the 6th of September, was both sympathetic and agreeable to her wishes: "Hoc certe persuasum esse volumus, nunquam nos ulla in re defuturos ubi pro amore in Regiam Vestram Dignitatem, vel ipsi Episcopo Abbatique Niniano vel cuiquam alii Scotiæ gentis Catholico bene et op(p)ortune aliquid præstare licuerit."[2]

The ambassador, in despatching the royal missive to the Duke, had sent with it a copy of his newly published history, in which Ninian was mentioned with praise; and the Duke, in replying to Leslie, on the 13th of August, refers to the abbot in terms indicating the subsistence of a valuable friendship between them. Of the beloved abbot he writes thus: "Deus qui suos non deserit, omneque videt opus, benignissime illi adsit, reddatque tum fructu et gloria Abbatem Ninianum: quod pie et prudenter agit merito amamus constanter."[3]

The Queen also received a consolatory and kindly letter from her cousin the duchess, of part of which the following is a translation: "As to your being pleased to thank me by the aforenamed Lord Bishop (of Ross) for my good offices in the matter of the Abbey of Ratisbon, I can assure

[1] 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926. Cf. Appendix L.
[2] Ibid., (vol. xi. with No. 10). Cf. Appendix M.
[3] Ibid. Cf. Appendix O.

you, Madam, that I infinitely regret not having means and authority sufficient to show, in matters of greater consequence, the affection which I cherish for you,—which, at the same time, shall be by no means wanting in anything that offers itself for your service, as you will always have in me one who is a very affectionate and very humble kinswoman and servant, and that the Lord God knows, to whom I pray (after having very humbly kissed your hands) to give you, Madam, in perfect health your early liberty during a very long and happy life. From Munich, the 12th of September 1578. Your Majesty's very humble and obedient servant and cousin, Renee de loyrayne, Duchess of Bavaria." [1]

Queen Mary also wrote soliciting help from the Archbishop of Mayence, but his reply has not been preserved.[2] Thus far feminine sympathy and help contributed to the success of the new superior's schemes.

These efforts to rebuild the monastic organisations, and to recover the dignified status of St James's, were only partly successful. By Leslie's influence, Erfürt was restored to Scottish monks.[3]

A letter from Bishop Leslie to the abbot exists; and in it is found an account of some negotiations which the bishop had regarding certain benefactions left for the education of Scottish youths in connection with the Church of the Holy Cross and the Seminary at Eichstadt, and also of the difficulty the bishop met with in his attempt to recover bequests long diverted from their original purposes.[4]

[1] 'Cal. Stat. Pap. (Scot.),' p. 927 (vol. xi. with No. 10). Cf. Appendix N.
[2] Ibid., p. 926 (vol. xi. with No. 8.) Cf. Appendix P.
[3] 'Edin. Rev.,' No. 119, p. 180 (Jan. 1864).
[4] Ratisbon MSS., Blairs. Cf. Appendix Q. "Epistola Joannis Leslæi

The abbot himself, about this time, perhaps contemporaneously with these letters, despatched "Eleven Reasons" to the Emperor, by which he showed why the ancient monastery in Vienna should be restored to the Scottish Benedictines; but we do not know what reception they met with. The document is entitled: "Niniani Winzeti Abbatis Scotorum Ratisbonæ Rationes XI. quibus Sacra Sua Majestas jure induci debuit ut Scotis Monasterium Viennese eo tempore restitueret, anno scilicet, MLXXIII." [1]

A growing fraternity flocked around the resolute and famous Father Abbot, and the prosperity of his house was assured. Without delay Ninian reopened the public seminaries which had long been connected with St James's, restoring in them the old Scottish methods of education; and while, full of the spirit of earlier years, he devoted himself to the supervision of the highest subjects, he also superintended his inferior brethren in their teaching of the lower branches of learning: "Nam consuetudinem tenendi scholas publicas quam olim Scoti exercere consueverant reduxit, altiora studia per se, inferiora autem per alios fratres docenda." [2]

The monastery was becoming influential. In 1583 the superior purchased, for 2000 florins, a retreat called Hopfengarten, near Schenberg, and also came to an agreement with the Abbess of the Superior Monastery (Obermünster) concerning the revenues and lands formerly belonging to the Priory of St Peter.[3]

Episcopi Rossensis ad Ninianum Winzetum Abbatem Ratisbonensem—datum in Egstotensi Palatio x. Novembris 1578."

[1] Ratisbon MSS. Cf. Appendix R.

[2] Brockie MSS., p. 54. [3] Ibid.

XI.—LITERARY LABOURS AT ST JAMES'S.

Nor was his pen idle. In 1581 appeared, at Ingolstadt, 'In D. Paulum Commentaria, lib. I,' a work for whose existence Dempster and Tanner lend their authority, although none of Winzet's biographers have included it among his authentic publications.[1]

The famous Langobard monk of the eighth century, Paul Warnefried (Paulus Diaconus), issued a treatise entitled 'Expositio in regulam S. Benedicti,' which might have attracted the abbot's attention, and been utilised in a translated form for the restoration of the rule in St James's.[2] The treatise by Winzet has dropped out of sight.

During the same year a polemical work of greater importance, entitled 'Flagellum Sectariorum'—the Scourge of Sectaries—occupied his leisure hours. The first part of this book (to be afterwards described more fully) is based upon the two questions—"Whether God ought not to be obeyed rather than men?" and "Whether obedience is due to Cæsar, the king, more than to those who call themselves ministers in matters of religion?" The second part of the 'Flagellum' consists of a treatise "On the Vocation of Ministers." The author quotes largely from and refers to the patristic writers, and also evinces an intimate acquaintance with the best sources of theological learning. The 'Flagellum' was dedicated to the Duke of Bavaria, in a laudatory preface dated from Ratisbon on the first of

[1] Dempster, 'Hist.,' vol. ii. p. 569; Tanner, 'Bibliotheca Britannico-Hibernica,' p. 782, Lond. 1748. 'In D. Paulum Commentaria, lib. I . . . Ingolstadt, 1581. 4to. Thin. ex Gesnero.'

[2] Herzog, 'Real Encyklopädie,' &c., vol. xi. pp. 222, 223. Gotha, 1859.

February 1581, and it was published a year later at Ingolstadt, in the same volume as the 'Velitatio in Georgium Buchananum.'

Buchanan had published his celebrated treatise, 'De jure regni apud Scotos dialogus,' in 1579, and the second edition, published in Edinburgh in 1580, soon reached the cloisters of St James, as our author informs us.[1] The old Celtic fire and *odium theologicum* were stirred in the erudite Doctor, who gave himself the task of controverting that damaging treatise. By the 15th of May 1581, the reply was completed. It was dedicated to the Duke of Bavaria, and published conjointly with the 'Flagellum.'

But Winzet's assumption of the Benedictine habit did not contract his sympathies and wither his kindly social nature, which adversity must have mellowed, converting him into a friendless, formal solitary. We find him exchanging communications with Robert Turner, Professor in Ingolstadt, who, though a Devonshire man by birth, was proud of his Fifeshire origin; and if the professor's judgment of the qualities of his correspondent is to be accepted, the abbot must have been a fascinating monk. The professor's Latin letters, though full of a turgid adulation, display the extraordinary regard their writer had for the abbot, under whose rule he wished all the Benedictines could be trained, and to whom he offered as a love-token the use of any English books he possessed.[2]

[1] Winzet, 'Velitatio,' &c., p. 153. Ingolstadt, 1582.

[2] Turner, 'Epistolæ,' Nos. lxxii.-lxxv. and clvi. pp. 221-225, 363-367; Col. Agrip. 1615, 8vo. Bishop Leslie and two nephews of Winzet (John and James), who were then studying in Germany, are referred to in these epistles. Cf. Irving, 'Lives,' &c., p. 107, note. One of the professor's letters is given in Appendix S.

The Benedictine snatched time from his monastic duties to compose various works, both in prose and verse.

The lighter studies took the form of epigrams and poems complimentary to his friends, of which the only specimens extant are the encomium in the preface of Leslie's History, and that appended to the translation of Vincentius. One of his effusions was in praise of Abbot Roricus.[1] Dempster and other writers have been of opinion that these epigrams and poems were numerous enough to form books.[2] There is no proof to show that this was the case.

One work by Winzet has entirely escaped the notice of all the biographers of the abbot—viz., a translation into Scotch of the Great Catechism of the Jesuit Father, Peter Canisius.

Father James Dalrymple, who, as a religious in the Scottish cloister, under the rule of Ninian, or very shortly afterwards, had an exceptional opportunity of knowing the writings of the superior, is the authority for the statement. This Benedictine, in his Scottish translation of Leslie's History of Scotland, adds to the paragraph relating the apprehension of John Scot and the escape of Ninian from the printing-house, an interesting biographical note, which has all the indications of being an excerpt from the Monasticon of the house. It is to the following effect:—

"Mr Ninian thairefter in Rome was made Abbat of the Clostir of Regensburghe, anno D. 1577 be Gregorie 13, quhair he was Abbat zeiris 15. In favour of the Scotis natione quhais author to wit of the Scotis Catechis maid be Peter Canisius that gret Catechis he turnet in Scotis. Ane volum against Buchannan of the lawis in Scotland he wrot: Quhither the king or his subjects suld be in gretter

[1] Dempster, 'Hist.,' vol. ii. p. 560.

[2] Ibid., p. 569; Tanner and Ziegelbauer. Cf. *postea*.

authoritie, called 'Velitatio in Georgium Buchananum.' Another he wrote contrare the hæretickis, Quhais title was 'the skurge of hæretickis': thame baith he dedicate to the maist honorable Prince and magnifick Duik the Duke of Byre, in Inglestade war prented: and monie vther thingis baith in prois and verse he wrote. In the monasterie quhair he was Abbot, amang the handes of his brether maist Catholiklis and holylie, he depairted this lyfe the xxi. of September, prelaturæ suæ xvi.; Sacerdotii sui lii.; Christi vero, 1592."[1]

The author of the 'Velitatio' refers in it to Canisius as "nostri seculi doctissimus Petrus Canisius," and indicates an acquaintance with the Jesuit's writings.[2] In 1554 Canisius published his Greater Catechism (Summa doctrinæ et institutionis Christianæ), and in 1566 his Smaller Catechism (Institutiones Christ. pietatis).[3] An edition of the former Catechism was published in 1585.[4] It was translated into several languages. In 1588 there appeared a Scottish translation bearing the following title:—

"Ane Catechisme or short instrvction of Christian Religion dravven out of the Scripturs and ancient Doctours compyled be the Godlie and lerned father Peter Canisius, Doctour in Theologie.

"*Vith ane Kallendar perpetuale contining baith the awld and new Kallendar Vvith dyvers vthers thingis pertining thairto verie profitable for all sort of men: maid be M.*

[1] Leslie, 'Hist.,' book x., translated by Father James Dalrymple. MS. Fort Augustus.

[2] Petrus Canisius, born at Nimegue 8th May 1521, died at Fribourg-en-Suisse on 21st Dec. 1597. 'Biog. Univ.,' t. xvi. p. 544.

[3] Herzog, 'Real Ency.,' vol. ii. p. 550.

[4] 'Opus Catechismum sive summa Doctrinæ Christianæ,' &c. P. Buseé, Paris 1585, fol. 'Biog. Univ.,' t. xvi. p. 544.

Adame King, professeur of Philosophe and Mathematikis at Paris.

"In the end ar adionned certian godlie prayers and ane schort method Vvhairby every man may exame his conscience howe he hes offendet the maiestie of God or his nichtbour. At Paris. Imprented be Peter Hyry, 1588."[1]

The prefatory epigram addressed to the reader is signed "Ada. Regius. Edimb."; but whether the title-page is meant to convey the impression that Adam King was the translator of the Catechism, or only the compiler of the Calendar,—the reference to which is printed in italic letters, as above,—is a question the solution of which can only be a matter of conjecture, in the absence of information regarding the abbot's translation. Although bibliographers have not recorded the existence of the Ratisbon Canisius, there is no antecedent improbability that, according to a loose custom prevailing in a disturbed time, a popular work like this Catechism was printed without the name of the translator; and that for commercial purposes only the name of the editor supplying a special addition to the original work was published.[2] On the other hand Dalrymple may have mistaken the 'Buke of Four Scor Thre Questions' for a translation of Canisius.

Of the many other treatises in manuscript concerning Scottish affairs in Germany and France,—long preserved in the archives of the monastery as proofs of the industry of its superior, none have been handed down to us.[3]

[1] A copy exists in the Advoc. Lib., 8vo.

[2] Cf. Welsh Translation by Rozier Smyth. Paris 1611. In Glasg. Univ.

[3] Ziegelbauer, 'Hist.,' p. 361. "Extabant etiam alia plura hujus viri manuscripta opuscula, præsertim res Scoticas in Germania et Gallia concernentia, quæ tamen vel latent incognita aut plane interciderunt. Ex symbolis Bernardi Baillie, Abbatis Scotorum Ratisbonæ aliisque notitiis addidit P. Oliverius."

XII.—DEATH OF ABBOT NINIAN.

Time and toil began, however, to lay in their claims upon the unwearied abbot, calling a halt here to

> "A fiery soul, which, working out its way,
> Fretted the puny body to decay,
> And o'er inform'd the tenement of clay."

Death overtook him on the 21st of September 1592, in the monastery, when he had attained to his seventy-fifth year, and after he had for sixteen years ruled the monastery in a manner deserving of praise, as the Monasticon declared: "Ninianus Vinzetus annis sexdecim hinc asceterio laudabiliter profuit anno 1592."[1]

The brethren in whose hands he died, laid the father abbot to rest within the ancient church of St James, in the sanctuary on the gospel side, about twenty-four feet from the high altar, with obsequies in keeping with his office and dignity. They placed a monument over his place of sepulture, where it is still to be seen. On its upper half is carved in bas-relief the figure of an abbot in his vestments, and with the insignia of his office: on its lower half the following epitaph bears witness to the esteem in which this learned, zealous, and pious Scotsman was held:—

D.O.M.

NINIANUS (WINZETUS), SACRO-SANCTÆ THEOLOGIÆ DOCTOR, VIR PIUS ET ZELOSUS MONASTICAM HIC DISCIPLINAM RESTAU-

[1] Strachan MS., p. 105. Dempster and other writers were not aware of the date of the abbot's death. Dempster writes: "Quando obierit, aut quando Abbas sederit et an in Germania excesserit, an in patria pro comperto non habeo."—'Hist.,' vol. ii. p. 569.

RAVIT, MULTAQUE VERBO, SCRIPTO, ET VITÆ EXEMPLO AD ÆDIFICATIONEM PROXIMORUM PRÆSTITIT, QUI POSTQUAM HUIC MONASTERIO SEXDECIM ANNOS SUMMA CUM LAUDE PRÆFUISSET, SUCCESSOREM CANONICE ET LEGITIME SIBI PROSPEXISSET, TANDEM XXI. SEPTEMBRIS ANNO CHRISTI MILLESIMO QUINGENTESIMO NONAGESIMO SECUNDO, ÆTATIS VERO SUÆ SEPTUAGESIMO QUARTO, PIE ET PLACIDE OBDORMIVIT IN DOMINO.[1]

XIII.—ESTIMATES OF WINZET'S CHARACTER AND LEARNING.

As to the character of Winzet, it may be said he illustrated in himself the prestige and honour which the Scottish Catholic clergy had in their best days of missionary spirit and learning. Study seems to have been a passion with him. His social qualities were attractive: his accomplishments many. Contemporary co-religionists, as well as his successors, gratefully and lovingly acknowledged the talent and merit of one who had unflinchingly devoted himself to their cause in the time of extremest peril, and never permitted misfortune to tempt him from the pursuit of knowledge and his checkered career of duty nor yet prosperity to tarnish a spotless reputation. He was an honest man, a frank friend, an independent thinker.

Leslie designates his old associate a man of exquisite erudition—"Winzetus quædam exquisitæ eruditionis"—who, with Robert Maxwell, rallied their scattered comrades in

[1] Strachan MS., p. 97; Ziegelbauer, 'Hist.,' pt. iii. p. 361. The Editor is much indebted to the Rev. Anselm Robertson, Fochabers,—a religious in St James's till it was suppressed in 1862—for the details regarding the abbot's tomb. The monastery with all its revenues was given to the diocese of Ratisbon for a clerical seminary—£10,000 of the revenues being given to the Scots College, Rome. The tombstone, measuring eight feet by six, is still preserved. The Strachan MS. omits "Winzetus" in first line. The letters D.O.M. probably signify "Datur omnibus mori."

560, and gained victories over the reforming party.[1] Conn boasts that Ninian "smashed the shameless calumniator (Knox) with Catholic truth."[2]

Barclay refers several times to Winzet's 'Velitatio' in a similar work of his own, wherein he deals with the rights and authority of kings, and of the Church. He quotes several pages of the 'Velitatio,' and adds a flattering estimate of its author, in which he emphasises his integrity, piety, Biblical knowledge, and experience:—

"Donec spiritum commune duxit, multos vitæ integritate et pietate anteibat, a paucis etiam doctrinæ studio et sacrarum cognitione atque rerum experientia superabatur."[3]

David Chalmers styled him "a most learned theologian," and a man eminently versed in classical, philosophical, and theological studies.[4]

Archbishop Spotiswood in his History recognises Winzet "as a man of reasonable learning," who "set furth a book of questions against the Confession of Faith, which went currant in the Court, and was much esteemed by them of his profession."[5]

Nicolson was of opinion that the author of the 'Velitatio,' and opponent of Knox, had "showed himself as great a master of the imperial law as of critical learning."[6]

Wassenbergius wrote an account of the religious orders in Ratisbon, which, in MS., lay in St James's, and was

[1] Leslie, 'De Origine,' lib. x. pp. 582-584.

[2] Conæus, 'De Duplici Statu,' &c., lib. ii. p. 135. Romæ, 1628.

[3] Barclaius, 'De Regno et Regali Potestate,' &c., p. 182 *et seq.* Paris, 1600, 4to.

[4] Davidis Camerarii Scoti, 'De Scotorum Fortitudine,' &c., pp. 45 and 277. Parisiis, 1631, 4to. "Ninianus Winzetus, vir in humanioribus literis nec non in philosophicis et theologicis studiis egregie versatus."

[5] Spotiswood, 'Hist. of the Church of Scotland,' p. 183. Lond. 1655, fol.

[6] Nicolson, 'Scottish Historical Library,' pp. 39-40. Lond. 1702, 8vo.

drawn upon by Ziegelbauer, and the writer of the Strachan MS., for their notices of Winzet. Wassenbergius gives the verdict of Ninian's contemporaries that the abbot was "beloved, honoured, and missed by all men."[1]

His latest critic, Dr Bellesheim, says that in him the Church lost "the most important Scottish apologist, who in a storm-tossed age defended her doctrines and institutions with reasons which to this day wait for refutation."[2]

Protestant opinion regarding Winzet is very scanty. One contemporary author, cited by Mr Gracie, deemed the 'Four Scoir Thre Questions' worthy of notice.[3]

In his work, entitled 'Ane Breif Gathering of the Halie Signes, Sacrifices, &c., translatit out of Frenche into Scottis be ane faithful Brother,' printed at Edinburgh in 1565, the translator refers to the "Buke of Questions," published two years before, and remarks that since "the tractat is sa proper and perfite an answer to syndrie of the said Winzet's Questiounis," he had "causit this litle buike be set furthe in our Scottis toung to make the treuth knawin to all our countrie men that hes not the knawlege of the uther leid [language], *and that it may be partely ane answer to Winzet's Questiouns quhil the compleit answer be prepared for the rest.* Sua that in my judgement, Papis men sal not haif greit occasioun, God willing, to brag thaim self in this behalfe."

Otherwise, no formal attempt to answer Winzet was made by the Protestant ministers.

[1] Strachan MS., p. 97; Ziegelbauer, 'Hist.,' p. 361.

[2] Bellesheim, 'Geschichte der katholischen Kirche in Schottland,' vol. ii. p. 35; Mainz, 1883. Since this paragraph was written, part of Dr Bellesheim's work has been translated by D. Oswald Hunter Blair, O.S.B., Monk of Fort Augustus. Blackwood & Sons: 1887.

[3] 'Certane Tractatis,' pref. p. xvii. Mait. Club. ed. 1835.

LIST OF WINZET'S WORKS.

1. Edinburgh, 1562, 21st May. 'Certane Tractatis for Reformatioun,' &c. Printed by John Scot (?). (Cf. Winzet, 'Certain Tractates,' Introduction, pp. lxxix, lxxxvii. S.T.S. ed.)
2. Edinburgh, 1562, 31st July. 'The Last Blast of the Trompet of Godis Worde,' &c. Printed by John Scot. (Cf. Introduction, pp. lxxxi, xcii.)
3. Antwerp, 1563. 'The Buke of Four Scoir Thre Questions,' &c. "Ex officina Ægidii Diest." (Cf. Introduction, pp. lxxxii, xcii.)
4. Antwerp, 1563. 'Vincentius Lirinensis of the Natioun of Gallio for the Antiquitie and Veritie of the Catholic Fayth,' &c. Ægidius Diest. (Cf. Introduction, pp. lxxxii, xciv.)
5. (Antwerp, 1563-64?) Translations of Optatus, Tertullian, and other Fathers, which remain unrecognised. (Cf. Introduction, p. xlv.)
6. Paris, 1565. Translation of Benoist's treatise, 'Certus Modus,' &c. 'Concerning composing Discords in Religion.' (Cf. Introduction, pp. xxxvi, xlvi.)
7. (Ingolstadt, 1581?) 'In D. Paulum, Commentaria.' This work is lost. (Cf. Introduction, p. lxvi.)
8. Ingolstadt, 1582. 'Flagellum Sectariorum,' and 'Velitatio in Georgium Buchananum,' &c. Printed by David Sartorius. (Cf. Introduction, pp. lxvi, lxvii, lxxxiii-lxxxvii.)
9. (Ingolstadt?) Translation of the Catechism of Canisius. (Cf. Introduction, pp. lxviii-lxx.)
10. (Ingolstadt?) Epigrams, Poems, and Fugitive MSS. concerning Monastic Affairs. These apparently were not published in book form. (Cf. Introduction, p. lxx, note 3.)

BIOGRAPHIES.

Short biographies of Winzet are to be found in Mackenzie's 'Lives and Characters of the most Eminent Writers of the Scots Nation,' vol. iii. p. 148, Edin. 1708-22, 3 vols. fol.; in Zeigelbauer's 'Historia Rei Literariæ Ordinis S. Benedicti,' pt. iii. pp. 360, 361, Ed. R. P. Oliverius Legipontius. (He cites Mackenzie's 'Lives,' and refers to "Wassenbergius, Scriptor Germanus, in sua Ratisbona Religiosa Msc.," and to "Symbolis Bernardi Baillie, Abbatis Scotorum Ratisbonæ aliisque notitiis.") Augustæ Vind. et Herbipoli, 1754, fol.; in the 'Lives of Scotish Writers,' by David Irving, LL.D., vol. i. pp. 98-121, Edin. 1839. A very interesting account of Winzet's career and works is given by Dr Alphons Bellesheim, 'Geschichte der katholischen Kirche in Schottland,' vol. ii. pp. 20-35, Mainz, 1883.

MSS.—EDINBURGH UNIVERSITY LIBRARY MS.

No MS. of Winzet's works by the author is known to exist.

The Edinburgh University Library MS. of 'The Buke of Four Scoir Thre Questions,' by a contemporary hand, &c., consists of forty-one leaves of closely written caligraphy. The MS. is an octavo, measuring, like the original edition of the 'Tractatis' and 'The Last Blast,' with both of which the MS. is bound in one volume, 8 inches by 5½ inches.

The title of the MS. differs from that of the Antwerp edition, and runs thus: "Certane Articlis Twechinge

doctrine Ordour and maneris Proponit to the Precheowris of the protestantis in Scotland be the Catholikis of the inferior ordour of cleirgie and layit men crwallie afflictit and dispersit Be the sadis precheowris. Writtine Be Niniane Winziet At the ferwent desyire off his faythful afflictit brethir.

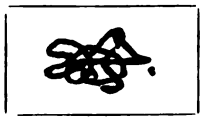
"Ne sis sapiens apud Temetipsum sed Interroga patres tuos Et annunciabunt tibi maiores tuos et dicent tibi. Proverbiorum : z : et exodi 32."

The MS. begins with an address to "The faythfull sonnis of the halye Catholik Kirk in Scotland," thus wanting the address "To the Christiane Reidar" written by Winzet in Louvain in Oct. 1563. It closes with the word "Amen" at the termination of "An exhortation to mature and Godly deliberation in the premisses" (vol. i. p. 137), and does not include the letter to Knox, written at Antwerp in Oct. 1563.

The penmanship is neat, and of the style of the sixteenth century. It is all enclosed within double marginal lines. There are thirty-two lines of writing, on the average, to the page. The title of each question usually begins with an ornamental initial letter followed by capital letters, which are continued to the end of the first line of the first paragraph. The questions beginning at "cap. 12" are enumerated by chapters. The MS. is not paged. "Cap. 70," which is omitted in the Antwerp edition, is found in the MS.; but "cap. 81," of the Antwerp edition, is omitted from the MS.

The misspelling of Winzet's name on the title-page—"Winziet"—omissions, and mistakes, indicate that the MS. is not a holograph of Winzet.

The transcriber initials Question 43, p. 47 MS., and the "Exhortatioun," p. 82 MS., with this monogram [1]—



This MS. seems to be one of those inaccurate copies which Winzet mentions as being in circulation before he printed 'The Buke.'

The transcriber does not display a great proficiency in writing the Scottish language—making mistakes like *schame* for schism, *throwchle* for throwch, *do wreitt* for Deborah, *sing* for sign, leaving a blank for the interesting word *insprayth*, and omitting many clauses.

The spelling is phonetic, and thus the MS. is important for affording reliable illustrations of the pronunciation of the maternal tongue in the sixteenth century. In the *patois* of some parts of the Lowlands, at the present day, we find characteristics of pronunciation and of dialect similar to those indicated in the MS. There are more archaic forms in the MS. than in the printed edition, and the writer also writes generally with a more antiquated style of spelling. Final *e* occurs oftener—*oure*, *zoure*, *twiche*, *beinge*, *hade*. The plural termination *is* is frequently used. A consonant within a word is often doubled, when the word stands in the plural number or possessive case—*selffis*, *Goddis Kirk*. The termination *ed* of the past participle, which appears as *it* in the printed edition, is *et* in the MS.—marri*ed*, mari*it*, mari*et*. The MS. uses *ane* for *a*; *y* for *i*, as in *lernynge*, *wyle*, *samyn*; *y* for *e*—*grytt* for *grete*; but *vice versâ*, *wrett*

[1] Cf. Winzet, 'Certain Tractates,' vol. i. pp. 104 and 137.

for *writ*. The writer prefers the open sound of *a* to that of *e*, in *eldar, writtar, workaris;* and also to that of *i*, as in *baptisat*. In the participles, the terminal *-and* is used for *-ing*—*haveand, apperand, professand*. This is quite in keeping with the thick and indistinct mode of pronunciation still common in some parts of the Lowlands.

EDITIONS OF WINZET'S WORKS.

The first edition of the 'Certane Tractatis' was published in Edinburgh on the 21st May 1562, and embodies "The First Tractat," addressed to Queen Mary, her Pastors, and Nobility, 'The Secvnd Tractat,' consisting of the "Thre Questionis" addressed to Knox along with the three "Wryttings" delivered to Knox in March 1561, and 'The Thrid Tractat' or "Declamatioun" sent to the Provost and Magistrates of Edinburgh. This work is an octavo measuring 8 inches by 5½ inches, and consists of 19 leaves which are not numbered. There are 32 lines of print to the page. Large initial letters are used at the beginning of each tractate. The printer's name is not given, but the printing gives evidence of having been impressed on Gothic type which had been well worn. The title-page bears the impression of the well-known woodcut of Hercules and Centaur, used by John Scot on the title-page of Quintin Kennedy's 'Compendius Tractive,' and the book is concluded by a curious representation of the Transfiguration, also used by Scot in his edition of Archbishop Hamilton's 'Catechism' (fol. lxxxi). The typography is undoubtedly the work of the press of John Scot, printer in Edinburgh and St Andrews, 1539-1572, whom we find the Magistrates

of Edinburgh apprehending in 1562 for printing Winzet's 'The Last Blast of the Trompet,' &c.[1]

A copy of the 'Certane Tractatis,' preserved in the University Library of Edinburgh, has been used in the preparation of this edition of Winzet's works. Its press mark is Dd. 7. 57. Across the title-page, beneath the date, is written, "Hoc volumen dedit D. Gulielmus Hog de Hercus 1700:" beneath these words appear, "S. 1628." This copy, from which the Maitland Club edition of 1835 was reprinted, is complete, and in perfect condition. It is neatly bound up with the sole vestige of 'The Last Blast of the Trompet,' together with a MS. copy of 'The Four Scoir Thre Questions.'

Another copy, formerly preserved in the Scots College in Paris, was reproduced verbatim by Bishop Keith in his History.[2] Keith writes in reference to it: "I am told there is not another copy of it now extant besides that one from which this is taken, . . . and is the book which the magistrates of that city (Edinburgh) seized in Mr Scot's printing-house when the author narrowly escaped."[3] Mr Gracie points out that 'The Last Blast of the Trompet,' of whose existence Bishop Keith was unaware, was most probably the work referred to by Bishop Leslie.[4]

This Paris copy of 'The Tractatis,' which Dr Jameson bequeathed to the Scots College, as Keith tells us, is now preserved in St Mary's College, Blairs, Aberdeen. It is in excellent condition—a few leaves, however, being slightly

[1] Cf. Note on John Scot, Lindsay's Works, vol. iii., Appendix, pp. 256-258. Laing's edition. Edin., 1879.

[2] Keith, 'Hist.,' vol. iii., Appendix, p. 412 *et seq.*

[3] Ibid., p. 413.

[4] Winzet, 'Certane Tractatis,' preface, p. xv. Mait. Club ed.

eaten through. It is bound in one volume, together with 'Ane Compendius Tractive' by Quintin Kennedy, in old French leather binding.

At the foot of the title-page the following inscription appears: "Ex Bibliotheca Collegii Scotorum Parisiis. Ex dono Venerab. Viri D. Joannis Jameson Presbyteri Aberdon. S.T.D. Liber singularis et unicus." On the same page, written lengthwise, are the words: "Ex libris Scholæ Aquortisiensis, 1824." On the page facing the title-page, the following note is inscribed: "This book being the only (one) that is extant of its kynd, is not to be lent owt upon any account whatever."[1]

The Last Blast of the Trompet, &c.

This rarest of books, of which only a small fragment remains, was printed in Edinburgh "ultimo Julii 1562." All that exists of this work consists of five leaves, the last of which breaks off abruptly in the middle of a sentence. It was probably the very work whose passage through the press John Scot was superintending when he was apprehended. No part of this treatise seems to have been even published,—this fragment alone escaping destruction. Its existence was unknown to Bishop Keith and to the early biographers of Winzet. This treatise is an octavo similar to the 'Certane Tractatis' in size and typography, and is not paged. Its full title is given in the Scottish Text Society's reprint of Winzet's 'Certain Tractates,' vol. i. p. 35. This fragment is bound along with the 'Certane Tractatis,' in the Edinburgh University copy.

[1] Private letter from Professor Fraser, Blairs, to Editor.

The Buke of Four Scoir Thre Questions.

'The Buke of Four Scoir Thre Questions' was first published at Antwerp in 1563, "Antverpiæ. Ex officina Ægidij Diest. MDLXIII. xiii Octob." The prefatory address to the Christian Reidar bears to have been written "Of Louane the vii day of October MDLXIII." It concludes with a letter "To Johne Knox written 27 Oct. 1563" at Antwerp.

'The Buke' is a small octavo, about 5 inches by 4, A to H 4 in eights, consisting of 59 leaves, not paged. The prefatory address occupies 12 leaves; the letter to Knox 1 leaf. The type in which it is printed is longprimer italic. The printed title, by mistake, declares that the Buke was "seth furth" in 1563 instead of 1561—a mistake which is corrected in a list of errata given at the end of his Vincentius Lirinensis. The full title is given on the title-page of Scottish Text Society's reprint of Winzet's 'Works,' vol. i. p. 46.

The copy of this work preserved in the Signet Library, Edinburgh, is slightly damaged, and repaired on nearly all the upper right-hand corners. In a few places the text is destroyed. The typography is somewhat faded. Leaf 55 has the inscription, "Jacobus Adamsonus est hujus libri possessor." The press mark is 103 : d : 7.

Vincentius Lirinensis.

The full title of Winzet's translation of Vincent of Lerins' 'Commonitorium' is prefixed to the Reprint of that work about to be issued by the Scottish Text Society (Winzet's 'Certain Tractates,' vol. ii.) The work is a small 8vo, A to I in eights, consisting of 72 leaves, 12 of which are not

paged, 144 pages in all. It measures 4 inches by 5½. It was published in Antwerp at the office of Ægidius Diest on the 1st December 1563. It is printed in longprimer italics. The title-page is a fine specimen of the engraver's art. The borders exhibit St Peter with the keys, and also with the sword. On the reverse of the page the Scottish Lion rampant within a heraldic shield is represented.

The Advocates' Library copy, press No. H. 36. h. 21, is in good condition, except a few pages at the end of the book.

The Scottish Text Society's reprint, forming vol. ii. of Winzet's 'Certain Tractates,' has been taken from this copy.

Vincent's 'Commonitorium' has been frequently translated into English.

The Flagellum and the Velitatio.

The 'Flagellum Sectariorum' and the 'Velitatio in Georgium Buchananum' are bound together in a quarto published at Ingolstadt in 1582. The pagination of the two treatises in this volume is continuous—1-284 pages, which do not include prefaces and "Synopses rerum," one for each work, which are not paged. The 'Flagellum' consists of 151 pages; the 'Velitatio' of 133 pages. Both are dedicated to the Duke of Bavaria: "Illustrissimo Et Serenissimo Principi Ac Domino, Domino Gulielmo, Comiti Palatino Rheni, Superioris et inferioris Bauariæ Duci, &c., Ninianus VVinzetus Renfrovs Theologus omnem felicitatem." It received the necessary imprimatur, "multis de causis dignus," before its publication. The title of the 'Flagellum' in full runs thus:—

"Flagellum Sectariorum, qui Religionis prætextu seditiones iam in Cæsarem, aut in alios orthodoxos Principes excitare student; quærentes ineptissimè quidem

Deòne magis, an Principibus sit obediendum? Accessit Velitatio in Georgium Buchananum circa Dialogum, quem scripsit de Iure regni apud Scotos. NINIANO VVINZETO, Renfroo, S. Theologiæ Doctore, et ad Sancti Iacobi apud Scotos Ratisponæ Abbate, Autore.

"Summam suarum vtriusque libelli rerum secundæ paginæ continent. Quibus omnibus additus est in fine utriusque, rerum præcipuarum index copiosissimus. Rogate, quæ ad pacem sunt Jerusalem. Psal. cxxi. Cum gratia et priuilegio Cæsareæ Maiestatis.

"INGOLSTADII: Ex Officina Typographica Davidis Sartorii. Anno M. D. LXXXII."

The 'Flagellum' is dated "Ratisponæ, pridie Cal. Feb. 1581." This work, which is composed in Latin, consists of two parts—the first, pp. 1-110, dealing with the question whether obedience should be shown to kings or ministers, "Cæsarine magis, an Ministris, quos vocant;" the second, pp. 111-151, taking up the subject of "Vocation," "De ministrorum vocatione." The author was induced to write the former part, he informs us, on account of the unsettling teaching of the Calvinists, "the most troublesome enemies of all legitimate authority." He quotes from a wide range of authors in favour of his propositions, which briefly are, that kings ought to be obeyed because their authority is given by God and sanctioned by the Church; the ministers were not to be obeyed because they were heretical, Arians, Donatists, and resisters of purity and truth.

The preface to the 'Flagellum' consists of 6 pages; the 'Index præcipuarum rerum' of 11 pages.

The treatise on 'Vocation' endeavours to show that the ministers had no legitimate authority for dealing with

spiritual matters, having neither the extraordinary vocation evidenced by the working of miracles, nor the ordinary, testified by the Church in the bestowal of episcopal ordination. The author in the work evinces considerable acquaintance with the writings and tenets of the reformers of his age, whom he frequently alludes to.

The Velitatio.

The 'Velitatio adversus Georgium Buchananum' is a political treatise of 133 pages, pp. 153-284, written by Winzet in answer to the famous Dialogue of Buchanan, 'De jure Regni apud Scotos,' first published in 1579. The dedicatory preface is dated at "Ratisponæ, Idibus Maij 1581." The author informs us at the outset, that the second edition, that of 1580, had reached Ratisbon, and he had been constrained to undertake an answer to it. While acknowledging the merits of his opponent, Winzet does not hesitate to accuse him of inciting the people to sedition. His argument, supported by authority from Scripture and ecclesiastical writers, is that kings must be paramount, and that the people have no right to rebel against regal authority until the Church declares a ruler unfit to govern. Winzet, in referring to the Reformation in Scotland, makes severe remarks upon Knox, even wondering if his wicked spirit had not been metempsychosed in Buchanan: "Hæc mecum altius meditans, cogitare inter alia complura cœpi; an cruentus ille cædium rebellionumque minister, Joan Nox, sit ab inferis revocatus."[1] He associates Knox with darkness itself—Nox; and gibbets him as the chief cause of the misfortunes of Scotland: "In Scotia cruentus quidam seditionum architectus et pestis maxima."[2]

[1] 'Velitatio,' p. 155. [2] Ibid., p. 2.

The dedicatory preface to the 'Velitatio' consists of 6 pages; the "Synopsis præcipuarum rerum" at the end of the treatise is embodied in 10 pages.

The full title runs thus:—

"VELITATIO IN GEORGIVM BVCHANANVM circa Dialogum, quem scripsit de iure regni apud Scotos. Eodem Niniano VVinzeto, Renfroo, S. Theologiæ Doctore, &c. Autore. Domine saluum fac regem, et exaudi nos in die, in qua inuocauerimus te. Psal. xix. Ingolstadii, ex Typographia Davidis Sartorii. Anno M. D. LXXXII."

The Signet Library copy of this interesting work bears the book-plate of the Ducal Library of Bavaria, "Ex Electorali Bibliotheca Sereniss. Vtriusq. Bavariæ Dvcvm." It is bound in vellum covers, and is in perfect condition. Lib. No. 110 d. 5.

Copies of the 'Flagellum' with the 'Velitatio' conjoined are found in the principal libraries in an excellent state of preservation.

The University Library, Cambridge, possesses a copy. The library mark is 8. 39. 29. The title of the 'Velitatio' and the Epistle dedicatory (4 leaves signat.**) are bound after the "Synopsis" to the 'Velitatio,' and are followed by the "Synopsis præcipuarum rerum Superioris libris" (2 leaves, signat.*) The Bodleian copy, purchased in 1861, is in perfect condition. The British Museum possesses a copy of the 'Flagellum.'

The copy in the University Library, St Andrews, is in perfect condition, bound in full brown morocco, gilt edges. On the title-page is written, "Sum Ioan. Bayer" and "E Bibliotheca Mandelliana." Press mark, D.A. 9. 43.

The Advocates' Library copy is in good condition. Press

mark, H. 34. d. 42. This copy is interesting from the fact that it was presented to the Library by Winzet's successor, Abbot Bernard Baillie, as the following inscription shows: "Hunc librum Bibliothecæ Facultatis Juridicæ Edinburgi dono dedit Reverendissimus Dominus Bernardus Baillie exempli ac celeberrimi Monasterii ad S. Jacobum Scotorum Ratisbonæ Abbas A° Æ. C. MDCCXXXVII."

No copies of Winzet's works are to be found in the great libraries of Paris.

Of the other works which Winzet appears to have published, no one as yet can be found giving his name on the title-page.

REPRINTS.

Bishop Keith reprinted 'The Certane Tractatis' and 'The Buke of Four Scoir Thre Questions' in the Appendix to his 'History of the Affairs of Church and State in Scotland from the beginning of the Reformation in the Reign of King James V. to the Retreat of Queen Mary into England, anno 1568,' fol. Edin. 1734. Keith's reprint of the 'Tractatis' was taken from a copy in the Scots College, Paris (cf. *ante*, Introduction, p. lxxx), and Keith informs us that "there is not the least variation made here from the original; and the pages of it (being in all 38, on a small quarto, or large octavo) are carefully marked on the margin as they stand in the original."[1]

The Maitland Club reprinted 'The Certane Tractatis,' 'The Last Blast,' 'The Buke of Four Scoir Thre Questions,' and 'Vincentius Lirinensis,' &c., in one volume. The title runs thus: 'Certane Tractatis for Reformatioun of Doc-

[1] Keith, 'Hist.,' Appendix, p. 413, vol. ii. Edin. 1850. Spott. Soc. ed.

tryne and Mancris in Scotland. By Niniane Winzet. M.D.LXII — M.D.LXIII. Reprinted at Edinburgh M.DCCC.XXXV.' This work was "Presented To The Maitland Club By John Black Gracie." It is a quarto, and is prefaced by a "Life of Ninian Winzet," embodied in thirteen pages. This biography, though meagre, is concise, and generally accurate, and has been useful in suggesting sources of information for this edition.

I.—CERTANE TRACTATIS, &c.

First Tractate.

The First Tractate consists of "Ane exhortatioun to t[illegible]e Maist Excellent and gracius Souerane Marie Quene Scottis, &c., To the Bischoipes and utheris Pastores and al thaim of the Nobilitie within this hir Graces Realme f[illegible]or unfenzeit reformation of doctrine and maneris, and f[illegible]or obtening of license, to propone in wryt to the Precheou[illegible]rs of the Protestantis, certane artyculis tweching doctrin[illegible] ordour, and maneris approuin be thame. . . . Delyuerit t[illegible] the Quenes Grace the 15 of Februar 1561-2."

The First Tractate draws attention to the imminen[illegible] peril of the State as regards religion, and compares th[illegible] State to a ship in a storm, and the pastors to the perplexe[illegible] mariners realising danger on every hand (vol. i. p. 3) With studied terms of praise, the author sarcastically rebukes the ecclesiastics for their unholy lives, impure doctrine, and their vices of ignorance, worldliness, and immorality (pp. 4, 5). Nor does he spare the nobles and laity generally for their greed, avarice, epicureanism, and godlessness (p. 7).

The tractate ends with the request that the author should

be exempted from the observance of the royal enactment forbidding disputations on religious subjects, and should be permitted to address his views in writing to the Protestant clergy, for the purpose of rectifying error and of spreading the truth (p. 10). The author gives two reasons for the request:—

(1.) The impulse of conscientious convictions—the truth's sake (p. 10);

(2.) The negligence of the bishops in not executing this part of their duty (p. 11).

He illustrates the necessity for personal action by showing how his brother clergy had been avaricious, dumb, and false pastors (pp. 11, 12, 13). It concludes with a "Mirror for the Reformation of Estatis," taken from the 13th chapter of Ezekiel (p. 14).

Second Tractate.

The Second Tractate consists of three questions relating to the lawful vocation of John Knox and his fellow-presbyters, to which are appended three missive letters sent to Knox regarding these unanswered questions.

These three questions correspond with Questions 33, 34, and 35 of 'The Buke of the Four Scoir Thre Questions.'

The first question demanded from Knox his authority for acting as a minister (p. 15); the second wished to discover what authority and precedent existed for the appointment of superintendents (p. 16); the third asked why laymen, who were, like ministers, men of knowledge, should be debarred by the ministers from performing sacred duties (p. 16).

To the first question Knox, in the pulpit, referring to Winzet, replied by declaring he was extraordinarily called,

like John the Baptist; to the second, he answered that he had ordained no superintendents nor ministers; to the third he gave an obscure and unintelligible reply, according to Winzet (p. 16).

Consequently, on the 3d of March 1562, Winzet, at the desire of his brethren, wrote the first missive letter complaining of having been misrepresented by the Reformer, and requesting a plain answer upon the subject of Vocation (p. 16).

Knox remained silent. A week afterwards, Winzet again, in the second missive, requested a show of his apostolical power (p. 18). Knox still kept silence. Two days afterwards, on the 12th of March, Winzet, persistent, despatched to Knox the third missive, urging him to give the requisite sign of apostolical power, or else to desist from the usurpation of priestly office, since Knox had renounced the validity of papal ordination (p. 20).

The eager disputant was unable to draw Knox into a formal printed declaration on the subject, and the Reformer's reply was simply a reference from the pulpit.

Third Tractate.

The Third Tractate, which is prefaced by a prologue to the reader, is a declamation or petition presented to the Magistrates of Edinburgh on the last day of 1561—24 March 1562.

It is a protest consequent upon the action of the magistrates, who, on "Pasch" Monday, 23d March, had caused the doors of certain Catholic citizens to be marked with chalk, and had stopped the Romish celebrations at Easter (p. 23).

The prologue contains an interesting sketch of Winzet's

career as a teacher, and of his views of the primary importance of the education of the young (pp. 23-25).

The appeal addressed to the provost, bailies, and council of Edinburgh, was an anonymous work, signeted only with the letter M (p. 34).

By reminding them of the sanction given by the Fathers to the feasts of Yule and Pasch, its aim is to controvert the views of the reform party on the subject of ceremonies (p. 27). While it demands an indication of authority for the abolition of festival days, it gives Scriptural authority for their observation, and shows how the divine wrath had fallen on the Romish Church for its neglect of festivals (pp. 29, 30). The author exhorts the magistrates not to persecute the innocent for their faithfulness to their own religious convictions, and appeals to them to cause Knox and Spotiswood to improve upon the argument of the Fathers sanctioning religious ceremonials (p. 33). These 'Tractatis' were printed and issued on the 21st of May 1562.

Referring to these 'Tractatis,' Bishop Keith wrote: "This piece is certainly one of the most valuable monuments of the ecclesiastical affairs in Scotland in the xvi age, so far as it contains and discovers the causes and manner of the eversion of the ancient form of religion in this kingdom, and treats the bishops and nobles of that time with a freedom which their unconcernedness for the religion they professed, and their vicious manner of living did justly deserve."[1]

[1] Keith, 'Hist.,' vol. iii. p. 413, Appendix. Spottiswoode Society, ed. 1850.

II.—THE LAST BLAST, &c.

'The Last Blast of the Trompet of Godis Worde,' was, as the title-page indicates, directed "aganis the vsurpi[illegible] auctoritie of Johne Knox and his Caluiniane brether intru[illegible] dit Precheouris," &c. It declares its aim to be "to ca[illegible]l abak the scoleris (of the Reformers) frome the plaig o[illegible]f Godis justice" (p. 38). The author proceeds to show ho[illegible]w divine punishment overtook those who unlawfully assume[illegible]d priestly functions, and to lay down the principles whic[illegible]h underlie the election and ordination of priests and bisho[illegible]ps (pp. 40, 41). The fragment of this tract breaks off in th[illegible]e middle of a fierce animadversion upon schismatics an[illegible]d heretics (p. 45). It is dated "Edinburgi vltimo Iu[illegible]ij 1562."[1]

III.—THE BUKE OF FOUR SCOIR THRE QUESTIONS, &c.

"The Buke" is a manual of dogmatic theology thro[illegible]wn into the shape of 83 questions bearing upon those subje[illegible]cts which formed the chief matters of dispute between th[illegible]e Romanists and the Reformers. It is practically a rejoind[illegible]e to 'The Confessione of the fayht and doctrin beleued a[illegible]nd professed by the Protestantes of the Realme of Scotlan[illegible]d &c., published at Edinburgh in 1561. It is addressed "T[illegible] the Caluiniane Precheouris." It is a more concise stat[illegible]e ment of the principal doctrines of the Catholic Church tha[illegible] Quintin Kennedy's 'Compendius Tractive,' which was pro[illegible]- bably in the author's hand as he wrote his revised MS.[illegible][2]

[1] Winzet, 'Certain Tractates,' vol. i. p. 35.

[2] Randolph, in a letter to Cecil, of date February 28, 1562, refers to an[illegible]- other similar work by Kennedy, which was in circulation in Edinburgh, thus[illegible]

The propositions maintained by Winzet are amply supported by references to the Scriptures and to the Fathers, evidencing the author's intimate acquaintance both with the Bible and the best commentaries upon it. The preface "To the Christiane Reidar," gives the reasons which called forth the treatise, with interesting particulars regarding the private life of the author (pp. 49-63).

The "Buke" breathes a fairer spirit than was to be expected in these excited times in which it was composed—and even the address of "the faythful sones of the haly catholik Kirk in Scotland" to Knox and his associates is made to "wiss his helth and illumination of the Haly Gaist" (p. 64). The subjects treated of may be arranged and classified under the following heads:—

The Church, its position, doctrines, and members. Doctrine of sin, sanctification, real presence, sacraments, prayer for living and dead, priesthood, and obedience to rulers.

The sacraments, their number, efficacy, and to whom to be administered.

The priesthood, not laymen or ministers, but clerics ordained by bishops; priest, bishop, and pope; church ornaments, vessels, and consecrated goods; images, solemn seasons, fastings, and prayers, encouraged by Scripture; definitions of disputed terms.

The people ought to obey sovereigns; the result of not obeying those in authority; free-will.

"There came lately a book from the Abbot of Crosraguel (the 'lypperie' abbot, who made the book that the old Bishop of Durham so greatly delighted in), sent unto Mr Knox, containing *eighty-three* articles requiring them to be answered, wherein both Mr Knox and the most part of the noblemen of Scotland are accused of sedition, murder, and treason. Cecil shall receive it and the answer."—'Cal. Stat. Pap. (For.),' 1562, p. 539.

IV.—VINCENTIUS LIRINENSIS.

This is a translation of the well-known treatise on Dogmatics, entitled 'Commonitorium pro Catholicæ fidei antiquate et universitate, adversus profanas omnium Hæreseōn nouationes,' or 'Peregrini adversus Hæreticos,' written by Vincentius, Abbot of Lerinum, a monastery in the island of Lerins, in the Mediterranean. He was a pupil of Cassian. The 'Commonitorium' defines Catholic doctrine as "that which was always, everywhere, and by all men believed." The 'Commonitorium' is a manual of dogmatics. It was written after the Synod of Ephesus in 434 A.D., and condemns, in its arguments, such heresies as those of Novatian, Arius, Eunomius, Macedonius, Photinus, Pelagius, Nestorius, and others. Winzet, in marginal notes, draws occasion to the similarity or identity he fancied he marked in those heresies and the teachings of Luther, Calvin, and other reformers. The translation consists of thirty-three chapters, to which is prefaced an address "To the Maist Gratious Souerane, Marie Quene of Scottis." There is also appended a "recapitulation," to which Winzet adds a Latin epigram. The translation is close and well executed.

V.—THE FLAGELLUM AND THE VELITATIO.

These treatises, being in Latin, do not come within the scope of this edition of Winzet's works. A short description of these works, and of their aim, is given in the account of the original editions of the abbot's writings, at pp. lxxxiii-lxxxvii.

THE LANGUAGE.

Winzet wrote in what is termed the Middle-Scottish language, as spoken by Lowlanders, like the author of 'The Complaynt of Scotlande'—"auld plane Scottis," as Winzet, "nocht acquyntit with 3our Southeroun," himself styled it. On account of the close relationship between France and Scotland, many French words were in common use, and these, along with terms borrowed from Latin, with very little transformation, appear in Winzet's works. The author's diction in the maternal tongue is more natural than when he affects to express his ideas in classical terminology. Archaic forms, both of Old and Middle English, frequently recur,—*al*, *ar*, *aucht*, *barne*, *beleve*, *breder*, *brether*, *childer*, *erar*, *erast*, *eine*, *forȝet*, *fader*, *faderris*, *moder*, *ma*, *twelf*, *wrayith* (old Northumbrian wræðo), *werray*.

A trace of inflection also lingers, as in,—*fewis days*, *saidis idolatouris*, *materis ellis*, *the auchtin day* (i.e., eighth), *be Gode*, *baernes*.

Substantives in the plural number terminate in *-is* and in *-es*,—*chenzeis*, *citeis*, *couponis*, *effeiris*, *sones*, *nationes*, *questiones*, "*all countreis and collegis dois deplore*."

The use of *self* as a substantive is common,—*the self*, *me self*, *our Salviour self*, *veritie self*.

The present participle frequently ends in *-and*,—*hawand*, *beand*, *desyrand*.

The past participle terminates generally in *-it*,—*cariit*, *inunit*.

The form *a* of the early period, as well as *ane* for a, one, of the middle period, is found. The verb in the plural

sometimes terminates in *-is*, agreeing with substantive,—*zour awin scoleris thinkis.*

In plural forms the consonant preceding the terminal *-is* is often doubled,—*nobillis, magistrattis, sonnis, tabillis.*

Sometimes a consonant ending a word is doubled,—*perrell, titill, forzett, Paull, reull, houss.*

Latin words, very little transformed, appear in abundance,—*amittis, astrict* (to bind), *contrarius, corroboring, detrect, distinctis* (verb), *to infirm, ingerit, intend* (incline), *object* (oppose), *opponis, passible, præsens, promitt* (substantive), *promittand, segregat, supponis.*

Words showing a French parentage are of frequent occurrence,—*burgeonis, citeis, couponis, fine* (end), *gloir, gre, liberte, mariage, pance, pray* (praie=prey), *prayair* (prière), *puissant, puldre, ransoun, renegat, sangleris, sauff, verite.*

The author has had no definite rule to guide him in spelling, and consequently in his works the same word appears in several forms, often, too, on the same page, thus—*ressoning, reassonis, resonis, reasonis; awalke, awalk; precheour, prechour, prechores.*

The conjunction of the auxiliary with the substantive verb is very common, as—*salbe, wilbe,* &c.; and the printer joins words together on no fixed principle, but apparently as space allows, as—*tobe safer, insafer, setfurth,* &c. This reprint exemplifies this in one or two instances.

Terminal *-e* was freely used by the author,—*ande, Lorde, worde, zoure, quhate, thate;* but probably in many cases the *-e* was simply a finial, which the printer mistook for *-e* and sometimes *-l.*

The letters *u, v, w,* seem to have been used after no rule, *festual, pover, sewin* (seven), *zow.* The letters *y* and *i,* simi-

larly, were freely interchanged, the *y* apparently being also pronounced *-yi,—hyech, wyl, sayngis, layt.*

In reprinting the works of Winzet, care has been observed to retain the antique forms of words found in the original editions, with the exception of palpable misspellings. All changes of importance have been indicated in the foot-notes. The original editions give proof of the use of no rule for the employment of capital letters: in this reprint capitals are used according to modern practice.

The best thanks of the Society are due to many gentlemen who have rendered me invaluable assistance in tracing the career of Winzet:—to the most Reverend Archbishop Smith, Edinburgh, for obtaining a search in the registers of the University of Louvain; to the Rev. Principal Grant, Blairs, for the use of, and to the Rev. Dr Fraser, Blairs, for writing the accurate, annotated copies of the MSS. in Blairs College; to the Rev. Joseph Stevenson, S.J., London, and to the Rev. Father Cody, O.S.B., Fort Augustus, for kind help in many ways; to Mr Law of the Signet Library for valuable suggestions and references to sources of information; to Mr Webster, Edinburgh University Library, to Mr Limburn and to Mr Galbraith, Glasgow University Library, for their courtesy and willing aid during my investigations at the libraries; to the Rev. Patrick Beaton, Paris, for rendering me help in carrying out the successful search at the Archives Nationales, Paris; and to the Secretary, the Rev. Dr Gregor, for revising the proof-sheets.

The thanks of the Society are also due to the Library

Committee of Edinburgh University, for kindly intrusting in loan to me the rare first editions of the 'Certane Tractatis' and 'The Last Blast,' together with the MS. of 'The Buke of Four Scoir Thre Questions,' with the aid of which the reprint of Winzet's works has been made.

J. KING HEWISON.

ROTHESAY, *July* 1888.

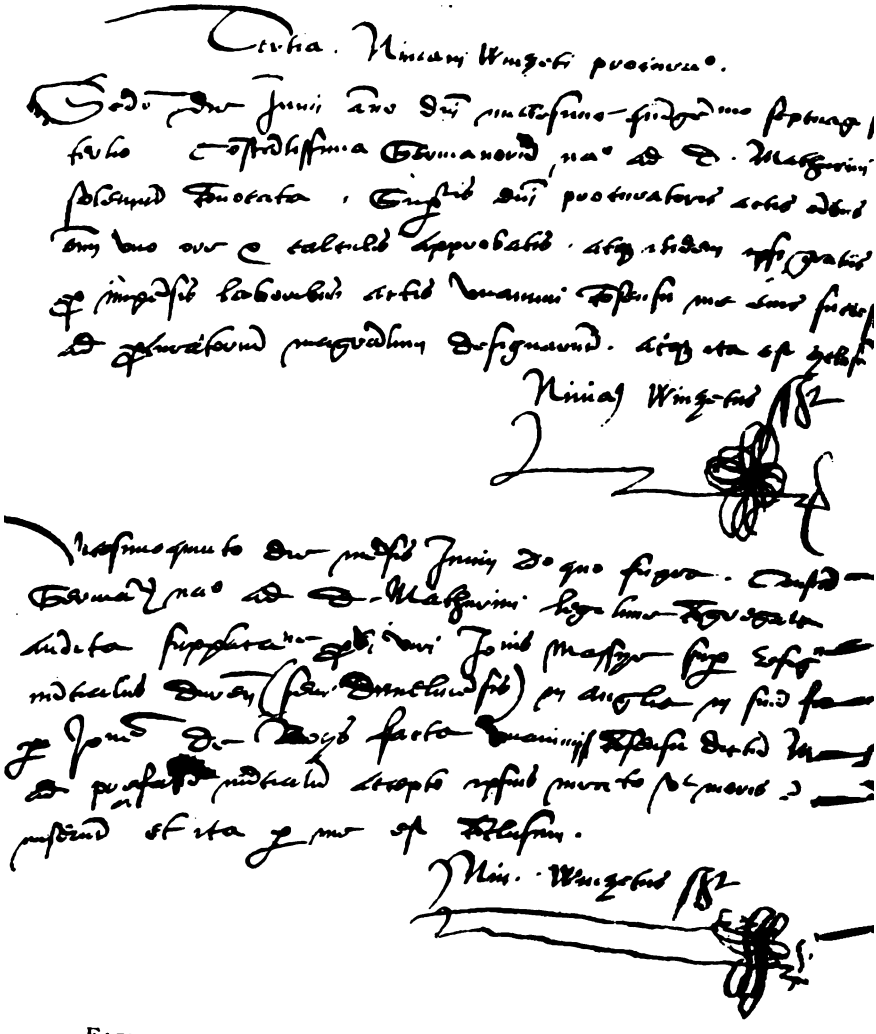
ADDENDUM.

With regard to the difficulty of identifying William and Ninian Winzet (Introduction, *ante*, pp. xii-xvi, xliii, xliv), I find, on the eve of going to press with this work, that similar difficulties have been experienced by the author of 'Henry VIII. and the English Monasteries.' In referring to the monks and nuns of the houses suppressed by King Henry VIII., he writes:—

"The difficulty of identifying the religious at this time is very considerable. They are variously described by their Christian, religious, or surnames, and often also by the name of their birthplace. Hence there is no doubt that a great number more really received pensions, but not under the same name as that by which they are entered in the *Comperta*."[1]

J. K. H.

[1] 'Henry VIII. and the English Monasteries.' By Francis Aidan Gasquet, O.S.B. Vol. i. p. 353, footnote. 2d edit. Lond. 1888.



FACSIMILE OF WINZET'S WRITING, SLIGHTLY REDUCED.

(From the Minute-Book of the Congregation of the German Nation of the University of Paris: Archives Nationales, Paris, Reg. H 2589, fol. 152; cf. Appendix, p. civ.)

APPENDIX TO INTRODUCTION.

APPENDIX A.

Bulla Gregorii XIII. Papæ instituens Ninianum Winzetum in Abbatem Ratisbonensem.

Gregorius, Episcopus, Servus servorum Dei, dilecto Filio Niniano Winzeto, Presbytero Glasguensis Diœcesis, Magistro in Theologia, salutem et Apostolicam Benedictionem. Apostolicæ sedis providentia circumspecta cupientibus vitam ducere regularem, ut eorum pium propositum ad laudem divini nominis adimplere valeant, Apostolico consuevit adesse præsidio ac circa statum Ecclesiarum et Monasteriorum quorumlibet quæ Pastorum regiminibus sunt destituta, prospere dirigendum diligenter intendit, ut Ecclesiæ et Monasteria ipsa operationis suæ ministerio idoneis commissa personis supremi favoris suffragante auxilio votivæ prosperitatis successibus gratulentur. Cum itaque sicut accepimus monasterium Sancti Jacobi Scotorum Ratisbonæ ordinis S. Benedicti, cui quondam Thomas Anderson ipsius monasterii Abbas dum viveret providebat, per obitum ejus Thomæ Abbatis qui extra Romanam curiam diem suum clausit extremum, vacaverit et vacat ad præsens, et sicut accepimus tu ob melioris vitæ frugem cupias in dicto monasterio una cum pro tempore existentibus illius conventus sub habitu regulari virtutum Domino famulari. Nos tam huiusmodi laudabili proposito confovere ac eidem monasterio, ne longæ vacationis exponatur incommodis, de Persona secundum cor nostrum utili et idonea per quam circumspecte rite et salubriter dirigi valeat, providere cupientes ac sperantes quod tu qui, ut asseris, ex regno Scotiæ oriundus existis et de cujus religionis zelo, vitæ munditia, honestate morum, spiritualium providentia, et temporalium circumspectione, et multiplicarum virtutum donis fide digna apud nos testimonia perhibentur, eidem Monasterio poteris esse plurimum utilis et etiam fructuosus, te a quibuslibet excommunicationis suspen-

sionis et interdicti aliisque ecclesiasticis sententiis censuris et pœ
à jure vel ab homine quavis occasione vel causa latis si quibus c
modolibet inodatus existis ad effectum præsentium dumtaxat co
quendum, harum serie absolventes et absolutum fore censentes
fato Monasterio, cujus occurrente vacatione illius Abbas per
tempore existentes ejus conventus eligi consuevit, ac quod ad præ
conventu caret cum ibi duo tantum adsint Monachi, quorum
Novitius nondum prædictum ordinem professus existit, et de
consistorialiter disponi non consuevit, et cuius et illi forsan a
orum (?) fructus redditus et proventus ad quadraginta florenos
in libris cameræ taxati reperiuntur, sive ut præmittitur sive
quovis modo, quare etiam si ex illo quævis generalis reservatio
corpore juris clausa resultat præsentibus haberi volumus pro expr
ut ex alterius cuiuscumque persona seu per liberam cessionem,
Thomæ Abbatis vel cujusvis alterius de illius regimine et admini
tione in dicta curia vel extra eam etiam coram Notario public
testibus sponte factam etiam si tanto tempore vacaverit quod
provisio juxta Lateranensis concilii statuta aut alias canonicas s
tiones ad Sedem prædictam ligitime vacaverit devoluta exista
illa ex quavis causa ad Sedem eandem specialiter vel generaliter
tineat, et super eisdem regimine et administratione inter aliquos c
statum præsentibus habere volumus pro expresso pendeat indeci
dummodo tempore dato præsentium non sit eidem monasteric
Abbate canonice provisum de persona ex nunc prout ex tunc et e
tra postquam habitum per pro tempore existentes Monachos ge
solitum susceperis et professionem regularem per eosdem Mona
emitti solitam expresse emisseris, auctoritate apostolica provide
teque illi in Abbatem præficimus ac de eadem persona tua eo
Monasterio provisum, teque illi in Abbatem præfectum fore dec
mus, curam regimen et administrationem dicti Monasterii tib
spiritualibus et temporalibus committendo. Quocirca Venerabil
Fratribus nostris Assaphiens., Ratisbon., et Frisingen., Episcopi
Apostolica scripta mandamus quatenus ipsi vel duo aut unus ec
per se vel per alium seu alius te si sis idoneus et aliud canonicum
obsistat in dicto Monasterio in Monachum et in fratrem auctor
nostra recipiant, tibique regularem habitum juxta monasterii cor
tudinem exhibeant, nec non professionem per eosdem monachos e
solitam prædictam, si illam in ipsorum vel alicujus eorum man
sponte emittere volueris hac vice dumtaxat recipiant et admi
facientes te inibi sincera in Domino charitate tractari, tibique in
piscenda possessione seu quasi regiminis et administrationis pra
torum ac bonorum dicti monasterii eadem auctoritate nostra a
tentes faciant tibi a pro tempore existentibus conventu præ
obedientiam et reverentiam debitas et devotas nec non a dilectis
Vassalis et aliis subditis ejusdem monasterii consueta servitia et
tibi ab eis debita integre exhibere, contradictores dicta auctor
nostra appellatione posthabita compescendo. Non obstantibus f

recordationis Bonifacii Pontificis octavi prædecessoris nostri et aliis Apostolicis constitutionibus ac monasterii et ordinis prædictorum juramento, Confirmatione Apostolica, vel quavis firmitate alia roboratis statutis consuetudinibus contrariis quibuscumque, aut si pro alio vel aliis in dicto Monasterio scripta Apostolica forsan sint directa seu si conventui et Vassallis ac subditis prædictis vel quibusvis aliis communiter vel divisim ab eadem sit Sede indultum quod interdici suspendi vel excommunicari non possint per litteras Apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem. Nos enim tibi a quocumque malueris Catholico Antistite gratiam et communionem dictæ Sedis habente munus benedictionis recipere libere valeas, ac eidem Antistiti, ut munus ipsum tibi impendere licite possit, licentiam et facultatem concedimus per præsentes. Volumus autem quod idem Antistes qui tibi munus præfatum impendit a te nostri et Romanæ Ecclesiæ nomine fidelitatis debitæ solitum recipiat juramentum juxta formam quam sub bulla nostra mittemus introclusam ac formam juramenti huiusmodi quod præstatis Nobis de verbo ad verbum per tuas patentes litteras tuo sigillo munitas per proprium nuncium quantocius destinare procures. Quodque per hoc prædicto Episcopo Ratisbonensi cui monasterium ipsum subesse dignoscitur nullum in posterum præjudicum imponeretur, ac quod tu monasterii conventum hujusmodi ad justum Monachorum numerum pro modo fructuum ac reddituum ejusdem ac in eo divinum et Monasticum cultum et regularem disciplinam illius ordinis quam primum restituere et exercere tenearis. Datum Romæ apud S. Petrum anno incarnationis Dominicæ MDLXXVII.[1] Id. Junii Pontificatus nostri anno sexto.—Pro Rmo. Duo. Summatore,

ANTONIUS CONFREDINUS.
CÆSAR GLORIERIUS.

—Ratisbon MSS. Blairs.

APPENDIX B.

ACT OF PARLIAMENT, JAMES IV., 1494, cap. 54. "That all Barronnes and Free-halders, that ar of substance, put their eldest Sonnes and aires to the schules."

"Item, It is statute and ordained throw all the Realme, that all Barronnes and Free-halders that ar of substance, put their eldest Sonnes and aires to the schules, fra they be sex or nine zeires of age, and till remaine at the *Grammar*-Schules, quhill they be competentlie founded & have perfite *Latine*. And thereafter to remaine three zeirs at the Schules of Art and jure, swa that they may haue knaw-

[1] Brockie has MDLXXXVII, the Bull itself 77; the former of course has erred, as Gregory XIII. ascended St Peter's chair 1572: besides, Brockie says expressly that Abbot Ninian *adeptus est Abbatiam anno* 1577.

ledge and vnderstanding of the Lawes: Throw the quhilks justice may remaine vniversally throw all the Realme: swa that they that ar Schireffes or Judges Ordinares, vnder the Kingis Hieneffe, may haue knawledge to doe Justice that the puir people sulde haue na neede to seek our Soveraine Lordis principal Auditour, for ilk small injurie: And quhat Barronne or Free-halder of substance, that haldis not his sonne at the Schules, as said is, havand na lauchfull essoinzie, bot failzies herein, fra knawledge may be gotten thereof, he sall pay to the King the summe of twentie pound."—'The Laws and Acts,' &c., Skene's Edit., f. 89, *verso* Edin., 1591.

APPENDIX C.

EXTRACTS FROM THE PROCURATOR'S MINUTE-BOOK OF THE GERMAN NATION, IN THE UNIVERSITY OF PARIS, SIGNED BY WINZET.

PRIMA NINIANI WINZETI, *Scoti, diœcesis Glasguensis, in constantissima Germanorum natione, procuratio.*

Anno Domini millesimo quingentesimo sexagesimo septimo, mensis vero Septembris die 22, constantissima Germanorum natio, pro vetere maiorum consuetudine in peristylio Maturinorum congregata, his prius, que Desyderio Phileberto superiore procuratore, gesta erant approbatis et collaudatis, me in eius locum suffecit; et ita conclusum.
N. WINZET.

Vigesimo primo Ottobris, comitiis legitime pro more in æde D. Mathurini sacra habitis, magistratus meus, approbatis que a me superiore mense gesta sunt, prorogatus est in sequentem mensem; et ita conclusum. N. WINZET, Sr.

Die . . . mensis Ottobris, admissus est Johannes Hussonii, per resignationem factam ab Jacobo Clerk, in nuntiatum episcopatus Londensis; et ita conclusum. N. WINZET, Sr.

Die 18° Novembris admissus est Petrus Mailyeard, nuntius diœcesis Middilburgensis, per mortem Johannis Cambray defuncti; et ita conclusum. N. WINZET, Sr.
—Archives Nationales, Paris, Register H. 2589, fol. 129. Fol. MS.

Secunda NINIANI WINZETI, *Scoti, procuratio, anno Domini millesimo quingentesimo septuagesimo secundo.*

Eiusdem anni 12 calendas Novembris, constantissima Germanorum natio, ad D. Mathurini solemniter congregata, superioris procuratoris actis omni ore approbatis, eique pro diligentia gratiis habitis, me infrascriptum in procuratorem elatum confirmant, et ita est conclusum.
NIN. WINZETUS.

Eadem Germanorum [natio], convocata ad D. Juliani cum ceterarum nationum procuratoribus ab amplissimo D. rectore, ibidem pro eligendis censoribus presente, nominant prudentem virum, M. Thomam Winterhope, pro se censorem, qui, postea in cubiculo ipsius rectoris coram electis viris propter impedimentum quod restitit ei primo die mensis Januarii, languens eius annui officii minime capax, eo quod e natione accepturus pileum doctoralem in theologicis, paulo postea erat excessurus, approbatus et confirmatus fuerat; et ita est conclusum.

NIN. WINZETUS.

Decimo quarto Calendas Decembris, Germanorum natio, ad ædem D. Mathurini sacram convocata, meum procuratorium munus in alterum sequentem mensem prorogant; et super me conclusum est.

N. WINZETUS.

Idibus Decembris, convocata est cum ceteris nationibus Germanorum natio, ad D. Mathurini, de diversis capitibus ab Academia mea spectantibus consultatura ubi cum ceteris nationum procuratoribus primo admisit et approbant papyritarium in locum defuncti. Deinde probum adolescentem, propter humanitatis officia et obsequia prestita suo avunculo similiter, et propter tenuitatem fortunæ dicti ipsius avunculi, admisit bibliopolam, sed ita ut ne in consequentiam id traheret, conservata interim conviventia dicto. Præterea officium bibliopolæ contulit Juliano per mortem. . . . Ad hæc decrevit ut diligenter et accurate defendantur mea concessa ab Academia ipsis pergamenariis, sed ipsorum sumptibus. Annuit quoque supplicationi ingenui adolescentis et procuratoris fiscalis, videlicet ut supplicaretur ab Academia apud summum pontificem qui restabat ad cenobitam S. Genovefe, ne plus deinceps exigat a graduandis quam unum aureum solarem. Postremo libenter annuit supplicationi viri, tum eruditissimi tum et integerrimi—Jo. Themstoris, Scoti, qua petiit litteras testimoniales et suæ doctrinæ, jam per viginti annos in Academia abunde manifestatæ, in perpetuo prehabito exercitio, necnon et de fidei integritate vitæque inculpatæ moribus. Necnon et approbant ipsius rectoris sapientissimi et electionem et acta.

Et ita per me conclusum est. NINIA. WINZETUS.

Die decimo nono Calendas Januarii, Germanorum natio, ad D. Mathurini convocata, concessit comitatem amplissimo D. rectori . . . Lucanio, in ædem S. Germano Antissidorensi sacram, ad implorandam divinam clementiam pro conservatione etc. et huius almæ academiæ. Necnon et quæ dicto papyrario superiori proposita erant cum cæteris nationum procuratoribus confirmant.

Et ita per me conclusum est. NINIA. WINZETUS.

—Reg. H. 2589, fol. 149.

Tertia NINIANI WINZETI *procuratio.*

Secundo die Junii, anno Domini millesimo quingentesimo sep gesimo tertio, constantissima Germanorum natio, ad D. Mathu solemniter convocata, superioris domini procuratoris actis omni omni uno ore et calculis, approbatis, atque itidem ipsi gratiis impensis laboribus actis, vnanimo consensu me eius successorei procuratorium magistratum designarunt; atque ita est conclusum NINIANUS WINZETI

Vicesimo quinto die mensis Junii, anno quo supra, constantis Germanorum natio, ad D. Mathurini legitime congregata, a supplicatione probi viri Johannis Massye super resignatione nunt Durensis (seu Dunelmensis) in Anglia, in suum favorem per Johan de Boys facta, vnanimo consensu dictum Massye ad prefatum tiatum, accepto ipsius merito, ut moris est, admiserunt; et ita pe est conclusum. NIN. WINZETU

Die sexto Julii, præfata natio, ad D. Mathurini legitime convo audita supplicatione honesti viri Petri Santeul pro officio nunt archiepiscopatus Upsalensis in Suetia, tunc vacante per obitum Jo nis de Menard, uno omni ore dictum Petrum, addito ipsius merito more, ad dictum officium delegit et admisit; et ita per me est conclu NINIA. WINZETI

Die vigesima quinta Augusti, habitis ad D. Maturini pub nationum comitiis, prorogatum est meum munus procuratoriu sequentem mensem; et ita per me est conclusum.

NINIA. WINZETI

—Reg. H. 2589, ff. 152, 153.

APPENDIX D.

PREFATORY ENCOMIUM TO LESLIE'S HISTORY, BY WINZET.

De Io. LESLÆO, Episcopo Rossensi. Aduersis rebus in dies m inclarescente, Niniani Vuinzeti, Monasterii Scotorum Ratis ensis Abbatis, Decastichon.

Quid palpas fortuna leuis, quid turbine pulsas?
Quem moueas nullo marte, vel arte gradu?
Iam scis, quid fuerit Leslæum arctare duello:
Huic tradis uictas dum superata manus.

[1] A facsimile of the two preceding minutes is given at page xcviii.

Ille tuas iras, stultissima, risit & artes :
Ridendo & magnum pondus honoris habet.
Risit & in cumulum traduxit jure triumphi :
Quod mage te tollat, cœca, furente caput.
Cum sanctæ fidei patriæque ac principis almæ
Sit dux seruandæ, te miser hoste foret?
Quem patria pulsum spreuisti, hunc Anglia honorat ;
Hujus & haud uictam carcere, morte fidem.
Vnde uirum solida cantatum laude Britannis
Cum fremis, & cogis trans mare regna petat :
Cogis & ut uacuus, dum fortia facta uirorum
Scribit, Romano clareat Imperio.
Clarus erat, fortis dum publica munera obiret :
Nunc lingua atque fide clarior historiæ.
Ergo quam stolidè numen fortuna puteris,
Monstrat Leslæus victor ubique tui.—N. V.

—Leslie's 'De Origine,' &c., Introduction, Rome, 1578.

APPENDIX E.

Testimonium de Licentiatu Theologiæ.

Decanus et collegium theologorum academiæ Duacensis lectori S. D. P.

Cum non academiarum catholicarum modo sed scholarum quoque seu collegiorum quæ facultates nominantur vulgo, sit singulorum primum quidem discipulos commissos fide pariter ac moribus excolere, deinde commendatos de suis meritis Reipublicæ Christianæ jubere servire quemque pro sua professione ; nostra hæc academia duacensis, et quam maxime decebat theologica schola ut in priore. . . . semper sedula fuit ac Deo bene juvante semper erit, ita noluit unquam alumnis genuinis deesse suffragio. Quapropter si hoc unquam alias nobis videbatur faciendum, hoc sane tempore inprimis diligenter et merito præstandum erat, quo fide moribus et eruditione commendatissimus nobis magister Ninianus Winzet, Scotus, poposcit a nobis testimonium profectus sui in re theologica et honoris seu gradus ei ob id a collegio nostro concessi. Nam justitiæ officium non postulat modo, ut quod cuique debeatur, exsolvatur et reddatur, verum illud quoque necesse est, curet et efficiat, ut pro meritis ac dignitate quemque remuneretur atque honoret. Quocirca Winzetum nostrum testamur hic quater in theologorum scholis doctissime pro licentia respondisse ; deinde die duodecimo Julii 1575 attestamur nostrum Winzetum donatum theologica licentia. Quocirca universos ad quos doctissimus hic licentiatus noster deventurus est, velimus magnopere rogatos, ut eum loco ac gradu eo habeant quo demonstratus est habendus, et quibus-

cumque valebunt, atque is requiret, studiis ac beneficiis juvent. si nos impetrasse et quicquam ei profuisse unquam nostram commendationem intelleximus, damus fidem nos fore beneficii a memores et non dissimili studio merituros qui vicissim no iisdem forte commendabuntur: attamen quo nullus cuiquam r scrupulus et liquida veritas virtuti adstipuletur, sigillum collegii his appendi jussimus et notarii nostri manu obsignari. Vale.

Datum Duaci, anno Domini millesimo quingentesimo septua quinto, mense Augusti die quinto.

Et ego Andreas debastre, sacra auctoritate Apostolica n publicus, necnon facultatis theologicæ bedellus juratus in et testimonium omnium præmissorum, obsignavi.

The seal attached is a representation of the Holy Ghost desc on the Apostles on the day of Pentecost.
—Ratisbon MSS., Blairs.

APPENDIX F.

Testimonium by Bishop Goldwell of the fact of Wi Installation as Abbot of St James's.

Thomas Godvellus, Dei et Apostolicæ Sedis gratia Epi Assafensis, Universis et Singulis præsentes litteras insp visuris, lecturis, et audituris, Salutem in Domino sempiternam. versitati vestræ notum facimus per præsentes quod nos hod præsentium Romæ, in ecclesia Sanctissimæ Trinitatis Nationis A de Urbe, vigore facultatis a Sanctissimo Domino nostro, Gregori decimo tertio, in litteris Apostolicis sub plumbo, Reverendo I Niniano Winzeto, Scoto, Magistro in Theologia, concessis su Romæ, apud Sanctum Petrum, anno Millesimo Quingentesimo gesimo septimo, Idibus Iunii, Pontificatus eiusdem Sanctissimi Nostri Papæ anno sexto adhibitis, et assistentibus nobis Rev Dominis Alexandro Rastello, Abbati Sancti Sebastiani et S de Sancto Salvio Florentin., Abbate Sancti Præxedis, ac infra magistro Ceremoniarum, eundem Reverendum Dominum Ni Winzetum, præsentem Monacum Monasterii Sancti Jacobi Sc ordinis Sancti Benedicti, fecimus et deputavimus; eidemque reg nabitum dicti Monasterii exhibuimus, nec non professionem per monacos emitti solitam in manibus nostris sponte factam ab recepimus cum solitis ceremoniis. Deinde virtute earumdem litt Apostolicarum eidem Reverendo Domino Niniano Winzeto, benedictionis in Abbatem dicti monasterii Sancti Jacobi Sc impendimus, cum ceremoniis et solemnitatibus fieri et servari

præstito prius per eum antequam in Abbatem benediceretur in manibus nostris fidelitatis debitæ solito juramento juxta formam, sub Bulla Ejusdem Supremi Domini Nostri Papæ, plumbatam introclusam inferius descriptam, in ecclesia Sanctissimæ Trinitatis nationis Anglicæ de Urbe, et die infrascripto, juxta ritum et morem Sanctæ Romanæ Ecclesiæ, benediximus sibique munus prædictum impendimus ac ipsum Abbatem per præsentes benedictum fuisse et esse denuntiamus. Cuius quidem juramenti forma talis est videlicet. [Then follows the oath, word for word the same as given from the Papal Parchment. Cf. Appendix G.]

In quorum omnium et singulorum fidem et testimonium præmissorum præsentes litteras fieri, et per magistrum Ceremoniarum Apostolicarum infrascriptum ibidem præsentem et intervenientem subscribi, nostrique sigilli appensione muniri fecimus. Datum Romæ ubi supra, sub anno a Nativitate Domini Millesimo quingentesimo septuagesimo septimo, indictione quinta, die vero Dominica decima quarta mensis Iulii, Pontificatus Sanctissimi in Xto. Patris et Domini Nostri Domini Gregorii, divina providentia papæ Decimi tertii, anno sexto, præsentibus ibidem Illustrissimo Domino Andrea Fabritio, oratore Serenissimi Ducis Bavariæ, et Reverendo Domino Audveno Ludovico, Archidiacono Cameracensi, Supremi Domini nostri Papæ Referendario, ac Illustrissimo Domini Thoma Stuchloo, testibus ad præmissa adhibitis atque rogatis.

Ego Franciscus Mucantius, Apostolicarum Ceremoniarum magister, et Sedis Apostolicæ notarius, præmissis omnibus una cum pronominatis testibus, interfui, et, de juramento rogatus, subscripsi.
—Ratisbon MSS., Blairs.

APPENDIX G.

"Formula Juramenti" taken by Winzet on his Installation as Abbot.

Ego, Ninianus Abbas Monasterii Sancti Jacobi Scotorum Ratisbonen, ordinis Sancti Benedicti, ab hac horâ in antea, fidelis et obediens ero beato Petro, Sanctæque Apostolicæ Romanæ Ecclesiæ, ac domino nostro, domino Gregorio Papæ XIII., suisque successoribus canonice intrantibus. Non ero in consilio, aut consensu, tractatu, vel facto ut vitam perdant, aut membrum seu capiantur aut in eos violenter manus quælibet ingerantur vel injuriæ aliquæ eis inferantur quovis quæsito colore. Consilium vero, quod mihi credituri sunt per se, aut Nuncios, seu litteras, ad eorum damnum, me sciente, nemini pandam. Papatum Romanum et Regalia Sancti Petri adjutor eis ero ad retinendum et defendendum contra omnem hominem. Legatum Apostolicæ

Sedis in eundo et redeundo honorifice tractabo, et in suis necessitatib[illegible] adjuvabo. Jura, honores, et privilegia, et auctoritatem Romanæ E[illegible]clesiæ, domini nostri, papæ, et successorum prædictorum conserva[illegible] et defendere, augere et promovere, curabo. Nec ero in consilio, v[illegible] facto, seu in tractatu in quibus contra ipsum dominum nostrum v[illegible] eandem Romanam Ecclesiam aliqua sinistra vel prejudicialia pe[illegible]sonarum, juris, honoris, status, et potestatis eorum machinentur. Et [illegible] talia a quibuscumque tractari novero, vel procurari, impediam hoc p[illegible]posse, et quantocius potero, commode significabo eidem Domino nost[illegible] vel alteri, per quem ad ipsius notitiam pervenire possit. Regul[illegible] Sanctorum, Principum decreta, ordinationes, sententiæ, provisione[illegible] reservationes, et mandata apostolica, totis viribus observabo, et facia[illegible] ab aliis observari. Hereticos, scismaticos, et rebelles Domino nost[illegible] vel successoribus prædictis, pro posse persequar et impugnab[illegible] Vocatus ad Synodum veniam nisi prepeditus fuero canonica pr[illegible]peditione. Possessiones vero ad Mensam meam pertinentes n[illegible]vendam, neque donabo, neque impignorabo, neque de novo infendab[illegible] vel aliquo modo alienabo, et cum consensu conventus Monasterii me[illegible] inconsulto Romano Pontifice.

Sic me Deus adjuvet et hæc Sancta Dei Evangelia.
—Ratisbon MSS., Blairs.

APPENDIX H.

FACULTAS ABSOLVENDI SCOTOS QUI IN HÆRESIM DELAPSI ERANT AC LEGENDI LIBROS HÆRETICOS.

Jacobus Sabellus, Episcopus Sabinensis, Joannes Franciscus de Gambara, Sanctæ Anastasiæ, Ludovicus Madrucius, Sancti Honofrii et Julius Antonius Sanctorius, Sancti Bartholomæi in Insula titulorum, miseratione divina Sanctæ Romanæ Ecclesiæ, Presbyteri Cardinales in universa Republica Christiana, contra hæreticam pravitatem Inquisitores generales, a Sancta Sede Apostolica specialiter deputati, Reverendo Domino Niniano Winzeto, in sacra Theologia Doctori, Abbati Sancti Jacobi Scotorum Ratisbonæ, salutem in Domino sempiternam. Quoniam ex nostri officii debito tenemur quantum in nobis est invigilare, ut devii et seducti a Catholicæ fidei tramite ad veritatis agnitionem reducantur et revocentur, idcirco Tibi, Domino Ninianc Abbati, præfato de cuius integritate doctrina et religione, ea omnia nobis polliceri possumus quæ ad reducendos eos qui a fide Catholica discesserunt in viam rectam salutis sunt necessaria, vigore auctoritatis et potestatis nobis per sanctam sedem Apostolicam attributæ, tenore præsentium, concedimus et impartimur facultatem et potestatem, dum Ratisbonæ pro tempore resederis quoscumque Scotos ad te venientes,

qui a fide Catholica et Sanctæ Romanæ Ecclesiæ unitate aberraverint, hæreticos, et schismaticos excommunicatos, et censuris ecclesiasticis ob crimen hæresis et lectionis et retentionis librorum prohibitorum innodatos, qui tamen corde sincero et, fide non ficta, sponte et libere venerint, hæresesque et errores suos detestantes, in gremium Sanctæ Matris Ecclesiæ recipi et admitti instantius postulaverint, ad nostrum beneplacitum in foro dumtaxat conscientiæ absolvendi, iniuncta eis pro modo culpæ pœnitentia salutari, ac cum eisdem qui clerici fuerint super irregularitate per eos præmissorum occasione contracta dispensandi. Ita tamen ut sacramentarii in sacris ordinibus constituti a ministerio altaris et sacramentorum administratione arbitrio tuo suspendantur. Et ut efficacius et facilius in illis partibus munere tuo ad Dei gloriam fungi, et hæreticorum fallacias argumenta errores et latratus refellere, refutare, atque compescere possis, et valeas vigore facultatis et auctoritatis nobis concessæ licentiam et facultatem per te ipsum legendi, habendi, et retinendi ad effectum confutandi ut præfertur, absque conscientiæ scrupulo et censurarum incursu, quoscumque cuiusvis sectæ et reprobatæ lectionis libros hæreticos etiam in Indice prohibitos, clam tamen et sine aliorum scandalo ac ad huiusmodi usum tuum et nostrum beneplacitum tantum, tenore præsentium, damus, concedimus, et impartimur. In quorum omnium et singulorum fidem et testimonium præmissorum præsentes litteras, per infrascriptum nostrum officiique ejusdem Sanctæ Inquisitionis notarium fieri fecimus, manibus nostris subscriptas, et sigilli eiusdem Sancti Officii, quo in talibus utimur, jussimus appensione muniri. Datum Romæ, in prædicta generali Congregatione Sanctæ Inquisitionis, Die Jovis, Prima mensis Augusti, sub anno a Nativitate Domini, Millesimo Quingentesimo Septuagesimo Septimo, Indictione quinta, Pontificatus Sanctissimi in Christo Patris et Domini, Nostri Domini Gregorii, divina Providentia Papæ decimi tertii, Anno eius sexto.

JACOBUS, Carlis. Sabellus.
J. FRANCS., Carlis. de Gambara.
LUDS., Carlis. Madrucius.
JUL. ANT., Carlis. Sanctorius.

—Ratisbon MSS., Blairs.

APPENDIX I.

LETTER FROM QUEEN MARY TO EMPEROR RUDOLPH THE SECOND.

SACRA CÆSAREA MAJESTAS,—

Cum perlatum est ad me de obitu felicissimæ memoriæ Ferdinandi, parentis Sacræ Cæsareæ Majestatis vestræ, dolui grauiter pro eo ac debui, sed vicem potius Reipublicæ Christianæ, quæ tali Principe tam importuno tempore orbata esset, quam illius qui solutus compagi-

bus corporis in cœlum volarit, seque cum diuinis illis ment conjunxerit. Leniuit dolorem meum, meque summa lætitia al communis consolatio, quod patri successisset Majestas vestra, non modo insisteret patriis vestigiis, sed auctam etiam glo æmularetur. Hujus animi mei testes, si res meæ ita tulissent, m semus statim ad Majestatem vestram et litteras, et nuntios. Ve cum necesse esset seruire tempori, ferreque meam aduersam fortu longius distuli officium; quod hoc tempore libenter repeto, cum mihi sit occasio petendi ab ea quod paucis exponam. Sunt nonr monasteria in Germania, ex lege et conditione in fauorem Scoto olim erecta, vt in iis Scoti homines educarentur, Scotique iti præficerentur. Jus ipsum a nostratibus longissima possessione tentum est, ab aliis proxime propter Scotorum absentiam vsurpa Hinc a Sacra Cæsarea Majestate Vestra vehementer peto, vt iden velit ipsis Scotis tueri, et in Monasteria, quæ sub Imperio et dit sua vacauerint, iubeat illos recipi, qui pro Religione Catholica et fide erga me, exilium aliaque omnimodo patiuntur. Imprimis illi commendo Ninianum Winzetum, Theologiæ Doctorem, Co sarium meum, cui non ita pridem de Ratisponen. monasterio legi promisum est.

Hoc erit dignum summa iustitia et pietate Sacræ Cæsareæ M tatis Vestræ, meque illi deuotam immortali astringet beneficio, V Episcopo Rossensi nostro, qui hæc negotia isthic curat, latius i liget. Interim Deus illam diu felicem seruet.

Superscriptio Litterarum sic erit: Sacræ Cæsareæ Majestati. —State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 8. 'Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX J.

Reply of Emperor Rudolph to Queen Mary.

Rudolphus Secundus, Diuina fauente clementia, Electus Ro orum Imperator semper Augustus, ac Germaniæ, Hungariæ, hemiæ, Dalmatiæ, Croatiæ, Sclauoniæ, Rex, Archidux Austriæ, Burgundiæ, Stiriæ, Carinthiæ, Carniolæ, et Wertembergæ, et C Tirolis, et Serenissimæ principi Dominæ, Mariæ Reginæ Scoto Consanguineæ et sorori nostræ charissimæ salutem, cum increm omnis boni ac complacenti affectu. Serenissima Princeps cor guinea et soror nostra charissima, reddidit nobis hisce diebus S itatis vestræ orator Reverendus deuotus, syncere nobis dile Joannes Leslæus, Episcopus Rossensis, Serenitatis Vestræ li pridie calendas Maii datas, at quæ Serenitas Vestra nobis per dem exponi voluit, diligenter retulit. Quæ cum plenaque ad S

itatis Vestræ erga nos synceri animi voluntatem (de qua nobis optime semper persuasum fuit) necnon dolorem ex diui quondam Imperatoris Maximiliani, Domini genitoris nostri colendissimi, Augustæ memoriæ, obitu conceptum, declarandum pertineant, nos sui istius in vtrumque studii testificationem, beneuolo gratoque animo accipimus. Nobis quidem vti Serenitas Vestra facile æstimabit, casus ille non potuit non longe acerbissimus accidere. Quemadmodum vero nobis diuinæ voluntati cui frustra reluctaturi essemus acquiescendum fuit, ita Serenitatem Vestram in iis etiam, quæ illi minus secunda obueniunt, humanæ sortis non immemorem esse confidimus. Ea spe fore, ut Serenitas Vestra meliori rerum statu fruatur. Quod cum pro nostra in Serenitatem Vestram sincera affectione summopere optamus tum vero in ceteris, quæ prædictus Serenitatis Vestræ orator præposuit ad ipsum nos remittimus: eidem quod reliquum est fraternæ nostræ bene volentia studia propenso animo deferentes. Datum in arce nostra Regia Pragæ, Die decima mensis Octobris, Anno Domini Millesimo Quingentesimo Septuagesimo octavo, Regnorum nostrorum Romani Tertio, Hungarici septimo, Bohemici vero quarto. Eiusdem Serenitatis Vestræ bonus frater RUDOLPHUS.

VT. SUIEHEVSER.

D. ROBERNBURGER. (sic).

Superscribitur: Serenissimæ Principi Dominæ Mariæ Reginæ Scotorum Consanguineæ et sorori nostræ charissimæ.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No 10. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 927.

APPENDIX K.

STRACHAN MS.: IMPERIAL RESCRIPT RELATIVE TO ST JAMES'S.

Hæc descriptio Monasterii S. Jacobi Scotorum Ratisbonæ desumpta fuit verbatim ex libro manuscripto in archivo Episcopali Ratisbonæ, qui inscribitur, Ratisbona Religiosa. Auctore F. Bonifacio Strachano, Scoto, 1684.

Multum decoris etiam huic cœnobio superiori sæculo, Ninianus Vinzetus, sacrosanctæ Theologiæ Doctor, addidit. Hic, a primævâ ætate, in omni virtutum et disciplinarum genere exercitatus, cum Scotiam ipsius Patriam calviniana hæresis occuparet, exhortationibus ad populum scriptisque editis multos in officio ac avita Religione continuerat: Quem hinc etiam Maria Scotiæ Regina et Sanctissima, procul dubio Dei Martyr, in confessarium suum legerat. Postquam vero hæreticorum rabies eum Reginam deserere coegisset, Romam fortuna varia delatus, atque à Gregorio decimo tertio, pontifice

Romano, post mortem Thomæ Andersonii abbatis, anno sexto sup millesimum quingentesimum et septuagesimum defuncti, cœnol archa huius monasterii anno 1577 ordinatus, continuo directum collapsum cœnobium reparavit, disciplinam Monasticam restituit, pro monasteriis scoticis recuperandis quam plurimos subiit. F huius ejusdem instantiam Joannes Leslæus Rossensis, episcopus, Mariæ Reginæ Scotiæ legatus, in eundem finem hanc commend tionem à Rudolpho secundo Imperatore impetravit.

Rudolphus secundus, divina favente clementiâ, electus Romanoru Imperator semper Augustus, ac Germaniæ, Hungariæ, Bohemi Dalmatiæ, Croatiæ, Sclavoniæ Rex, Archidux Austriæ, Dux Bu gundiæ, Stiriæ, Carinthiæ, Carniolæ, et Wirtembergæ, comes Tivol universis ac singulis electoribus, aliisque principibus ecclesiastic et secularibus, archiepiscopis, episcopis, comitibus, baronibus, vrbium, civitatum, oppidorum et quorumcumque locorum ac co munitatum rectoribus, burgimagistris, et consulibus, ac aliis q buscumque nostris et imperii sacrifidelibus dilectis, cujuscunq status, conditionis, fuerint, salutem et benevolentiam, ac gratia nostram cæsaream et omne bonum. Cùm serenissima prince domina Maria, Regina Scotorum, consanguinea et soror nostra char sima, oratorem suum Reverendum devotum sincerè nobis dilectu Joannem Leslæum, episcopum Rossensem, certis de rebus ad r destinavit, inter alia serenitatis suæ nomine exposuit ejusdem p decessores, Imprimis verò Gulielmum, quondam Achaii Regis Sco fratrem, post multa à se præclare gesta, pro quodam zelo in plurit Germaniæ locis Monasteria, ordinis Sancti Benedicti, solis Scc erexisse, eademque prædiis et agris opimis dotasse, simulque sanxi ne ullos alius nisi Scotus monachus aut Cœnobiarcha ibidem mitteretur. Secutum inde esse, ut et plerique Germaniæ princip ejusdem ordinis Monasteria erexerint solis Scotis conferenda. quod multa à Scotis passim per Germaniam continuâ successi possessa, vel saltem Scotorum adhuc nomine appellata Monaste abunde testantur. Verum temporis iniquitate factum esse, ut pi hoc institutum paulatim neglectum, ac complura hujusmodi Mon teria aliis quam Scotis commissa fuerint. Cum autem hoc temp multi ex Scotis se offerant, qui tum morum probitate vitæque int ritate, tum singulari eruditione præditi, parati sint fundator piorum voluntatem sustinere, omniaque præstare, quæ ad ritus mores ecclesiasticos componendos ac juventutis institutionem p tinent. Idcirco præfatus episcopus Rossensis tam dictæ serenissi reginæ quam nationis Scoticæ nomine a Nobis obnixè petiit, privilegiorum, à longo tempore Scotis in Germaniâ quæsitorum, c servationi, nostro favore et authoritate benignè consulere dignarem Cui tam piæ petitioni cum deesse non potuerimus, dilectiones devotiones vestras, ac vos benignè clementerque hortamur et quirimus, ut erga prefatum episcopum Rossensem hac de re, c

dilectionibus ac devotionibus vestris ac vobis acturum, tam benevolos vos exhibere velitis, ut in iis quæ ad hujusmodi privilegia tuenda, ac dictos Scotos in pristinam possessionem restituendos spectaris, nostram hanc commendationem sibi haud parum profuisse intelligat. In quo dilectiones et devotiones vestræ ac vos nobis rem gratam facturi estis, Cæsareâ nostrâ benevolentiâ ac gratia recognoscendam. Datum in Arce Regia Pragæ, die octavâ Mensis Octobris, anno Domini 1578, regnorum nostrorum, Romani tertio, Hungarici septimo, et Bohemici quarto.—RUDOLPHUS.

Ad mandatum sacræ Cæsareæ Majestatis proprium.—P. BERNBURGER, D. Y. SVIEHEUSER, D.

Hic Ninianus tandem gratus, honoratus, et desideratus omnibus, non sine sanctitatis opinione cùm ejusdem antea, prout volunt, Dei Mater vitæ terminum prænuntiasset anno 1592, Dec. Kal. Octobris naturæ concessit, cui sequens epitaphium successores posuêre.

—Strachan MS., pp. 92-97. Advocates' Library, press mark 34 . 6 . 1 . A. 6 . 1.

APPENDIX L.

LETTER OF QUEEN MARY TO THE DUKE OF BAVARIA.

SERENISSIME DOMINE,—

EX Litteris Episcopi Rossensis, nostri Romæ agentis, sæpius cognoui de beneuolo Serenitatis Vestræ erga me animo, et de sua erga Scotos meos de Religione Catholica bene sentientes, neque meritos, voluntate. Meum certe esse existimaui, vt serenitati Vestræ significarem agnoscere me humanitatem suam, meque illi o nomine plurimum debere. Et si enim mihi alia intercedunt cum illa iura necessitudinis, et proxime accessit etiam vinculum affinitatis, tamen nihil est quod me illi magis deuinciat, quam beneficium studiumque suum erga illos qui, propter Religionem, exilium patiuntur. Quamobrem ago illi ingentes gratias, quod in negotio Monasteriorum Scoticorum voluerit illis fauere, inopiamque et egestatem illorum subleuare. Cum vero de Ratispon. Monasterio, quod est sub ditione Serenitatis Vestræ, legitime prouisum sit a supremo Pontifice Niniano Winzeto, Doctore Theologo, Confessario meo, Illum mihi imprimis charum Serenitati Vestræ vehementer commendo. Ipse non agnoscet illius patrocinium, et quibuscumque rebus semper obsequitur, et seruiet voluntati Serenitatis Vestri. Cætera ex prædicto Episcopo Rossensi cognoscet. Deus illam fœlicem seruet.

Superscriptio sic erit: Serenissimo Domino Domino Duci Bauariæ.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 8. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX M.

Reply of the Duke of Bavaria to Queen Mary.

Serenissima Princeps domina consanguinea charissima, Salute ac beneuolentissima et amicissima studia. Quæ Reverendus in Chris pater, amicus noster, honorandissimus Episcopus Rossensis, Seren simæ Regiæ Vestræ Dignitatis nomine coram exposuit, de iis int ligere valde nobis gratum fuit. Et si ille expectatissimum ill nuntium, quod de Regiæ Vestræ Dignitatis liberatione iamdiu sumn votis exoptamus, simul attulisset, nihil tam potuisset ad solidu nostrum gaudium accedere. Verum quod hoc tempore patienter moderate ferendum videmus, vt Deus Optimus Maximus bona aliq fortuna, breui in felicissimum statum conuertat, ex animo precam Cæterum de studio ac beneuolentia nostra in Reverendum domin Rossensem ac omnes alios Regiæ Vestræ Dignitatis Catholicos si ditos, malumus sane rem opusque ipsum, quam literas nostras test Hoc certe persuasum esse volumus, nunquam nos ulla in re defutur ubi pro amore in Regiam Vestram Dignitatem vel ipsi Episco Abbatique Niniano, vel cuiquam alii Scoticæ gentis Catholico, b et oportune aliquid præstare licuerit. Quod quidem pro veteri hu nationis beneficio, in plantanda et promouenda Christiana religi per prouincias nostras, adeoque totam fere Germaniam collato, pietate nos debere censemus. Valeat diutissime felix et incolu Regia Vestra Dignitas præsentemque fortunam constanter ac m erate ferat, certa de supremi numinis iustissimo auxilio, benigna protectione.

Datum ex castro nostro Burckhusii, vja die Septembris, Anno 1 Regiæ Vestræ Dignitati addictissimus consanguineus Albertus, gratia, Comes Palatinus, Rheni vtriusque Bauariæ Dux.—Albert Dux Bauariæ.

Superscribitur: Serenissimæ Principi et Illustrissimæ Domi Mariæ Scotorum Reginæ, consanguineæ nostræ charissimæ.
—State Papers, Scotland. Mary Queen of Scots, vol. xi., No.
'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX N.

Letter of the Duchess of Bavaria to Queen Mary.

Madame,—Le retour de Monsieur Leuesque de Rosse de son voy de Rome par ce pays, a este cause, que jay eu ce contentement d'entendre de luy particulierement tant de vostre estat, comme au

de vostre portement. Se qui m'a este auttant agreable d'entendre, que de choses qui me puissent aduenir en ce mond plus a souhait, vous asseurant que ma joye seroit de beaucoup augmente, si auec vostre bon portement vostre liberte et deliurance eut confirme le surplus. J'espere en dieu, que tout ainsy quil ne delaisse jamais personne en affliction. Aussi que de mesme vous visitera de ses graces, tellement que nous aurons bien tost (auec vn tres-grand contentement) ce bon heur d'ouyr nouuelles tant desirees de vostre premier liberte. Ce que je suplie au seigneur dieu vous conceder et octroyer, aussy tost comme journellement je lay en fautz prierres et oraisons. Quant a ce quil vous a pleu par ledit Seigneur Euesque me remercier du debuoir que jay faictz pour l'Abbay de Ratisbone, je vous puis asseurer, Madame, qu'il me desplaict infiniment de n'auoir auctorite et moyen de telle efficasse qui puisset vous declarer l'affection que j'ay a vous rendre plus grand seruice en choses de plus grand consequence, qui toute ffois ne sera nullement espargne en tout ce qui s'offrira, pour vostre seruice, tellement qu'aures en moy tousiours celle que vous est tres affectionee et tres humble parente et seruante et ce scait le seigneur dieu auquel je prie (apres vous auoir baise tres humblement lez mains) vous donner, Madame, en sancte tres parfaicte vostre premiere liberte en tres longue et heureuse vie. De Munichen, le 12 en Septembre 1578. De Vostre Majeste treshumble et obeissante seruante et cousine,

RENEE DE LOYRAYNE, Duchesse de Bauiere.

A la Royne Descosse et douariere de france.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 10. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 927.

APPENDIX O.

LETTER OF THE DUKE OF BAVARIA TO BISHOP LESLIE.

Reverende in Christo Pater, amice honorandissime, Salutem et beneuolentissima studia. Si molestius aliquanto accidit de Reginæ Vestræ historia tardius intelligere, restitui illud potest ex eo, quod de ea ipsa plenius iam perscribere possumus. Equidem cum illa nobis mense Maio ad thermas, quibus tum vtebamur, fuisset reddita, sicque tempus nacta idoneum, quod sibi tribui posset non cessauimus, donec totam perlegeremus. Eaque sic placuit, vt non solum Scoticæ genti præconem hunc suum dignissimum valde gratulemur, sed cuperemus etiam huius generis cætera scripta, quæ subinde prodeunt, simili cum dignitate et vtilitate legi posse. Nam hi certè Commentarii habent, quod historiam in primis decet, maximum veritatis atque perspicuitatis studium. Ideoque legisse nunquam pœnitebit, iam vero ii apud nos eo sunt loco, quem Regina Vestra dari voluit, et nos pro studio

ac beneuolentia hac sua peramanter agimus gratias. Cæterum Reginæ an constantiam magis quam pietatem in hac illius fortu miremur, vix certum est, hoc equidem Reginæ Vestræ operi, nou aliquando laborem adiiciet, ne ignotum sit Orbi, tantum et Sex et temporum exemplum : cum in priori manifestum sit miraculum, altero vero summa impietas cum ingenti scelere coniuncta, non pos non sanctæ heroinæ dignitatem plurimum etiam commendare, augere. Nam angustiora sunt, quæ ex innocentia comparant merita. Deus qui suos non deserit, omneque videt opus, benign sime illi adsit, reddatque cum fructu et gloria. Abbatem Ninianu quod pie et prudenter agit, merito amamus constanter. Cuperem certe, quod iis in partibus apud multos pessime abit, ipsi posset ad Sic enim religio augeretur, et non tot essent grauia scandala. S valeat rectissima Regina Vestra, nostri, quod vicissim facimus, ama Datum ex castro nostro Leonspergo, xiij Augusti, Anno salutis Chr tianæ 1578. ALBERTUS, Dux Bauariæ.

Reverendo in Christo patri Domino Joanni Leslæo, Episcopo Re sensi, Scoto, amico nostro honorandissimo.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX P.

LETTER OF QUEEN MARY TO THE ARCHBISHOP OF MAYENCE.

ILLUSTRISSIME PRINCEPS,—

Cum maxime confiderem Celsitudinem Vestram nullo loco d futuram fuisse Scotorum meorum causæ, cum primum rei æquitas i constitisset, propter constantem perhonorificamque nominis sui fama tamen faciendum mihi esse putaui vt meis etiam litteris illi totam re exponerem et commendarem. Sunt in Germania antiquissima Sc orum monasteria, quibus præesse, et in illis educari ex fundatoru voluntate et præscripto Scoti homines solent, et debent. Hæc Scotis ipsis per longissimum temporis spacium fuerunt possessa, aliis, tamen, proxime contra omnem æquitatem vsurpata. Etenim neque inuiolabilis fundatorum voluntas, neque diuturna posses illos tuetur, tueri certe debet pietas Christiana, quæ postulat vt Sc Catholici, qui pro ecclesia Dei, et pro fide erga me, exulant a patr multaque incommoda patiuntur, suscipiantur et subleuentur. Hu a Celsitudine Vestra vehementer peto, vt, causa cognita, quæ illi fusi exponetur, huic nationi optime meritæ fauere velit, eamque protege auctoritate sua. Vacant hoc tempore aliqua ex his monasteriis s ditione Celsitudinis Vestræ, neque desunt ex Scotis multi probi et do viri, tali munere digni. Pergratum mihi erit, vt illa Scotis ip

tradenda curet. Debebo eo nomine Celsitudinis Vestræ plurimum, rogaboque interim Deum Optimum Maximum vt possim aliquando signum aliquod ostendere meæ in illam voluntatis, quam ex episcopo Rossensi, qui hæc negotia isthic curat, sæpius intelliget.

Superscriptio hujusmodi erit: Illustrissimo Principi et Domino Domino, Archiepiscopo Maguntinensi, Sancti Romani Imperii Electori et Archicancellario.

—State Papers, Scotland. Mary Queen of Scots, vol. xi., No. 8. 'Cal. Stat. Pap. (Scot.),' vol. ii. p. 926.

APPENDIX Q.

Letter of Bishop Leslie to Abbot Ninian.

Admodum Reverende domine, mihi charissime, salutem in Domino. Post vestrum hinc decessum egi, quanta potui dexteritate, cum Illustrissimo Principe et Reverendissimo D. Episcopo Egstotensi, ejus quoque Suffraganeo aliisque consiliariis et prudentibus viris, de Præpositura S. Crucis nostræ nationi restituenda, et productis hinc inde juribus ac scriptis quam plurimis auctenticis præsertim vero pro parte Illustrissimi Episcopi litteris Apostolicis a felicissimæ memoriæ Pio V. impetratis, super unione ejusdem Præposituræ Seminario Egstotensi, et litteris in auctentica forma expeditis de consensu Reverendi D. Thomæ Anderson, Abbatis, bonæ memoriæ, ultimi prædecessoris Vestri, sigillo communi Monasterii roboratis, necnon consensu etiam præstito cujusdam M. Ioannis Jungenwirthduh, ultimi præpositi ejusdem, qui eandem præposituram XLVIII. annis possedit, sicut et ipsius etiam Prædecessor, uterque nationis Germaniæ per totidem fere annos obtinuit, ita ut videatur quasi a Scotis ut Illustrissimus Episcopus affirmat pro derelicta habita et ideo nunc ad pios hujusmodi usus de consensu Possessoris et Abbatis et auctoritate Summi Pontificis accomodata. Ego autem variis argumentis conatus sum Illustrissimo Episcopo persuadere, quemadmodum in vestra præsentia cœpi, ut ne pereat nostræ nationis memoria neve omni jure in dictam Præpositurum cedere videamur, ut duos ad unum Alumnum Scotum in dicto Seminario educare et alere bonisque litteris instruere curet. Verum id impetrare nullis rationibus potui. Quare, post tractatum super eodem negotio trium dierum spatio habitum, tunc conventum est in hunc modum ut aliquid subsidii quotannis persolvatur, per S. Crucis Præpositum, Reverendo D. Abbati Ratisbonensi, in pios usus et ad utilitatem nationis Scoticæ, præsertim vero ad sustentationem cujusdam alumni Scoti in Scholis aliquibus publicis instituendi convertendum quemadmodum ex conventionis exemplo cum his transmisso Reverenda Dominatio Vestra plene intelliget, simulque exemplaria præfatæ confirmationis Apostolicæ et consen-

sus Prædecessoris vestri cum illis accipiet. Cum autem, propter t porum iniquitatem, Prædecessorumque Vestrorum negligentiam, i vero summam incuriam, maximamque difficultatem, hæc, quæ ad pios usus Summa authoritate sunt accomodata, revocari minime po int, consultius mihi visum est, ut, negotio ita transacto, aliquid sal commoditatis vestro Monasterio accedat nationis nomine. Ita hanc concordiam cum Illustrissimo et reverendissimo Episcop dicto Præposito initam, si quidem vobis placuerit, confirmari a v et censeo et exopto ut, nationis nostræ honori, quieti, et utilitati, in partibus, prout temporis hujus comoditas ferre poterit plane et de consulatur. Interea me Reverendæ Paternitatis Vestræ et to conventus orationibus commendo quos bene valere summopere cu Datum in Egstotensi Palatio x. Novembris 1578, Reverendæ ernitatis Vestræ frater Charissimus, Joannes Leslæus, Episc Rossensis."

—Brockie MS., p. 5773, *et seq.*

APPENDIX R.

NINIANI WINZETI ABBATIS SCOTORUM RATISBONÆ RATIONES QUIBUS SACRA SUA MAJESTAS JURE INDUCI DEBUIT UT SC MONASTERIUM VIENNENSE EO TEMPORE RESTITUERET, A SCILICET MLXXXIII.

I. Mens fundatorum qui solos Scotos illi Monasterio præfecere et cum laude, præfuere continua successione 26 Prælati Scoti.

II. Quod natio Scotica posterioribus his sæculis dum ubique florerent, Ecclesiæ temporalia bona apud exteros habuit atque ita jura inter Germanos neglexit, neque tamen unquam suo jure nisi non persequendo ipsa cui fundatum erat, Viennense Monaste Natio cessit. Nam quidquid postremi illi Scoti Viennenses Mon vel vi vel timore impulsi, fecerint, natio ipsa, vel intra Scotiæ regi vel in aliis per Germaniam Monasteriis et maxime in Ratisbon cui cœtera omnia immediate subjecta erant, non admonita neq Superiore ullo ut causam diceret citata jure non agnoscit, nequ suum præjudicium factum esse existimat.

III. Quod merita Beatissimorum Martyrum atque Confesso Bonifacii, Germanorum Apostoli, Chiliani Sociorumque ejus, Le Rumoldi, Columbani, Galli, Ernhardi, Colomanni, et complu aliorum Scotorum, qui rectam fidem per Germaniam plantave et stabilierunt, aliquam gratiam suis posteris, jam veræ relig causa multum afflictis apud gratos conciliare debeant.

IV. Quod ii Scoti, qui jam cupiunt Majorum suorum sedibus res ostendunt se eorundem Dei Sanctorum pro suo virili esse imitat dum rapinam bonorum suorum cum gaudio propter Christum eju

Ecclesiam sustinent, patriam, parentes, patrimonia, et terrena omnia, ut in Orthodoxa Sanctissimaque religione integri persistant, ultro relinquunt.

V. Quod iidem supplicantes—viri ut pietate ita et doctrina conspicui —non solum Monasticam vitam juxta suam regulam fundationemque studiose servare, sed et occupari in reædificandis muris Jerusalem in Austria, quantum pro suo quisque talento, Deo adjuvante, poterit, maxime in votis habeat.

VI. Quod cum Scoti antiquissimi cum Britannis in occidente, tempore Caroli Magni, et deinceps sponte sua et magna cum voluptate, a patriis sedibus in Germaniam ad ejiciendos inde fideles paganosque et Christum inducendum evolaverint, quodque cum pax Christiana reddita fuerit ubique Ecclesiis Germaniæ nec Germani Scotorum opera in Religionis negotio indigerent, ultro se domi continuerunt. Nunc cum ab Antechristianis istis Calvanistis, Deo ad tempus permittente, adeo sint oppressi, ut vix salva vita e patria sua exire valeant, ratio magna postulat, atque etiam Christiana Charitas urget, ut et grati animi significatio ut ipsa Catholicis Principibus ad majorum suorum sedes, maxime ubi deficiunt operarii, benigne et gratiose recipiantur.

VII. Ut id fieret atque annos quinque, et deinceps per Suas peculiares literas, atque deinde per Suos Nuncios Apostolicos, Summus Pontifex Maximus Gregorius XIII. intercessit.

VIII. Intercessit quoque, per Suum Oratorem, Reverendissimum Episcopum,[1] Rossensem Episcopum, et pro sua consolatione adhuc intercedit, Magnum Christianæ constantiæ exemplar, Maria, Serenissima Scotorum Regina.

IX. Intercedunt præterea, per Suum Matricularium Abbatem Ratisbonensem, multi exules Christi, pii et docti viri Scoti in Gallia maximè et Belgio degentes, qui Cæsareæ Maiestatis hac in re clementiam atque pietatem ubique prædicatam sibi spe summa promittunt.

X. Denique cum Sacra Cæsarea Majestas, per suas patentes literas, Principes Omnes et status Imperii maximopere ante annos quinque adhortata fuerit, ut Monasteria, ubique per Germaniam in usum Scotorum olim fundata, ipsi jam nationi variis de causis restituantur, decet maxime ut, quod aliis licet parum Catholicis, ipsius Sacra Majestas, Catholicorum omnium splendor maximus, et præsidio serio commendavit oblata jam honestissima et opportuna occasione, cum et desit Prælatus Viennæ et Conventus ibidem pro loci dignitate sit rarus et status patriæ indigeat viris doctis idipsum Viennæ opere, et non literis tantum, ante alios perficiat.

XI. Postremo, nisi id pro sua clementia gratiose Cæsarea majestas Sua fecerit, duo maxima mala prement Supplicantes; Primum, nullus Princeps aut Magistratus agnoscet in posterum Scotos, a Cæsarea Majestate primum commendatos ac mox statim ab eadem in peculiari suo Principatu, rejectos. Deinde quidquid his annis quinque hac in

[1] This word occurs twice in MS.

lite ratione maxime literarum Cæsarearum variis in locis insumptum est, id totam in ruinam Monasterii S. Jacobi Scotorum Ratisbonæ iam utcumque reflorescentis vertetur. Undeque et fieret ut patentes illæ literæ, sæpius dictæ a Sacra Majestate ad petitionem Sanctissimi Domini nostri, ad supplicationemque Serenissimæ Reginæ afflictissimorumque Catholicorum Scoticæ nationis, ad Principes aliosque Status Imperii datæ, non in commodum aliquod Scoticæ nationi sed multo meliora, omni adverso quod forte ostendi poterit ac potissimum præscriptionis jure neglecto, ab afflictis propter Christum exulibus sperantur ex consueta optimi Cæsaris clementia, quem felicitate plurima florentem servet nobis Omnipotens.
—Brockie MS., p. 5648, *et seq.*, Blairs.

APPENDIX S.

Letter of Professor Turner to Abbot Ninian.

Robertus Tornerus Niniano Vinzeto Abbati Ad Sancti Jacobi S.P.D. Ratisponam, LXXII.

O bellas literas! expectabam aureas tantum, recepi et argen quod pecuniam; et aureas, quod ab aureo beneque defœcato ani et gemmulis distinctas, quod spirant vel amorem in Turnerum, charitatem in suum. Quid? quod ab Abbate? quid? quod ad m lum? quid? quod iubeant sperare? quid? quod inuitent, quid? quo citent? quid, quod amem? quid, quod gratulentur? O bellas literas! charitas,—Reuerendiss. D., id exhausit riuulum meæ dictionis, vt nihil ex eo iam possit fluere vberius, cogatur tamen fons inclusus mente sæpé sæpiusque fundere illas voces tanquam guttulas rario O bellas literas! Nam fons sic natus est, vt si vel objectis aggeri vel exclusa via non possit in riuulis scaturire largius, quærat lateb faciat anfractus, exscindat sinus, vi fluat guttatim; quare si tua facultas, vel charitas tanquam obiecti aggeres, excludant meor riuulorum apertum flumen; amabit tamen tua pietas mei fontis pressas guttulas, atque sic amabit, vt, si riuuli intersepiantur, ne flua facilè existimet meum fontem non posse impediri, ne erumpat, qu agerem gratias de istis florenis, de amore, de charitate, de perpetua t in me beneuolentia, nisi mallem te potius inspicere mei animi, ta quam fontis, limpidam guttulam quàm gustare meorum riuuloru aquam turbidam, sed turbidam tamen tuæ facultatis magnitudine, n suæ originis natura: tuus ergo sum. Numquid aliud? tuis meri tuus sum; etiamnum expectas? sincere tuus sum; minutula sunt ist minutula sunt si spectetur tua fortuna collocata in summo honor gradu. Vale.—Turner, 'Epistolæ,' p. 221, Col. 1615.

Certane tractatis for

Reformatioun of Doctryne and maneris, set furth at the desyre, ād in ye name of ȳ afflictit Catholikis, of inferiour ordour of Clergie, and layit men in Scotland, be Niniane Winzet, *ane Catholike Preist borne in Renfrew.*

☞ (✣) ☜

¶ Quhilkis be name this leif turnit sall schaw.

Murus aheneus, sana conscientia.

Edinburgi. 21. Maij.
1562.

CERTANE TRACTATIS

FOR

REFORMATIOUN OF DOCTRYNE AND MANERIS

SET FURTH AT THE DESYRE AND IN THE NAME OF
THE AFFLICTIT CATHOLIKIS, OF INFERIOUR
ORDOUR OF CLERGIE, AND LAYIT
MEN IN SCOTLAND

BE

NINIANE WINZET

ANE CATHOLIKE PREIST BORNE IN RENFREVV

QUHILKIS BE NAME THIS LEIF TURNIT SALL SCHAW

Murus aheneus, sana conscientia

EDINBURGI
21 MAIJ 1562

☞ THE FIRST.

ANE Exhortatioun to the maist excellent and gracius Souerane, Marie Quene of Scottis, etc. To the Bischoipes, and vtheris Pastores, and to al thaim of the Nobilitie within this hir Graces Realme: For vnfenzeit reformation of doctrine and maneris, and for obtening of licence, to propone in wryt to the Precheours of the Protestantis, certane artyculis tweching doctrine, ordour, and maneris approuin be thame.

THE SECVND.

THRE Questionis, tweching the lauchful vocatioun of Iohne Knox and his brether Precheours to the Protestantis in Scotlande: quhilk*is*[1] ar in noumbre the xxxiii. xxxiiii. and xxxv. of The Four Score Thre Questionis proponit to thaim be the saidis Catholickis, togidder with thre wryttingis deliuerit to the said Iohne: quhairin is replyit aganis his ansueris maid to ane part of the said thre questionis.

THE THRID.

ANE Declamatioun to the honourable Prouest, Baillies, and Counsell of Edinburgh, for the obseruatioun of the glaid solemniteis off the blyssit Natiuitie, Circumcisioun, Epiphanie, Resurrectioun, and Ascensioun of our Saluiour,[2] with the feist of Witsonday, haistelie maid one Pasche twisday, *Anno* 1562, quhen thair apperit ane daingerous seditioun in Edinburgh, throw calking of the durris on euery syde: as efter sall follow.

[1] Original edition, quhilks.

[2] O.E. Saluioour.

Dominus mihi adiutor, non timebo, quid faciat mihi homo.

THE FIRST TRACTAT

TO THE QUENES MAIESTIE, PASTOURIS, AND NOBILITIE.[1]

EFTER that we, thy Graces humill subditis, Marie maist excellent and gracius Quene, be our small jugement hes considerit the stait of this thy realme, at this present, tweching religion (quhairvpon the weilfair thairof is onely groundit), can esteme it to na thing mair lyke than to ane schip in ane dedely storme, enforsed be contrarius wyndis betuix maist daingerus sanddy beddis on the rycht hand and terrible rolkis presenting deth alrady on the left; quhilk, gydit thir mony zeris be sleuthfull marinaris and sleipand sterismen (we mein of the pastores of the Kirk, and, in that part, of thair promoueris), is euyl crasit on the schaldis. Quhairat sum effrayit, and almaist desperat of thair awin and vtheris lyues in the samyn schip, hes pullit the rudder and gouernment fra the formare rewlaris, maist vnworthy thir mony zeris of that name; and be our jugement fleing fra the sanddy beddis, speidis baith with airis and erect salis, to brek in splenderis the schip on the feirful rokis. For the quhilk perrel we now mair effrayit than we and thay wes for the vther, may not contene vs for na feir of man, sen the mater standis in dainger of our bodeis and saulis, bot exhort the latter marinaris, albeit impatient other of repreif or aduertisment, to lat down ane grete dele thair hie sailis,

To the Quenes Maies.

[1] O.E. nobililitie.

and hald to wyndwart, returning thair course fet[1] by the first sett compasse, and direct it to sum mair sure harber place than thay first intendit to. To that end we haue collectit, as we mycht for schortnes of tyme, our apper- and resonis, that the passage and dew course is partlie tyll vs knawin: exhorting thaim to assent to our coun- sell, or to schaw mair plane demonstratioun of strenthiar reasonis for thair interpryse, or tobe iugeit wylfull and led be sum phrenesie, and thairfor not to be hard. Zit sen the godlye wysedome of thi Maies*tie*[3] hes be ane edict inhibit ony questioun or controuersie to be mouit in this action for a tyme, to the end that seditioun be eschewit, we differ to present our said aduertisment and ressoning to the craibit rewlaris foresadis, quhill thy gra- cious licence be had thairto, quhilk we hope to obtene, —our ressonable desyris being knawin, alrady present in wryt, as we for schortnes mycht collect to that effect; hoipand that thay sall ansueir with mair expeditioun and circumspect aduisment to the samyn (quhilk thing we maist ernestlie desyre) fra thay persaue our ressonis to be knawin to thy Maies*tie*. And also war not the vrgent schortnes of tyme and imminent dainger of deth afore our eis, thunderis in our earis to hald and defend vs, but delay fra the rolkis of errour, heresie, and mani- fest seditioun in this thy realme, manassing alrady de- struction of zour reuling, misreulit, and misgydit gou- ernment, fatheris, bischoipis, and vtheris pastores, we wald lament afore God, and cry for remeid afore the warld. Suppose vtherwayis for honour of zour offices we dar not contemne zour selfis. And albeit the time be schort, sumthing of zour prais man we speik. Bot quhidder sal we begin zour commendation and louing at zour haly lyfes, or at zoure helthful doctrine, we ar doutsum. Sen zour godly leving garnisit with chastitie, fasting, prayer, and sobritie, be the worthi frutis tharof

Reassonis collectit aganis the[2] last reula- ris intent.

To the bis- chopis and vtheris pas- tores.

Off thare commen- datioun. Off thare lyves.

[1] Maitland Club Ed. fer. [2] O.E. thee. [3] O.E. mais.

(quhat nedȝ[1] mair), is patent to al man! Zour merchandrice, zour symonie, zour glorious estait, zour solicitude be mariage, efter to haif brocht the baronis to be impis of zour posteritie, and witnessing in all aiges to cum of zour godlines, quhay speikis not of it? Zour liberalitie to the pure, zour magnific collegeis of godly learnit in zour cumpanie, zour nurissing of pure studentis, of ryche ingynis able efter to reull the Kirk of God in helthfull teachement, all cuntreis and collegis dois deplore! Zour godly and circumspect distribution of benefices to zour babeis, ignorantis and filthy anis, al Ethnik, Turk, and Iow may lauch at it, that being the special ground of al impietie and division this day within ye, O Scotland! Zour wyse, saige, and grave familiar servands, void of al vanitie, bodely lustis, and heresie, ar spokin of to zour prayse, God wate! Zour dum doctrine in exalting ceremoneis only, without ony declaration of the samin, and, fer mair, keiping in silence the trew Word of God necessar to al manis saluation, and not resisting manifest errours, to the warld is knawin! Quhat part of the trew religion be zour sleuthful dominion and princelie estait is not corruptit or obscurit? Hes not mony throw inlak of techement in mad ignorance mysknawin thair deuty, quhilk we al aucht to our Lord God, and sua in thair perfite beleif hes sairlye stummerit? Wes not the sacramentis of Christ Iesus prophanit be ignorantis and wikit persones, nother able to persuade to godlines be lerning nor be leuing;—of the quhilk nummer we confesse the maist part of vs of the Eclesiasticall Stait to haue bene, in our ignorant and inexpert zouthe, vnworthelie be zow admittit to the ministratioun thairof. Geue thir thingis maiste speciall throw ignorance and auarice be brocht fra thair puritie, quhate maruell is it that materis of les pryce, as ot ymages, the inuocationis of sanctis to praye for vs, the

Off thare doctryne.

[1] nedȝ—*i.e.*, nedis.

[illegible] Psalme of Dauid, quhilk he maid in the
[illegible] Prophecie of Christ Jesus, quhilk
[illegible] Dauid, quhilk
[illegible] Dauid
[illegible] Dauid
[illegible] Dauid

prouocatioun of Godis wraith contrare vs. For afore thay dayis na man, gentle nor vther, for feir of conscience, and doubt of his inhabilitie, wald resaue the office of ane pastour, quhil he wes almaist compellit thairto. Ane witnessing of the samyn may be the ceremonie obseruit be mony now in hypocrisie, *Nolens volo.* And zit we may nocht dout of the lauchfull ordination and auctoritie of al, as we may not of our lauchful souerane be name. For in douting thairof, quhat ellis is it bot to plant but rutis of ordour, ane manifest confusion and vter exterminion of this realme,—setting vp ane peple heidles left of God, as the[1] Prophetis speikis, Ose. 3. *Absque rege, absque lege, & absque sacerdote*—that is, without ane king, without ane law, and without ane preist? 2 Para. 15. Bot geue ony spote or blek be in the lauchfull ordination of our pastores,[2] we maye nawayis of reasone, bot impute that cryme to the hie reproche of zour nobilitie. Call heirfor to remembrance, we beseik zour humanitie, that zour selfis on lyue togidder with zour eldaris in the lait aige foresaid, fra the lawaste to the hieast degree, to haif bene the inventaris, nurissaris, and simoniacall merchandis of the samyn mischeif, playand to zour inferiouris the part of lippir[3] Giezi in this mater, sayand, Quhat wyll ye geve me? And to the kingis of this realme (bot God impute not that to zow and zour posteritie playande the part of Symon his companzone, sayand, Schir, quhat sall we geve thee[4]? And sua ze nobilis specialie, and zouris lait progenitours, blyndit be carnal affectioun[5] of zouris babis, brether, or vtheris freindis, or be auarice, hes destroyit the trew religioun and triumphand kingdome of Christe, safer as ze mycht: putand in the place of godly ministeris, and trew successouris of the Apostolis, dum doggis, quha for the maist part in extreme dainger of thair maisteris housse, the Kirk of

The symonie off the[1] nobilis. 4 Reg. 5. Acta. 8.

[1] O.E. thee. [2] O.E. pastotores. [3] O.E. lippit.
[4] O.E. the. [5] O.E. effectioun.

Christe, quhair ennimeis ar without and within, dar not only nocht barke, bot maist schamefullie poyit with staff and sting, dar nother quhryne nor quhynge. Bot of the rigour to the [1] pure dune on zour awin landis, and of the approprying the Kirk landis with vtheris dewiteis thairof, to zour awin kechingis; of the depaupering the [1] tennentis be zour fewis, augmentationis, and utheris exactionis; or of the schuiting of honeste men fra thair native roumes be tytle off zoure newe quhirlie fewis, tyme seruis not to schaw. Heirfor, sen be His iustice God punissis oftymes in ye samyn thing quhairin man offendis, that sum off zour houssis hes bene laitlie aluterlie destroyit and put out of memorie, and the vtheris deiectit to pouertie, is not that the iustice of God? And that vtheris, degenerat fra the auncient nobilitie of thair eldaris, be fallin in extreme ignorance of God, and in obstinat stubbirnes to leir sinceirlie His law, or walk thairin conforme to thair knawlege: bot hauand regarde to the wrek of this warld or lustis of thair bodyis, leuis as Epicurianis but faith or lufe to God or man. And vtheris contrarie reioyses to be callit Gospellaris and cunning in Scripture, quha reft vp in hie curiositie of questionis, and (as apperis tyll vs) in manifest errours and presumption, makis of the Gospell ane takin craft but ferder practice off Godis law in deid. Quha albeit thay cry out fast vpon ydolatrie, zit thay ar na les than the vtheris degenerat ignorantis abone specifeit, as wikit Ethnikis, and bund subditis to the monstrous ydolatrie of auarice, neuir intendand to clenge thair handis of the kirk rentis, nor of the blude and sueit of the pure anis, spurrande fast vtheris to reformatioun, bot in deid neuir reformand thaim selfis fra the ydolatrie of auarice; neuir changeand in this daingerus battel of religioun thair babis with men, thair ignorantis with learnit, except in ane clokit maner to sustene ane minister, quhare three

Of the rigour done to the pure.

Sapi. 11. Of ye plagis on the [1] nobilitie.

[1] O.E. thee.

hundreth ryche and pure wes sustenit afore. O immortall God, quhy persaue ze nocht thir three plaigis to be the scurge of the[1] diuine iustice for zour former impietie and deuilische simonie? Sen ze and zour last fore-
5 fatheris in the wyldsum way of this daingerous lyfe chesit zour selfis sa blynd gydis, quhate meruell is it that ze, sa lang indurat but repentance, be fallin in the pot of ignorance, errour, or vice? Quhy clenge ze not zour hart and handis fra ydolatrie, quha be toung con-
10 damnis ydolatrie sa mekle? Sen God geuis vs libertie efter our vnderstande frelie to think, sall this zour ydolatrie call auarice persuaid our conscience (albeit we be ruid of letteris and iugement) that ze intend only to trampe doun ydolatrie and set vp Christis kingdome?
15 or thate zour forbearis, quha distributit thair awin iuste geris and landis to exercise the louing of God and to sustene the pure, to haue bene ignorantis off God and ydolatouris? And zow (saifing zour dew honoris we speik) quha rugis, as ze may, fra God and al godly vse,
20 to zour awin kechingis, to be the trew discipulis of Christe? Na, na, trewlie; sen the veritie pronunces this, *Non potestis Deo seruire & mammonae.*[2] And againe, *Nisi quis renunciauerit omnibus quæ possidet, non potest meus esse discipulus.* Nochtheles[3] we persaue mony
25 amangis zow (to God be glore!) quha with humil spirit wald flee fra al idolatrie, superstition, and abuse; and siclyke fra errour, heresie, and curious presumptioun with vaine babling, and practissis the law of God, leuing sobirlie, godlie, and iustlie. To quhome we committ
30 this regiment, *Qui se existimat stare*[4] *uideat ne cadat;* as we do to the warldly ignorantis abone specifiit, this vther of the Prophet, *Nolite fieri sicut equus & mulus, in quibus non est intellectus.* And as we haue schawin sum thing, as we may for tyme to our pastores, exhortyng thame to

with idolatrie, with ane simple.

Luc. 16.

Luc. 14.

1 Cor. 10.

Psal. 31.

[1] O.E. thee.
[2] O.E. mammone.
[3] O.E. nochtheles.
[4] O.E. state.

reformatioun, swa we suspect nocht zoure gentle humanitie, ze[1] noble potent lordis, baronis, and vtheris quhatsumeuir of the nobilitie of Scotlande, to be offendit with vs zour pure anis, bot our Souerane Ladyis fre liegis, to zet in vnfenzetlie the veray selfis affectionis of oure myndis, as in the[2] bosumis of thaim mony wayis deirbelufit: sen we of the law sorte ar togidder with zour excellence, in the samyn schipe of the [2] commoun welth of this realme, participant conforme to oure small part of all prosperitie and aduersitie thairof; and thairfor of nature and of conscience ar mouit to wys gude to al in the samyn. And zit we attempt this mair bauldlye, that we ar compellit be ane part of zour nobilitie and zoure prechouris, as we efter sall schaw.

To the Quenes Maiestie.

Bot to thy Maiestie, maist excellent Souerane, we returne, beseikand maist humlie thy *Grace* and thy nobilis foresaidis to impute nocht that tyl vs as a falt, that we speik in the cause of God sa frely; desyrande licence that we may, but iuste offence of ony persoun, propone in wryt to the prechouris of thaim callit the Congregatioun thay thingis, quhairin specialie we ar offendit, twecheing doctryne, ordour, and maneris approuin be[3] thaim; to the intent that all errour and abuse being cuttit away, we al on baith sydis mot knaw the veritie, and glaidlye and vnfe*n*zeitlie[4] embrace the samyn, as the deir belouit dochter of God. The quhilkis we set furth for twa causis. The ane is, that we, intending to be faithfull Christianis, and reddy to suffer thy Graces lawis for ony cryme committit be vs, ar compellit other to affirme in religioun afore man contrare our conscience, or to be incarcerat or exilit, and haldin be the warld as infidelis, heretykis, apostatis, or wikit persones vnworthy the companie of Christianis. And in the [2] mein tyme at sic extreme pouertie all we of the clergye [are], that we ar almaiste losit without ony mercy of man. The vther

The petitioun to the wryttaris.

Twa causis of the petitioun.

[1] O.E. zee. [2] O.E. thee. [3] O.E. bee. [4] O.E. unfezeitlie.

Cause is—that we being of smal learning, and zit laith to be hypocritis to our condemnation, hes lang abydit for ressoning of the bischopes, theologis, and vtheris weill learnit tyl ane godly reformation rycht necessare. Quhilk thing not cumande to passe, bot mair cure had of the keching nor of the queir, we may nawayis langer contene vs, bot expresse on al sydis as we think; referring our iugement to the haly Catholik Kirk, and that without eloquence or manly persuasion, of the quhilk we haue lytle regarde in respect of the diuine veritie; knawand that lyke as ane beutiful persoun is lustie aneuch in ane sobir rayment, that sa is the veritie in ane ruid style. Bot sen this controuersie and tumult, O gracius Souerane, cumis but dout of the formare iniquitie, and contempt of God in vs and our forbearis, quha of His gudnes besydis * His mony maist excellent giftis geuin to thee[1] amangis al Princis, hes geuin to thy Hienes ane maist excellent of all—in the preseruing to this day thy bewtifull body and saule fra al spot of notorius cryme in ony of baith—we may not, bot exhort thee[1] our maist excellent Souerane to haue ye gudnes of thy God in memorie intendyng be His grace to perseuere sa to the ende, walkande and panceand in His lawis day and nycht. Quhilk thing consistis nocht in the reidyng of mony cheptours (albeit that be proffetable to ane humill mynde), bot in haly feir, trew faith wyrkand be charitie, quhairon dependis sure hope of temporal[2] prosperitie and blys eternall. For the kingdome of God is nocht * in word bot in worke. Bot because gret controuersie is new for the dountra*m*ping[3] of ydolatrie, to the outruiting of the quhilk we beseik thy princelie Maiestie maist effectuslie; for the lufe of Christ (quhome in word we all professe) to bend[4] vp thy mynd maist ernestlie, sen that is the falt quhair with the maiestie of God is maist greuouslie offendit. For albeit mony in thir dayis hes

The soum of our Christiane Religioun.

1 Pet. 1.
Galat. 5.
1 Timo. 4.
1 Cor. 4.

Of ydolatrie

[1] O.E. the. [2] O.E. temperal. [3] O.E. dountraping. [4] O.E. bent.

laborit to abolise, and pull the samyn mercyles vp be ye rutis, and erd the leist memoriall thairof oute of the mynd of man, and in the name of it in thare greif, hes destroyit mony thingis nawayis ydolatricall. Zit thay left to thy victorious hand amang vtheris mair smal, thre of the gretast ydolis but controuersie vntwechit, verray ydolis in deid—ze, and rute, top, and body of all vtheris ydolis. Of the quhilkis ane we haue schawin the monstruus ydoll of auarice, with the quhilk the princes of the erd maist commonlie committis fornication. To the end that thy Maiestie be neuir thairwith pollutit, nother in ciuill nor eccliasticall effaris, euery day we pray war in thy mynde the historie of Naboth, of Ananias and Sapphira, praying that wikit persoun quhatsumeuir, quhay wald defyle thy conscience and faime thairwith, haistelie to returne to oppin repentance; or to haue the reward of wickit Iezabell in exemple and terrour of vtheris. The secunde idoll is, the wickit dum pastour, of the quhilk we mak thre kyndis. Sum for saying only to our ruid reformearis,—*My maisteris, zour doctryne plesis vs*, hes libertie to bruke the kirk rentis, and leue als dum in Godis cause, as ony fische in the watter, and in mair licentius lyfe than euir thay did afore. Ane vthir sorte startis vpe faithles, euery zeir embraissyng with gret brak the faith of the starkast party. And vtheris for not saying this ane word,—*My maisteris, vs lufe zou and zour doctryne*, are deposit of thair offices, denudit of thair rentis, and that apperandlye be the permissioun or erar reuenge of God, sen thay being afflictit, hes na compunctioun[1] nor dolour of thair former necligence, nor intent to reformatioun, bot only luckis bakwart with the Israelitis to the[2] potis of flesche in Egypt,—that is, to thare former licentius leuing. Quhilk sort ar les proffitabyll to Godis Kirk than wes Lothis wyfe to him, efter that scho wes turnit in ane stane of salt. The thrid idoll and werst of all is the

Thre ydolis lefte zit vntwechit.

The ydoll of auarice.

3 Reg. 21.

Act. 5.

The idoll of the dum pastores.

Zacha. 11.

The kindis of this idol at this present.

[1] O.E. compuncitioun.

[2] O.E. thee.

fals precheour sittand in the temple of God, schawand him self (as St. Paule speikis of his maister the Antichrist) as he war God; that is, exaltit in the consait and conscience[1] of man, and estemit to haue that perfectioun that he can nocht nor may nocht lie. Thir three idolis, be the mycht of thy Maiestie and bauld assistence of thy nobilis and trew pastores, being with the speciall grace of God anis in this thi realme suppressit; we dout not bot al idolatrie, quhilk is now in controuersie in religion be men of mein learning, amang al peaceble men, salbe pacifiit be small labouris to ane godly concorde. We speikand frelie in the cause of our God to His glore, and in feruent zele, efter our small iugement, to the weilfair of thy Maiestie, nixt efter God to vs thy trew subditis maist deirbelouit in erth, suspectis na godly persoun to be offendit with vs. For geue we had kepit langer silence, we ferit baith the offence of our God and our conscience to be smotit with the cryme of Lese Maiestie, for not assisting to the veritie in this daingerus tumult. Farder, sen all man hes this word reformatioun in mothe, wissing to reforme vtheris,—that al man haue iuste occasioun also to reforme ane, that is him self—we maist humelie and ernestlie beseikis thy Maiestie, maist gratious Souerane, for the supporte of vtheris, and euery ane within this realme quha vnfenzetlie lufis God, and ane godly reformatioun, to luke in the mirrour underwryttin, set vp be the finger of God and the mouth of his haly Prophet Ezechiel,—quhairin euery stait may see his smot, and haue iust occasioun to reforme hym self first, and thairefter be mair able to help his nychtbour or inferiour. The spirit of Iesus Christe our only Saluiour and Mediatour mot conuoye the hert of thy Maiestie and al Christiane princes with zour subditis in euery degre, to behald attentlie euery day the samyn mirrour, and to purge and wesche all smotis expressit be it. Amen.

The idoll of the fals prechours. 2 Thess. 2.

[1] O.E. consience.

Ane cleir Mirrour for the Reformatioun of all Estatis. Ezech. 22.

To all Estatis.

THE Worde of the Lorde come vnto me,[1] saying, Thow sone of man, the house of Israell is turnit into drosse, or roust. Al thay that suld be tin, irne, and led, ar in the fyre becum drosse, &c. And a lytle efter, Thow art ane vnclene land, quhilk is not raynit vpon in the day of the creuell wraith. The prophetis that ar in it ar lyke ane lyone roryng and takand the pray: thay haue deuorit the saulis; thay haif resauit ryches and glore, and multipliit the wedowis in the middis of it. The preistis of it hes contemnit my lawe, hes defylit my sanctuarie; betuix the haly and the vnhaly thay haue had na difference, and fra my haly dayis thay haue turnit away thair ein, and I wes vnhallowit in the[2] middis of thaim. The reularis in the middis of it ar lyke woulfis rauisching thair pray, to sched blud, to destroy saulis, and gredelie to searce[3] lucre. Bot the prophetis of it, spargeonit thaim with vntemperit morter, seing vaniteis, and propheciing leis vnto thaim, sayand, The Lord hes said this,—quhen the Lord hes not spokin. The peple of the land vsit wikit extorsioun and rubberie. Thay vexit the pure and nedy, and oppressit the strainger aganis rycht. I socht of thaim ane man that wald mak vp the haige, and set hym self in the slope before me in the landis behaif, that I suld not vterlie destroy it; bot I could fynd naine. Thairfore I haue pourit oute my creuell displesour vpon thaim, in the fyre of my wraith[4] haif I consumit thaim. Thair awin wayis haif I recompencit vpon thair heidis, sayis the Lord God.

The gredy prechouris.

The wikit preistis.

The princes.

The[2] fals prechores.

The peple.

The punisment.

Delyuerit to the Quenes Grace, the 15. *of Fabruar.* 1561.

[1] O.E. mee.
[2] O.E. thee.
[3] O.E. fearce.
[4] O.E. wrraith.

THE SECVND TRACTATE.

Of Scue Iohne Knox be lauchfull Minister. The xxxiii. Questioun.

SEN we reid that nane suld tak the honour of ministratioun of Godis Word and Sacramentis on him, except he be lauchfullie callit thairto, other be God immediatlie, or be man haifand power to promot hym to that office; and sen we reid nane callit be God onlie, except sick as schew thair power geuin to thaim be Him,* be power of the Spirit, or in signis and wounderis: theirfor giue zow, Iohne Knox we say, be callit immediatly be God, quhair ar zour meruellis wrocht be the Haly Spirit? For the meruellis of woltring of realmes to vngodlie seditioun and discorde, we adnumber nocht to be of His gyftis. Bot giue ze be callit be man, ze moist schaw thaim to haue had lauchful power thairto; as the Apostolis ordinatit St. Paule and Barnabas, albeit chosin be God afore; and thay siclyke vtheris in the xiiii. of the Actis. And as St. Paule ordinatit Timothe and Tite, geuand thaim power and command to ordour vtheris, quharin apperis the lauchfull ordination of ministeris? Zour lauchful ordination be ane of thir twa wayis, we desyre zow to schaw; sen ze renunce and estemis that ordinatioun null, or erar wickit, be the quhilk sumtyme ze ware callit Schir Iohne.

Rom. 10. Heb. 5.

† Quhate is menit be thir wordis is efter declarit.

Act. 13. Act. 9.

1 Tim. 4. 2 Tim. 1. Titum. 1.

Giue Iohne Knox be not lauchfull Bischope, quhow can thay be lauchfull ordinatit be him? The xxiiii. Questioun.

Iohne Knoxis answer to this wes, I ordinat nane superintendentis nor ministeris.

GIUE he can nocht schaw him self ane lauch ordinatit bischope, nocht onlie ane preist inferiour minister, quhow can ze Superintendentis vther inferiour prechouris ordinatit and electit be not haifand power thairto, iuge zoure selfis to be lau full ministeris in the Kirk of God?

Quhy ar not the Lordis and vtheris lauchfull ministeris, as Iohne Knox and his Complices? The xxiv. Questioun.

His answer heir wes sa schort and obscur that we vnderstude it not.

GIUE Iohne Knox and ze affirmis zour selfis lau ful be ressoun of zour science, and that ze permittit alwayis, giue ze be not admittit be thay Kir quhome ze serue, quhy haue ze techit manifestlie a gret errour and schisme in zour congregatioun, conte ing with tuith and naill (as is the prouerb) sum lor and gentil men to haue gretumlie failzeit, ministra zour communioun in tymes bypaste to thair awin hou hald, seruandis, and tenentis,—sen the saidis lordis an gentilmen being men of science, be thair awin iugemen in that case wes permittit be thair sadis seruandis to th office, quha affirmis thame selfis to be ane Kirk God?

The Copie of ane VVrytting delyuerit to Iohne Knox on Tuisday the thrid of Marche. 1561.

SCHIR, it mote pleis zow, forsamekle as we delyueri certane articulis to zow tweching zour doctryne ordour, &c., quhairin specialie we war offendit, and tha priuatlie be ane honorabyll persoun of zour awin re-

ligioun, quha of his cheritie (as he thocht) had oft exhortit sum of vs, tyll ane vnioun with zow: and albeit we only desyrit ane answeir thairoff in wryt priuatlye without contentioun as we proponit to zou; nochttheles ze haue oppinnit the samyn in the pulpet, and rehersit sum thingis thairof in oure name, nocht sa sinceirly as we proponit thaim, nor zit in that mynd. Heirfor we exhorte zou zit, as afore, that we maye haue zour answeir in wrytt.[1] And giue it sal pleis zou also to ansueir to thaim in the pulpet, we wald that first ze red our wryttings fullelie and sinceirlie, and thairefter answeir thairto, *Sicut ex Deo, coram Deo, & in Christo.* Quhare ze sperit, Quhat we menit to be send of God immediatlie, be power of the Spirit, or etc. This is our trew mening and mynd, that Almychtie God testifiis thair power geuin to sick be His worde and expresse Scripture, pronunceit be inspiratioun of the Haly Spirit, that He send thaim as His trew ministeris of His Worde and Sacramentis; as he testifiit of St. Iohne Baptist, be the prophetis Malachias, Esaias, and Zacharie, his father, be the angell, and the mouthe also of our Saluiour self; or as He testifiit that He send His Apostolis and seuintytwa Discipulis be the samin His word, geuand thaim also power to wyrk wounderis. Ioh. 20. Luc. 9. And sa ze sall fynd nane in the lawe of grace, send immediatlie of God, bot be ane of thir twa wayis—of the quhilkis nane (as we vnderstande zit) conuenis to zow. And as twechinge St. Iohne Baptist, we think his lauchfull vocatioun sufficientlye schawin to the people be Gode in signis and wounderis, wrocht afore his conceptioun, and efter his natiuitie in Zacharie his father, and be Elizabeth and him self in hir wamb, that thair nedit na mair signis of his lauchfull office: sen thay wounderis wes knawin and keipit in memorie, as it is wryttin, Luc. 1, *In tota montana Iudææ diuulgabantur omnia*

2 Cor. 2.

Malac. 3. 4. Esa. 40. Luc. 1.

Matth. 11.

Luc. 1. 65.

[1] O.E. wryit.

uerba hæc. Et posuerunt omnes, qui audierant, in cor[illegible]de suo dicentes: Quis putas puer iste erit? Etenim man[illegible]us Domini erat cum eo. Bot sen ze haif harpit sa lang [illegible]on that ane string, tweching zour lauchfull vocatioun, [illegible]we exhorte zow to schaw it iustlie toneit, or ze leif [illegible]it. Quhilk geue ze may do, and assuir the peple and [illegible]vs heirof, it is the radiast waye to persuade al zour adu[illegible]er-saris to delyte in the rest of zour melodie. *In Chris[illegible]sto vale, & operam da, ut ueritas, & non homo uincat. Mart.* Be zours in all godlines. 3

Niniane VVinzet at the desyre of his afflictit brether.

☞ Geue ony wryttingis be put furthe ony wayis contra[illegible]re zow or zouris without subscriptioun, impute noc[illegible]ht that to me. For I testifie to zow that I wes neu[illegible]ir participant of sic wryttingis to this hour.

Idem Ninianus.

Swa it is wryttin on the bak as on the vtheris.

Rarae eruditionis facundiaeque uiro Ioanni Knox.

The Copie of the VVrytting delyuerit to Iohne Knox, the tent day of Marche, 1561.

SCHIR, it mot pleis zow be rememberit, that we declarit zow in our last wrytting at zour desyre, quhat we meanit to be immediatlye callit of God, to be ane lauchfull pastour,—quhilk is ony man to haue the special command of Godis Word at the lest, chargeand him to that vocation; or ellis to haue the samyn command with power to wyrk signis and wounderis, and schew that St. Iohne Baptist (be quhois exemple ze apperit to intend to preue zour lauchfull vocation) had the auctoritie of Godis Worde, and that signis also war schawin be God, that he wes send be Him. Bot quhair
Io. 10. ze denyit that St. Iohne wrocht ony signe, ze affirm that with the Iowis,—quhilk albeit be trew of that exteriour

signe requirit be infidelis, zit in that samyn place, ze maye collect, that he wrocht that signe sufficient to ane faithfull,—quhilk wes, that al thing quhilk he spak in the spirit of prophecie of Christe wes trew. Quhair ze intendit to preue zour lauchfull vocatioun be exemple of the Prophet Amos, that profetis[1] zow na thing. For quhat Christiane man may dout but infidelitie (as all men may dout of zour doctryne but al perrell) bot the prophecie of Amos is the Worde of God? For the Scripture testifiis that Amos wes send be God, and that visible signis wes schawin to him be God. And ane sufficient signe to the peple wes, that al thing quhilk he forespak come to pass. And suppose Amos, as the rest of the Prophetis, war send, namelie, to schaw sum speciall thing off Goddis wyll conforme to the tyme: zit he vsurpit not the auctoritie of the Hie Bischope in Hierusalem, as ze do at this present, of the Primat of Scotlande in Edinburgh. Quharefor chearitie moueis ws to aduertis zou of thre thingis. The first is of the terrible punisement of Core, Dathan, and Abiron, being of that tribe appoyntit onely of God to be preistis, and allegeand the Scriptur also for thaim, sayand, *Sufficiat vobis quòd omnis multitudo sancta est, & in ipsis est dominus*,—as ze do this place off the Scripture for zow, *Fecit nos* (*Christus*) *reges et sacerdotes Deo et Patri*, with siclyke. Be the quhilk auctoritie giue ze be ane lauchfull preist or bischope in Edinburgh, ze ar be the samyn auctoritie also lauchfull king of Scottis. The secund is to remember zow, *Quòd sapientia quæ est desursum, a patre luminum, pudica est pacifica, modesta, tractabilis, &c., & nihil simulans: Et quòd domini servum non oportet litigare, sed placidum esse ad omnes, propensum ad docendum, patientem, cum modestia corripientem eos, etiam, qui resistunt veritati.* And sen we allegeit na thing in our last byll, bot sinceirlie the expres Word of God, but

Amos. 7 and 8.

Numi. 16.

Exod. 19.

Apoca. 1.

Iaco. 3. 17.

2 Tim. 2. 24, 25.

[1] O.E. proffetis.

wrysting, wrying, gloissing, or cloking as ze culd not preue the contrare: thar ar sindry offendit with our terrible exclamatioun towart vs, quhilk wes, *Progenies viperarum, &c.* The thrid is, that we exhort zow, and adiuris zow also, in the[1] name of our Lorde Iesus, giue ze haue na mair testimonie, for zour lauchfull vocatioun immediat, than ze haue schawin, to descend from the hie skyis, but ferder contentious cauillatioun, amang men, and schaw zour power gewin zow of tham. For, vtherways, we freindlie aduerteis zow, that zour awin scoleris thinkis that ane mistoneit string confoundis all zour harmonie. The Lorde of Peace mot geue zou his peace and cheritie, with vs, and mynd to wyll, that in veritie win the victorie. 10 Marc. 1561. Be zours all godliness.

Niniane VVynzet at the desyre of his brether.

Ane vther, delyuerit the xii. of Marche, &c.

SCHIR, it mot pleis zour prudence to haue in mynd that we send zow ane wrytting this last Twisday, exhortyng zow to testifie tyll ws mair planelie zour ordinatioun to be lauchfull, of the quhilk ze spak na thing in zoure nixt sermon. Heirfor, sen ze by our first desyre and counsell hes spokin sa braid thairof in the pulpet, and as zit not assurit not only not vs, bot nocht zour awin best learnit scoleris of the samyn, we pray zou and exhortis zou, and als be al power geuin to mony of vs
1 Tim. 4. be the auctoritie of preisthed, commandis and chargeis zou in the name of our Lord Iesus, and in the power of his maist mychtie Spirit, that ze other mak demonstration to the people and vs of zour lauchfull ministerie geuin be God immediatlie, as had the Apostolis; or be
Io. 20. man in that cause haifand the power of God, as St. Paule

[1] O.E. thee.

ordinatit Timothie and Tite; or be baith, as the said St. Paule wes first callit be God, and syne ordinatit be men: or vtherwayis that ze aluterlie desiste fra the vsurpyng of ane vther mannis office, quhill ze be lauchfullie callit thairto; and heir zit the Apostill sayand, *Nec quisquam vsurpat sibi honorem, nisi qui vocatur a Deo.* The seueir punisment of Core, Dathan, and Abiron, and the feirfull plaige that come on thay people, quha fuleschlie assentit to thair prydefull arrogance (as we sumpart schew in our laste wrytting), thunderis swa throw al our sensis, and peirsis with feir oure heartis, that we dar nocht bott in compatience brotherlie aduerteis zow and zour scoleris to be (as we think) in the perrell of the samyn punischement. We beseik zow also to remember of the plaige of the king Ozias, quha in his presumptioun ingerit him self to offer the brynt sacrifice at the alter of God, to quhilk office he wes not callit. And zit his falt wes a smal thing in respect of zouris, giue ze want Godis auctoritie as he did,—sen he intendit to offer the signe onelie, and ze, to treit the veritie self of the sacrifice off the Kirk, at zour Communioun conforme to our Saluiouris institutioun, togidder with all the vtheris sacramentis and mysteriis. For we can persaue be zour awin allegeance na power that euir ze had, except it, quhilk wes geuin to zow in the sacrament of ordinatioun be auctoritie of Preisthed. Quhilk auctoritie geue ze esteme as nochtis, be reasoun it wes geuin to zow (as ze speik) be ane papiste bischope, and thairfor renunceis it, and seikis ane vther ordinatioun of secularis,—it followis consequentlie that ze (quhilk God forbid) sulde renunce zour baptism also, geuin to zow be ane papist preist, as ze allege, on lyke manner. For as St. Augustine maist cunninglie and godlie wryttis, As ane man throw schisme and heresie amitťis[1] nocht the sacrament of baptim, siclyke, sayis he, for the samyn faltis, he amittis nocht the sacra-

Ref: 1 Tim. 4. 2 Tim. 1. Act. 9 and 13. Hebre. 5. 4. Numi. 16. 2 Paral. 26. 1 Tim. 4. Aug. li. i, ca. 1. de bapt. cont. Donat. and li. 2 ca. 13. contra epist. Permenie.

[1] O.E. amitis.

ment to geue baptime, quhilk is the sacrament of ordinatioun, conferring the perpetuitie of the ane sacrament anis ressauit with the vther. Mairouer, that ze[1] may be persuadit that we speik vnfenzetlie and sinceirlie of conscience, we pray the Omnipotent to be mercyfull tyll vs all, and to dit and close the mouthis of zow or ws, quha speakis iniquitie in dowble mind. *Vale, & in Dei sapientis vinea, aut resipisce.* 12 Mart. 1561. Be zouris in all godlines.

Ninianc Vitezet at the desyre of his brether.

[1] O.E. zee.

THE THRID TRACTAT.

NINIANE WINZET TO THE REIDAR WYSSIS GRACE & PEACE.

QUHEN it come to my earis, gentill reidar, of the seditious calking of the buith durris of certane Catholiks in Edinburgh at the command of the reularis thairof, on Pasche Monunday last passit, and quhow at that nycht at euin the durris of certane Caluinianis wes calket also with sum notes of dishonour, I wes panceand quhou happy ane thing it war giue euerie man mycht leue according to his vocation, at ane tranquillitie in godlines. And throw that reuolueand in mynd that maist flurissand part of my aige, spent in the teching of the grammar scule of Linlychtquow, about the space of ten zeiris, I iugeit the teching of the zouthhed[1] in vertew and science, nixt efter the auctoritie with the ministeris of iustice vnder it, and efter the angelicall[2] office of godlie pastours, to obtene the thrid principal place maist commodious and necessare to the Kirk of God. Ze, sa necessar thocht I it, that the dewe charge and office off the prince and prelate withoute it is to thaim, efter my iugement, wonderous pynefull and almaist importable, and zit lytle commodius to the commoun welth, till vnfenzeit obedience and trew godlines, quhen the peple is ruid and ignorant: and contrarie be the help of it to the zouthhed,[1] the office of all potestatis is lycht to thaim and plesand to the subiectis. For the mynd of man of ane gude inclination (as ane auncient

Cice. li. 1. offic.

[1] O.E. zouthed. [2] O.E. angilicall.

wryttar rycht warly notis) obeyis not, nor submittis
the self willinglie to ony commandar or techear, bot
sick quhome it is persuadit, to command iustlie
vtiliteis cause,—quhilk persuasioun throw ignorance
maye not weill haue, without the lycht of vnderstanding.
Bot as vnderstanding with science is maist specialye and
happelie conquest in zouthe sua nane doutis it at that
tyme obtenit, maist firmlie to be reseruit in memorie,
and maist fruit to cum thairof. The singular vtilitie[1]
thairof to the commoun welth causit me to maruell
gretumlie quhou in tymes passit amang sa gret liberalitie,
and ryche dotations maid in Scotland of sindry funda-
tionis to religion and science, that sa litle respect hes
euir bene had to the grammar sculis (quhairin commonlie
the maist happy and first sedis of the said common welth
ar sawin); that in mony townis thair is not sa mekle
prouidit thairto as a common house; and in nane
almaist of al ane sufficient life to ane techear. Albeit
ma be requirit to vndertak that cuir deulie, as becumis
of ony a scuil. And agane quhou it mycht be that at
this time, quhen men presis to reforme al cause of
ignorance and abuse, that sa few childer war haldin at
the studie of ony science, and specialie of grammar.
The contempt heirfor of this smal enteres to science,
without the quhilk na ferder progres may be had thairto,
I coniecturit to be ane gret portent and foretaiking of
ignorance, and ma confusit errouris (quhilk God auert)
schortlie to cum — namelie, sen now al men wilbe
theologis, and curius seircearis of the hie mysteriis of
God. In remembring thir thingis, I callit thame to
memorie, quhou be the mercyful prouidence of the
Almychtie (quha be in all and for euer praisit) thair wes
sumtyme submittit to my techement (albeit my erudition
wes smal) humane childer of happy ingynis, mair able
to leir than I wes to teche, to quhome I vsit to propone

[1] O.E. utiltie.

almaist dalie sum theme, argument, or sentence, of the quhilk I wald haif thaim intending to mak orisone or epistil in Latin tong; and thocht that this mater of sedition afore namit[1] had bene ane verray conuenient theme to that purpose. Heirfor I being drery and dolorus for the schisme and diuision presentlie in Godis Kirk, and apperand temporal calamiteis to vpryse thar-throu, and als haifand affection to my kynd discipulis, and my glaid and godlye exercise sumtyme with thaim, began I almaist for pastyme, and sum mitigation of my displesur to writ this declamation followving,—that is, ane form of ditement maid for caus of exercise and priuat studie, as vsis to be in sculis. No*ch*theles[2] quhen ane of our breder chanceit to reid it, he diuulgat it in the contre in my name, bot subscriuit as efter folouis, and gaif copiis thairof as it had bene ane ernist mater. Bot quhen I vnderstude that sum wes offendit thairwith, and with me also for it, I seik the copye thairof and consideris it. And as I persaue rethorik thairof verray small, swa I can espy na thing thairin abhorring fra the treuth,—of the quhilk I (geuing the honour of learning tyll vtheris), intending to be ane faithful Christiane, and ane sone of the haly Kirk vniuersale, h*æ*[3] only regaird. Heirfor sen I neuer sett furth ony wrytting contrare the Protestantis, suppressing my name, that I maye saue me zit in the innocence, void of all detraction, I confesse me to haue wryttin[4] the samin tractate and na thing penitent thairof as zit, except that I strenthit not my purpose with ma sufficient ressonis and auctoriteis, quhilkis I differ quhill oure aduersaris mak answeir heirto,—praying God maist gratius to moue thame with the spirit off humilitie, that thay be not eschamit to recant thair errour in this mater and all vtheris; bot thay be aluterlie confoundit to maling in ane iote aganis

[1] O.E. nawit.
[2] O.E. notheles.
[3] O.E. he.
[4] O.E. wrytting.

the knawin veritie. I nameit the twa personis following by vtheris, because the ane is knawin to be the principall deformare of his allegeit reformatioun; and to certifie the vther, that erar or I condemnit of idolatrie Hierome and Augustine as leand wytnesses, and the haill Kirk of God in this a poynct without cause, that I had leuir be banissit furthe of Europe as be his assistence I wes banissit fra Linlychtquow, for not assenting to his factioun generalie in all poynctis. This far, gentyll Redar, haue I schawin, that I may be clein fra all smot of blame in the putting furth of priuat wryttingis without subscription. Praying ye to fair weill in the Lord. Of Edinburgh the 24 of May 1562.

To the honorable Prouest, Baillies, and Counsall of Edinburgh.

QUHEN I remember, honorabyll Schiris, that Solon the law maker of Athenis, amangis the rest, commandit this in special, that gif ony of the town in ane publick[1] seditioun or tumult, quhen on baith sydis thai ran to armour, hid him self as ane cowart at hame, not takand part with the ane syde, he sould be denudit of his gudis and banissit the citie, it strykis me not with lytle feir, that I siclyke in this controuersie of religioun as ane soldiour of the Kirk of Laodicea—that is, nother haet nor cauld—be expellit (quhilk God forbid) out of my citie of heuinlie Hierusalem, for not assisting to the assurit veritie in gainsaying leis, the father thairof the deuyll and all his memberis. Quhairfore quhen I se the seditioun amangis zou and zoure citizanis, for the celebratioun of the solennitie off Pasche, and quhou ze command to calk the closit buith durris, at this tyme of certane nocht

Apoca. 3. 15.

[1] O.E. publict.

disionit fra the haly Kirk vniversale with zou, and haldis the samyn men idolatouris and worthy of punisment,—it apperis to my waik iugement that to attempt sic proude misordour sall not only big vp ane wal betuix vs and zou in religioun, bot also sall engener (quhilk the mercy of God stay) mair temporal seditioun, cummeris, and debait,—I thocht that I, ane priuat man, could do na better at that tyme bot pray for peace amangis all professing our Lord Jesus. Quhilk quhen I did, and thairefter castand vp the bukis of sum auncient Fatheris, to seik the mind of Godis Kirk in this mater, I fynd maist cleir witnessing of famous Fatheris, and specialie of *Sanctis* Hierome and Augustine, that the hail Kirk of God with ane consent hes zeirlie celebratit the solennitie of Zule and Pasche, with vtheris feistis of our Saluiour, and siclyke kepit the zeirlie abstinence of fourty dayis afore Pasche, callit Lentren, in al contreis in the warld professing Christ afore thir dayis: and affirmis that thir and siclyke thingis vniuersaly obseruit, and zit not expreslie contenit in Scripture, ar traditions of the Apostolis, or decreis of General Cunselis, and thairfor na wayis be ony particulare cuntre to be changeit. Ane notable cause of thir solennit dayis geuis the said renownit Father Augustine, and worthy to be lokit in the memorie of thaim, quha knawis thaim selfis to be men in this flesche, and waik and frail as zit in this warld. *Ne curriculo temporum*, sayis he, *ingrata subrepat obliuio*, —that be the proces of tyme vnthankful forzetfulnes steil not vpon us. Quhen I reid this maist cleir testimonie of sa renownit Fatheris, of the vniuersale consent of Godis Kirk in this mater sen our Saluiours dayis, I begin to maruel at the arrogant temeritie of zour haly prophete Iohne Knox, quha commandis to abolise thir solenniteis as papistrie,—be the quhilk name he vnderstandis, as I can collect, idolatrie, superstition, or doctryne contrare the Scriptur. And gif he vnderstandis thai vices be

Hiero. 3. parte epist. epist. 80. and parte 1, episto. ad Marcellam. Aug. ad Ianuarium. li. 1 and 2. Reid thir workis and be not dissauit.

Aug. de ciuitate Dei, li. 10, ca. 4.

Ioh. Knox in his Buke of Discipline.

this name, I think that thar is na treu Christiane bot he dar affirme baldly in the face of al the warld that in this mater (quhair he callis the saidis solenniteis idolatrical, superstitius, or contrarius to Godis law) he spekis blasphemie aganis the Haly Gaist, and aganis the essential veritie our Lord and King Christ Iesus, quha permittit His said Spirit of Treuth to teche His Kirk and be with it to the warldis end. For Iohne Knox and his scolers schrynkis not to rail and lie that it hes bene euer in idolatrie in this case of thir festual dayis amangis vtheris ma. Bot I misknaw not sum of zow to obiect the command, chargand, *Sex dayis to laubour, and the seuint day to sanctifie to the Lord;* thairfore I desyre the doutsum man to cause his doctour and prophete foresaid, with all the assistence of his best learnit scolers, to ansueir in writ quhat Scripture hes he or vther authoritie, by the consent of the haly Kirk vniuersal to sanctifie the Sonday to be the seuint day. And gif he abolissis with vs the Saterday, as ceremoniall and not requisit in the law of the Euangel, quhat hes he by the consent of Godis Kirk to sanctifie ony day of the vii, and not to labour al the seuin dayis—the sext day, because it is sua commandit, and the Sabbath,[1] because it is abolissit be the Euangel? And gif he can schaw na expres Scriptur tharfor, quhi abolissis he not the Sonday, as he dois Zule, Pasche, and the rest vniuersalie obseruit be al Christianis as the Sonday? Bot note, honorable Schirs (that the veritie be not losit be altercation), the historie of Judith, quhow the Jowis by the solenniteis of thai dayis gefin tham afore in the Scriptur, institute ane zeirly solennitie to glorifie God for the deliuering Bethulia and thaim fra the crudelitie of Holofernes. Reid also that Mardocheus, Hester, and the rest of the Iowis captiues vnder the king Assuerus, institutit sic zeirly solennitie of blythnes, in remembrance

Matth. vlti. Io. 14.

Iudith, vlti.

Hester, 9.

[1] O.E. Sabbaoth.

that be the mychtie hand of God thay wer delyuerit fra the tyrannie of wikit Ammon. Gyf sic zeirlie memorial in blythnes[1] and thankisgeifing wes haldin for the delyuerance of thair bodeis, had not the Apostolis and the hail Kirk of God, gydit vndouttitlie[2] be the Haly Gaist, siclyke aucthoritie to institut sic festual dayis for the delyuering of thair bodeis and saulis, not fra twa eirdlie tyrrannis, Holofernes and Ammon, bot from the deuyll, hell, and syn,—not be twa wemen Iudith and Hester, bot be the pretious blude of the immaculat lamb, the Sone of God? Ze reid sicklyke the Fest of the Dedication callit Encenia, institute be the Hebreuis without ony command contenit in ony canonicall Scripture, quhilk solennitie wes approuin and decorit be our Saluiours awin presence. Sall the haill peple of God heirfor of al aiges, in the libertie of the Euangel, haif les libertie in the lyke materis than had the Iowis vnder the zok of the Mosaical law? Ze may reid also that Salomon at the dedicatioun of the tempyll celebratit[3] in gret solennitie sewin festuall dayis togither; and trow ze that he brak the command thairthrow, *Sex dayis sall thou laubour?* Quhen we heir zour prophete cast in dout, sayand, quha wat quhat day Christ wes borne on, can ze think him in ony vther gre, bot nyxt efter to speir gif Christ be borne? O mad man and maist fulische! wald he persuade ane faithful Christiane that the hail vniuersal Kirk is mair vnthankfull and les myndfull of the byrth of hir Spouse and King, the Sonne of God, than ony realme is of thair temporal king, quhais day of natiuitie na contre forzettis induring his lyfetyme? Bot our Kyng and maiste sweit Spouse leuis for euer. Quhairfore euer sall the day of His blissit natiuitie, circumcition,[4] passion, resurrectioun, ascensioun, and his manifestation to the warld callit Epiphanie, in the dispyte of

Io. 10.

2 Para. 7.

[1] O.E. blyithnes.
[2] O.E. unduottitlie.
[3] O.E. celebrratit.
[4] O.E. circumsition.

the deuyll and all his furius memberis (quha * euer hes laborit to abolish His name out of this warld), be in freche memorie of His deirbelouit Spouse, His Haly Kirk Vniuersall. Bot, allace! quhow mony in thir dayis repetis this Haly Kirk Vniuersal as ane necessare articule of thar beleif (as it is but dout), and zit othir throw ignorance dissauit, or throw malice blyndit, impugnis the trew vnderstanding thairof? Amangis mony materis rycht wechty, lat this samyn grosse exemple of the abolitioun of thir solennit dayis as idolatricall be ane contrare the vniforme consent in all tyme and place of the samyn Kirk. Bot, allace for pietie, honorable Schiris, quhy remember we not that for the abusing of thir dayis, amangis vtheris faultis, God is at wrayith with vs, and not for the institutioun and godlye obseruance of the samyn, bot because we haue mispent thaim fra the seruice of our God to the seruice of our belliis, and of thay memberis vnder the bellie,—fra the honour of our Lord Christ to the vaine glorious pompe of our awin bodyis,—frome cheritie to carnalitie, bestowand that pertenit to the pure nedy memberis of Christis bodye on our sinfull flesche with the ryche glotton; and sa fra humilitie to pryde, fra sobriete to drunkinnes, fra peace and lufe to contentioun and debait; fra louing of God to mansuering of His name, fra godly talk of pace, amitie, and frendschip, to scurrilitie, stryfe, and detractioun; finallie, fra al the seruice of God requirit on the haly daye, to the seruice of Sathan or of the warld? And last of all, quhen we sould lament for our impietie, and returne to God and the rycht vse of thir solenniteis, ze eik this mischeif to all zour former wickitnes quhen ze pronunce this blasphemie to the Spirit of God, affirming that His haly Kirk vniuersal hes bene euer pollutit with idolatrie in the obseruing of thir dayis. O mercyful God, wyl ze not remember quhay spekis sa mekle of the Scripture, that God for the wickitnes of the peple wes

not applesit with thay festuall dayis, quhilkis He in the Scripture afore had commandit be the Iowis to be obseruit quhill the cumming of Christ, and that for thair abusing of the samyn to ane vther fine, than He institute tham? On this maner He complenis be His prophete: I haue hait (sayis the Lord) zour festuall dayis; I wyl not haue zour brunt sacrificeis. And in ane vther place, I sall turne zoure solennit dayis in murnyng, and zour canticulis in sobing. The Prophete Hieremie lamentis that God for the impietie and sinnis had causit the festuall and solennit dayis in Hierusalem to be forzet, and in the wrath and indignation of His fury (be quhilk we vnderstand His justice aganis the wickitnes of man) had geuin the king and the preiste to be despysit, His temple, sanctuarie, and altare to be destroyit. Be the quhilk place allane it is euident, that as the king and all lauchfull superiour poweris, the preiste, bischope, and all authoritie of the Kirk, wes contemnit for ane tyme, according to the iustice of God, bot zit be the wickit and reprobat onlie; that on lyke maner the ordinance of God tuecheing the saidis dayis in that tyme, quhil Christis passioun amang the peple of God wes to be obseruit, according to the law geuin thaim: zit for the abusing of the samyn, the Lord be the mouth of His Prophete repellit thair solenniteis and sacrificeis. The cause thairof is declarit: because thair congregation wes iniuste and wickit, and thair handis full of blude. And zit as He wald at that tyme nane of His belufit peple to be disobedient and not[1] reuerence king and preist, not only the gude bot also the euyl, nor zit His peculiar peple to dispyse His sanctuarie, temple, altare, nor His haly dayis; swa He wyll but dout His belouit to obserue the ordinance of His haly Kirk vniuersal, twecheing thir samyn solenniteis, quhilkis ar now in controuersie: albeit thay be dispysit be the wickit. Giue dew obedi-

Amos. and 8.

Thren. 2.

Esai. 1.

1 Petr. 2

[1] O.E. nott.

ence and reuerence be had to kingis, quenis, princes and prelatis, at this tyme, lat vther men iuge. For s thing specialy exhort I zour prudence at this present t consider, honorable Schiris, that ze be not of the noum ber of that wickit generation[1] quhome the prophete rebuki on this maner,—*All thair generatioun said this in thai hart, lat vs mak al the festuall dayis of the Lord to ceas out of the eird.* For, except ze be wyllingly blind, z may persaue thir dayis quhairof we speik to be th festuall dayis of the Lorde. For as zour prophetis b auctoritie of the Kirk, without expresse Scripture thair for, appreuis with vs the Sondaye to be the Sabbath daye to all Christianis, swa be aucthoritie of the samy Kirk in all countreis and aiges, and be the exemplis als of the Scripturis aboue wryttin, appreue and affirme w baith the ane and the vther. And that ze may be mai assurit in conscience that thair is na errour committit b the Kirk in this mater, bot zour prophetis to haue falli arrogantlie in ane blynd, arrogant, and wylfull errou quhen thay dar oppone thaim sa proudlie or erar impu dentlie to the haill kirk of God, reid in the cxvii Psalme quhare the Spirit of God commandis the Kirk in blith nes and thankisgeuing, for hir redemptioun be[3] Chris (quhare He exponis Him self to be the corner or band stane quhilk the bigaris refusit), to reiose and institut solennitie of tyme thairfor in thir wordis: *Hæc est die quam fecit Dominus; exultemus et lætemur in ea.* An againe, *Constituite diem solennem in condensis, vsque ad cor nu altaris.* Twa thingis remanis, quhilk I of my smal learning bot of ardent lufe beseikis zow, Schiris, to con sider: first, that ze be not the scurge of God (as wes th wickit in the dayis of Hieremie), to dispyse king, quene bischope, and al lauchfull auctoritie, togidder with thi solennit festuall dayis euir obseruit in Goddis haly Kirl vniuersall; and leir to prefer the samyn Kirk to th

Psalm 73. Reid this Psalm for this mater and vthers at this tyme, quhilk in the Inglis Bibill is the 74.

Mar. 12.

Psalm 117. 24 and 27.

Thren. 2.

[1] O.E. genration. [2] O.E. Sabaoth. [3] O.E. bee.

iugement of ony ane man, citie, prouince, realme, or ony ane aige of men of ane vther spirit—ze, albeit it wer ane angell frome heuin,—and knaw zour fragilitie and fall, and returne hame agane to zour awin Moder Godis Kirk. Secundly, giue the ruidnes of my dytement, haistely wryttin in feruour of spirit but eloquence, may not dissuade zow fra the obstinate peruersitie of zoure erroure, I exhorte ze cause zour prophete Iohne Knox, and zour superintendent Iohne Spotiswod, to impreue Sanctis Hierome and Augustine as leand witnessis in the premissis; and cause thaim delyuer thair ansuer in wryt, for thir haly Fatheris bukis ar patent tyl vs and thaim. And sum of our faithfull brether hes wryttin sindry tymes to thaim baith, and gettis na ansuer in wryt, bot waist wynd agane. Bot peraduenture, albeit thir twa zoure kempis dar not[1] for schame ansuer in this mater, ze wyll appeill to the rest of zour lernit theologis of a gret number in Scotland and Geneua. Bot to thaim we oppone all the Christiane Catholikis in Aphrik, Asia, and Europa. Bot zit, perchance ze wyll allege zour priuate misordour to haue auctoritie, as establissit be ane lang space, now almaist thre zeris in Scotland; heirfore to that we oppone the vniuersale ordour throw all the warld beleuand in Christe, thir xv.c.xxvii.[2] zeris, as the saidis[3] *Sanctis* Hierome and Augustine witnesses afore thair tyme, and al historiis sen syne. Desist heirfore, Schiris, maist deirbelufit,—desiste, I pray zow, in the sycht of God fra zour furious rage and wylful blyndnes. Think quhat it is to maling contrare Christ, His haly Kirk vniuersall, our souerane Lady, and zour lauchful pastours. Be war to moue distruction to zour selfis, and seditioun in this nobyll town be zoure calking, and keling, and peruerst mynd, to puneis the innocent contrare all lawis of God and man. The potent Spirit of God mot humyll zour

[1] O.E. nott. [2] *I.e.*, MDXXVII., 1527. [3] O.E. saidȝ Sȝ.

hertis and giue zow grace that this tumult tak rest without extreme damnage. At Edinburgh the last of Marche, be zouris M.

☞ Quhais name ze sal knaw quhen ze sal knaw zoure errour, or quhen Iohne Knox or his brether answeris heirto in writ.

FINIS.

THE

LAST BLAST OF THE TROMPET OF Godis vvorde aganis the vſurpit auctoritie of Iohne Knox and his Caluiniane brether intrudit Precheouris &c.

(*)

Put furth to the Congregatioun of the Protestantis in Scotlãde, be Ninianе Winzet, ane Catholik preist borne in Renfrew:

(**)

At the desyre and in the name of his afflictit Catholike brether of ye inferiour ordour of Clergie, and laic men.

(‡)

Vir impius procaciter obſtruet vultum ſuum: qui autem rectus eſt, corrigit viam ſuam.

Proverb. 21.

Edinburgi vltimo Iulij. 1562.

ANE SUBMONITIOUN TO THE REDAR.

THE caus quhy we haif intitulit this tractate on the maner preceding is, that we first soundit the trompet of Godis Word twiching this purpose in thre questions specialie, amangis mony ma proponit to Iohne Knox and his brether, and delyuerit to him in name of tham al,—quhilkis we iugeit sufficient occasion to ony man in quhome had bene the feir of God to examinat him self, and to withdraw him fra the rolkis of errour and arrogance in this mater. And secundlie, quhen this fornamit Iohne wes not[1] mouit thairby, bot erar puft vpe with mair pryde, intendit to preue his vocation planelie in the pulpet (bot quhat strenth had his armour of defence thair, lat cunning men iuge quha hard him), we blew the samyn trompet againe in thre wrytingis according to his prechíng on sindry days; and that verray schortlie as it had bene be thre sindry soundis[2] blawin almast at ane tyme. Be the quhilks albeit he wes abaissit, and woundit in conscience afore God (quhais Worde is mair peirceand than ony twa aigeit sworde, etc.) Zit the wylfull blyndnes and obstinat arrogance, leidand all peruersit erroneus men as captiuis and bunde presoneris, haldis him and his brether sa fetterit, as it war, with certane strang chenis of irne, that thay wyll not zit descend in thaim selfis to humilitie and pennance, but indurit as Pharao

Hebre. 4.

[1] O.E. nott.

[2] O.E. sonndis.

withhaldis the peple of God in thraldum aganis Hi[illegible]is expres command and approuin ordinance. Quhairfo[illegible]or that the blynd of thaim and thair scoleris be not imput[illegible]te tyll vs in the sycht of God, for not schawing our brother[illegible]r. lie lufe to thaim in admonising of thair erroure an[illegible]d perrell, we put furth this thrid and last blaste, to ca[illegible]ll abak the scoleris frome the plaig of Godis iustice, as w[illegible]e callit (as we mycht) thair techaris afore, thinkand th[illegible]is to be sufficient aduertisment to al thaim quha h[illegible]s earis to heir the treuth, that we neid not in this mat[illegible]er 10 ony ofter to sound this trompet.

Reid and iuge.

TO THE CONGREGATIOUN OF THE PROTESTANTIS IN SCOTLAND.

QVHILL we ar aluterlie irkit, honorable and deirbelouit, we haif kepit silence, almaist aganis our conscience, sen the twelft of Marche, awaityng on Iohne Knox answeir in writt of his lauchfull vocatioun, accordinge to his promis maid in the pulpet to our last writtyng, delyuerit to him that day thairupon. Quhilk promis sen he nother fulfyllis (nother anentis this nor our vther questionis) nor zit he nor his brether desistis fra vsurpinge sa hie ane office, to the quhilk thay can nocht schaw thaim lauchfullie callit conforme to Godis ordinance, nor zit mak ony answeir thairin without thair schame (as we ar persuadit) except thay godlie schaw thair repentance, we may not bot pray and beseik zour prudence for the health and saifing of zour awin saulis, that ze reid, consider, and iuge sinceirlye withoute all affectioun our questionis and answeris maid to Iohne Knox declaratioun thairupon. And exhortis zow alswa gyf ze may collect furth of the Euangell ony defence be precept or exemple to assure vs of zour precheouris lauchfull vocatioun, that ze assiste to thaim thairwith, and mak the samyn patent tyll vs; quhairby that ze and we sumtyme bretheer of ane Kirk, may be togidder zit obedient brether, but schisme and discorde, to the prophetis and ministeris of God (of zoure precheouris we meine), fra thay be knawin vndoutittlie to be send be Him. Bot failzeing

thairof (as we hope ze sall), we exhorte zow in the bowelis of IESVS Christe, oure onelie Saluiour and Mediator, that ze set asyde all blynd affectioun, and auert zoure earis fra the sweit venum of deuyllish eloquence of wordis, and begin to feir and trimble[1] at the feirfull exemplis of deid in Core and his cumpanie, and of the proude king Osias, quha temeruslie in his arrogance ingerit him self to make sacrifice at the altare of God, withoute all lauchfull vocatioun thairto. For of thir dais now present aduertissis zow, nocht we, bot the Apostle Iude. Woo be to thaim, (sayis he) quha in the rebellioun and tressoun of Core hes perissit. And giue ze think thir exemplis nocht sufficient to persuade zow, quhilkis we haif writtin to Iohne Knox in vtheris tractatis, remember alsua maist effectuouslie we zou pray, that for vsurpyng Samuelis office, as for ane falt in special, king Saule wes repellit fra his kingdome. The mercy of God staye, that we and ze for defending of sic misordour be not[2] repellit fra our natiue possessionis heir, and efter fra our kingdome eternale. Quhat? sulde nocht the arrogance and murmuring of Maria the sister of Moyses, with Aaron, and that foule lippre quhairwith scho wes plagit thairfor stryk zow with feir, quha, murmuring aganis Moyses and ascriuing auctoritie to hir self without all lauchful vocatioun thairto (as zour precheouris dois presentlie) said this: Hes God spokin be Moyses onlie? Hes he not spokin siclik to vs? Euin as zour prophetis sai now: Haue we not science, knaulege, and vnderstanding—the gyft of God? Quhy ar we not thairthrow but farder auctoritie or ordination, lauchfull pastores bischopis, and prelatis? Reid and consider siclyke to quhat miserable end Hieroboam wes brocht for his wickit consaitis and doingis, causing the Isralites noch to passe to Hierusalem to make sacrifice to God, quhai

Num. 16. 2 Par. 26.

Iudæ. 1.

1 King 13.

Num. 12.

3 Reg. 14. Ibid. 12 and 11.

[1] O.E. trimbe. [2] O.E. nott.

the arcke, tabernakle, and prestis (as in the town quhilk God peculiarlie had elect) wes appoyntit than to remane; and nocht chesing the preistis of the tribe of Leui according to Godis especiall command, bot passing with the peple to Bethel and Dan, and thair offerit sacrifice to strainge goddis, electing be his auctoritie aganis the ordinance of God ane confusioun of wickit prestis of quhatsumeuer tribe thairto. Mark and obserue with al diligence, we exhort zour prudence in the name of our Lord Iesus, gif ze haif folowit Hieroboam in lyke manner or nocht, drawing the peple and zour selfis fra our trew Hierusalem, Godis haly Kirk vniuersal (out of the quhilk thair is na sacrifice of prayer, louing, or rychteousnes plesand to God), to Bethel and Dan, to the priuat conuenticules of schismatikis and heretikis. And giue ze haue thair maid sacrifice to fals godis—that is, alsua (as ancient fatheris godlie exponis it) hes embraceit fals and erroneus doctryne for the treuth—hes worschippit and adornit erroures, hereseis, and leis for the eternall veritie of Godis Word, and that ze mycht haif zoure awin consaitis wicketlie fulfyllit—consider giue ze *pruri-entes auribus* hes not electit preistis and precheoures, and heipit vp masteris to zour selfis, not descending of the tribe of Leui—that is, not succeding to the Apostles and thair successouris efter the ordinance appoyntit be the Word of God. And gyf al thir terrouris may nocht mollifie zour hartis to knaw oure iust motiones, and that ordinare auctoritie and obedience thairto quhilk Christe hes left in His Kirk be His Apostlis and thair successours, aduert, we praye zow, and mark the office of ane bischope to be sa hie and sa excellent that our Saluiour self tuke not that office vpon Him without the lauchfull vocatioun of His Heuinlie Fader; as St. Paule writtis—*Euin sa Christ alsua glorifeït*[1] *not Him self to be maid the hie preist: but He that said vnto*

Cant. 6.

Vincent. Lirinen.

2 Timo. 4.

Io. 20. Act. 2, 6, 13, 14. 1 Timo. 5. Tit. 1.

Hebre. 5. Psalm 2 and 109.

[1] O.E. glorfeit

Him, Thou art my Sonne, this day haue I begottin the— glorifeit Him. As he sais in ane vther place, *Thou art ane preist for euer efter the ordour of Melchisedech.* And sen ze reding the haill New Testament sen Christ, and the historiis of al cuntreis sensyne, findis na bischope, preist, nor deacone institute and ordanit be the laic peple in the haly catholike Kirk, bot be the Apostlis and thair successouris bischopis alanerlie,—
Act. 6. insamekle that the sewin diacones electit be the peple to be steuartis specialie to the pure in Godis Kirk, wes presentit afore the Apostlis and tuke thair ordinatioun and power of thaim; ar ze not affrait to anante samekle that ze haue Godis Worde for zow and not we, and contrare the Worde of God sa expresse and sa largelie put afore zour eine to manteine and defend sic misordoure? Wyll ze not schaw ane auctoritie of Godis Word for zour ministers vocation? Quhair find ze euer ony of the Apostlis writting to the Romanis, Corinthianis, or ony vther multitude commanding thaim to constitute and ordinat bischope or vther minister, as ze may reide =
that he geuis expresse command to the bischopis,
1 Timo. 3 and 4. Tit. 1. Timothe and Tite, to vse that power euery ane off thaim seueralie? Quhair reid ze euer in the Apostolis dais amang sa mony thousande Christianis turnit to the faith, or zit sensyne, ony multitude of laic people allane 2
to haue ordinatit ane bischope, preist, or diacone? Bot that we appeir nocht to depriue ony part of the Kirk membris off Christ of ony dignitie appoyntit to thaim in the Scripture, we confesse (and to that glaidlye we
Act. 6. assent) that the laic peple sumtyme hes electit sic per- 3
sones, as the sewin diaconis afore namit; and in the presence of the peple the bischopis to haue bene ordinatit, quha afore had bene commonlie in the law of grace, electit and presentit to the comprouinciall bischops be thaim geuing to thaim testimonie of thair godlie 3
conuersation and consent of thair fauour to thaim, as to

sic personis quhome efter thay suld reuerence, baith for thair office and haly leuing. *Sa institute Moyses the Bischope Eleazarus on the hyech montane Hor before the haill multitude, as before thaim quhay sulde testifie alwayis of his haly lyfe. Sa vves Matthias ordinatit in the place of Iudas in the middis of the discipulis,* quhome afore with Ioseph thai hed electit. On the quhilk place the haly martyr Cypriane writis this: *Quhd vtique idcirco tam diligenter & cautè, conuocata plebe tota, gerebatur, ne quis ad altaris ministerium, vel ad sacerdotalem locum indignus obreperet,*—that is, quhilk thing verilie thairfore wes done sa diligentlie and warlie, the haill peple being callit togidder, that na vnworthy persoun mycht quietlie creip to the ministerie off the altare, or to the preistis roum. And in the samyn place contendis he, that be the auctoritie of Godis Word it suld be obseruit that the preist or bischope be admittit in the presence of all the peple, that he be haldin be the iugement and witnessing of all to be worthie and apt to that office;—sen the peple, sais he, hes special power to elect the worthie preistis, and to refuse the vnworthie. Heirfore sen the princes in our dayis takis on thaim the haill power of electioun, vote, and suffrage of the peple, presenting quhat persoun thay pleis, wald God that thair presentation war void of all symonie, ambition, and inordinat affection, and with it wer adiunit alsua the testimonie and consent of the peple in euery diocesie and parochin, according to the auctoriteis abone rehersit! Sa we think that thair suld nocht be sa mony *Blynd, crukit, and seik, smottit, mutilat, mankit,*[1] *deformit, scabbit Moabites, Amonites, and sklanderous Mamzeres, contrare the law of God, presentit, offerit, and maid preistis and prelatis in the Kirk.* Giue ony of zow wyl obiect that the preistis, bischopis, and the clergie in oure dais hes bene blekkit with the

Num. 20.

Act. 1.

Cyp. li. 1. epist. 4.

Ioh. Knox, quhat altar is this, and quhat preist?

Electioun and ordination ar not ane, as it is patent abone.

Act. 6.

Levit 21 and 22 Malach. 1. Deut. 23.

[1] O.E. markit; Mait. Club edition, mankit.

saidis deformiteis, and [*are*] sa ignorant or vitious, or baith, and alsua sclanderous, that thay ar vnworthie the name of pastores, allace! we ar rycht sorie that this is treu for the maist part, and mair. Bot wald ze consider the cause thairof to be our iniquitie, vngodlines, and abominable lyfis, for the quhilk God is at wraith with vs, and for the quhilkis, in reuenge of our sinnis according to His iustice, He sufferis *Hypocrites to haif cure ouir vs* — as He causis *Sumtyme vitious or tyrane princes, sumtyme effeminat personis or babis, impotent to defende vs throu iustice in quietnes and rest*, sumtym *Infidelis to haue dominioun abone vs?* We wald seik ane vther remeid than to heip vp sin vpon sin in the defending of sa vngodlie misordour agains the ordinance and reuelit wyl of God, in His Scripture sa expresse and sa largely set furth. Quhat remede speir ze? But dout to turne vnfenzeitlie of al our hart fra our idolatricall[1] and insaciable auarice, proude feirles presumption, fra maist auaricious prodigalitie (we meine specially of the glorious bordouring of zoure garmentis with the blude of pure); fra the deuoring of the patrimonie of the Kirk, the tressour of indigent; fra fleschelie libertie and brutale irreligiositie; fra vaine babling of Godis Worde, but feir and reuerence thairoff in contentioun and curiositie; fra proude ignorance; fra the abomination of wychecraft and schameles mantening thairof in contempt of God and His law; fra fals fenzeit hypocrisie of halines; fra ingratitude and vtheris deuyllische monstres of vice regnand at this tyme,—to our maist mercyfull God and trew seruing of Him in haly feir and brotherlie[2] lufe, and in reiosing in Him be humill dredour and reuerence. Bot of the twa proude princes, Dame Heresie and hir sister, we wyll not talk, knawing that our Mastres faithfull simplicitie and lufeand lawtie with thair seruandis be thaim wyl nocht be hard, bot repellit

Iob. 34. Esa. 3. Eccle. 10. Hierem. 38.

As the Babilonianis had vpon the Iowis, and the Turke now vpon mony Christianis. | ✠

Antitheton.

Hiere. 2.

Act. 2.

Psalme. 2.

[1] O.E. idolitricall. [2] O.E. brothelie.

and schot to the dure as sillie thingis wantand craft to circumuene, flatter, and lie. For now quha seis it nocht cum to passe, quhilk God complenis be His Prophete, quhilk is—*That mony heris and knauis His Worde (in ane parte) and dois not thairefter, bot turnis it in ane sang of thair mouth, thair hartis being geuin tyl auarice; and the Word of God is to thaim as ane ballat of menstralie, quhilk hes ane sueit tone, and plesand to sing.* Ezechi. 33.

Lat ws turne, I say, and pray *That the Lorde of the wingearde send vs lauchfull treu workmen thairto, baith to schute oute the vnclene baris,* quha be filthie leuing and sueingeing in thair stinkande styis infectis the tender burgeounis of the zong wynis; and to schut out or cut of alsua the wyld sangleris—that is, the proude schismatikis and obstinat heretikis, na wayis sociale to the companie of Christiane Catholiks,—quha, in hie arrogance of thair maister Lucifer, trampis down the heuinlie incres and all decent policie of the samyn winzarde, drest and deckit be the former workmen, vnfenzeit policiaris of the samin. . . . Luc. 10. Psalme. 79.

Of doctrine and ordor we meane[1] maist specialie.

[*The fragment of Original Edition breaks off here.*]

[1] O.E. meaine.

THE BUKE

OF

FOUR SCOIR THRE QUESTIONS,

TUECHING

DOCTRINE, ORDOUR, AND MANERIS,

PROPONIT TO THE PRECHEOURIS OF THE PROTESTANTS IN SCOTLAND, BE THE CATHOLIKS OF THE INFERIOUR ORDOUR OF CLERGIE AND LAYT MEN THAIR, CRUELIE AFFLICTIT AND DISPERSIT, BE PERSUASIOUN OF THE SAIDIS INTRUSIT PRECHEOURS.

SETH FURTH BE NINIAN WINZET A CATHOLIK PREIST,

AT THE DESYRE OF HIS FAYTHFULL AFFLICTIT BRETHIR, AND DELIUERIT TO IOHNE KNOX THE XX. OF FEBRUAR OR THAIRBY, IN THE ZERE OF THE BLISSIT BIRTH OF OUR SALUIOUR 1563.

Ne sis sapiens apud temetipsum.—PROUERB. iij.
Sed interroga patres tuos, et annunciabunt tibi: maiores tuos, et dicent tibi.—DEU. xxxij.

ANTVERPIÆ

EX OFFICINA ÆGIDIJ DIEST. M.D.LXIIJ. XIIJ. OCTOB.

CUM GRATIA ET PRIUILEGIO.

REGIÆ Maiestatis Priuilegio permissum est Niniano Winzeto, vti per aliquem Typographorum admissorum impune ei liceat imprimi curare, et per omnes suæ ditionis Regiones distrahere librum inscriptum, The buke of fourscoirthre questionis, tweching doctrine, ordour, and maneris, proponit to the precheours of the Protestants in Scotland : *Et omnibus aliis inhibitum, ne eius libri editionem absque eiusdem Niniani consensu imprimant, vel alibi impressum distrahant, sub multa xx. florenorum vltra exemplaria impressa. Actum Bruxellis xxviij. Augusti* 1563. *Subscripsit.*

Facuwez.

NINIANE WINZET, A CATHOLIK PREIST,

TO THE CHRISTIANE REIDAR WISSHIS GRACE AND PEACE.

AT the command of Dene Patrik Kinloquhy, precheour in Linlythqow, and of his superintendent, gentil Reidar, quhen I, for denying only to subscriue thair phantasie and factioun of faith, wes expellit and schott out of that my kyndly toun, and fra my tender freindis thair, quhais perpetuall kyndnes I hoipit that I had conquest, be the spending about ten zeris of my maist flurissing aige,—nocht without manifest vtilitie of thair commoun welth,—and be all apperance had obtenit[1] sik fauour of thame as ony sik man micht haif of ony communitie, I thocht I had na cause to be eschameit, bot to reiose and glorifie my God (according to St. Petiris reull) for that I sufferit nocht as a wickit persoun or a ewill doar, bot as an wnfenzeit and faithfull Christiane. For the tyme is now (as the samin Apostill writtis) that the terribill iugement to cum, in a manere in this lyfe beginnis at the Houss of God—that is, at the faithfull Catholikis, that first for thair awin sinnis, and syne for the trewthis saik, thai suffer in this lyfe with Christe thair Heid, that be diuers tribulis thai mot enter with Him in the lyfe eternall. Nochttheles, I began nocht litill to merwel at sa haisty and sa subdane a wolter of this warlde in sa mony grete materis, and specialie of the subdane change of sum cunning clerkis, of the

1 Pet. 4.

Act. 14.

[1] O.E. obtenir.

A meruelis[1] haisty change to be amangis Christianis.

silence and fleitnes of wtheris, and of the maist arrogan[illegible]t presumptioun approwin specialie in the ignorant; an[illegible]d amangis wtheris strange mutationis, quhow micht it b[illegible]e

Of new kingis.

that ane Kinloquhy culd be king in Linlythqow;—an[illegible]d specialie sik a king as appropriat to him self mair larg[illegible]e empyre and power in this caice than euir did faithfu[illegible]ll king or emprior in Christianitie. For of thame all, ce[illegible]r-tane is it that neuir wes ane quha attemptit to charg[illegible]e thair subiectis with the burdin[2] of an uther religioun no[illegible]r faith than the vniuersal Kirk of God had euir afore pro[illegible]o-fessit, quhilk in his presence (albeit I wes to him n[illegible]a subiect), for the gloir of Christis name (quha in all mo[illegible]ot euir be praisit), before honorable persones, maist planeli[illegible]ie confessit I. And sua fra I persauit this new prou[illegible]d prince, and his Caluiniane brethir on lyke manere i[illegible]n

A miserable subiectioun.

utheris partis, to hef subdewit sa to thame, wnder si[illegible]k thirldum thair miserable scoleris,—nocht only that tha[illegible]a micht leid thame concerning thair bodyis, as thai wa[illegible]a slawes, presoneris, and captiues in a raip—that is, t[illegible]t cause thame to wair and hasert thair geris and bodyi[illegible]i for thair plesuir; bot to hef blindit also thair iugemen[illegible]n and naturall ressoun, that thai regaird na lawis diuine[illegible]n nor humane, bot haldis it only law quhateuir thai raill[illegible]l rattill, or trattill, be it neuir sa euident, aganis Godis[illegible]i expres Word, His manifest ordinance, His haly Kirk,

Tyrannie.

His princeis and His prelatis; and amangis the rest, to hef vsurpit to thame in maist præsumptuows bauldnes, that plane tyrannie, for satisfying of their rage, to compell thair scoleris to banise[3] Catholik and innocent men —ze, thair awin tender freindis and kinismen, in contempt of oure Souerane Lady and hir Hienes lawis—fra thair iust possessionis, natiue roumes and citeis:[4]—I wes almaist astoneist at thair proud præsumption in sa hiech

That the wicket hes the vuir

an enterprise, and in sa prydeful and arrogant proceedingis, that sa obscuir men durst presume to medle thame

[1] O.E. meruolis. [2] O.E. burding. [3] O.E. banies. [4] O.E. cieteis.

aganis all auctoritie, bayth with the auctoritie of the spir- hand, it is the scurge
itual and temporal suorde. Bot fra I mair deiply con- of God.
syderit and weyit the hiech arrogance of men of sa law
degre, and aluterlie woid of all lauchful power, be ony
titill thai allege thairfor, to be aganis all lauchful pouer
placeit be God, a manifest scurge of His wraith for the
inundation of our synnis, lang raigeing in euery estate, I
ceissit ferther to merwell. For that few Catholik kingis
or quenes, princeis or prelatis, almaist throw Christin-
dome, hes this day voluntare and dew obedience, accord-
ing to the expres Word of God, of thair subiects, it is
ouer patent, allace for pietie,—insamekle that quhilk
the Prophete spak afore of Ierusalem (quhilk wes a fig- Note.
ure of the Kirk in this tyme of grace) apperis in thir our
tribulus dayis almaist fullelie complete. *Obliuioni*, says Thre. 2.
he, *tradidit Dominus in Sion festiuitatem et Sabbathum: et in opprobrium et in indignationem furoris sui regem et sacerdotem. Repulit Dominus altare suum, destruxit sanctuarium suum.* That is, "The Lord hes forzet in Zion
(that is, in His haly Kirk) the solennit* tyme and the * Zuil, Pasche, Witsund. etc. O Mahometical impietie!
Sabbath[1] day, and in indignatioun of His wraith hes for-
zet the king and the preist. He hes schott away His
altar, and hes destroyit His sanctuarie." Thairfor fra I O preparairis of the way to the Antichriste! Ro. 12. 1 Pet. 2. Heb. 13. Iob 12.
wes persuadit that it wes the Almychty doutleslie quha
throw His iustice aganis sin sufferis the prince and the
preist (whome to in erd be the expres Word of God we
aucht maist honour) sumtyme to be dishonorit, albeit be
the wickit only, according to it that is written,—*Balteum*[2] *regum dissoluit, et precingit fune renes eorum: ducit sacerdotes inglorios, et optimates supplantat.* And in an
vther place, speikand of the hie preist—*Qui honorificauerit me*, says the Almychty, *glorificabo eum: qui vero me contemnunt, erunt ignobiles.* I seirceit out the titill that
our new Caluiniane kingis and princelie preistis culd haif
for thair auctoritie—quhiddir this thair dominioun abone Note of superioritie.

Ab impiis procedit impietas. 1 Re. 24. 1 Reg. 2.

[1] O.E. Sabboth. [2] O.E. Baltheum.

ws wes prouideit to thame, as to a weilbeluifit peple of
Gen. 12, 13, 15, and Ios. *passim*. God, as wes the land of Chanaan to the Israelitis, or pe- r-
mittit as to an wngodly and wickit peple sterit vp to b be
Godis scurge, for a tyme aboue his welbeluifit peple, ir in
His discipline and fatherlie correctioun for thair tre s-
Heb. 12. Prouer. 3. 4 Reg. 24, 25. passis, as wes the wngodly and confusit Babilonian is
aganis the haly citie of Ierusalem. And breuelie con n-
sidering the first part of thair titill to this thair suprem e
auctoritie, I fand it nocht only sclinder and licht, bo o
planelie inglorius, and a thing to depriue thame of a l
auctoritie without delay, gif thai had hald ony afor e
The titil of the new Caluiniane kingis. This first and speciall part, and almaist the hail-wair i
that thai confessit thame selfis to hef bene afore, in th
preching of the hevinlie and eternal word of almycht
God, contrare baith thair conscience and science, schame
les learis, and be fals doctrine wilfull dissauearis an
poysonnaris of the peple of God; forgeing thair ser-
Their recantatioun. monis for the plesuir of euery auditour, efter the fassou
— of schipmenis breiks, mete for euery leg,—any thing t
hef vnderstandit and roundit priuatlie in the mirk, an
ane vther thing to hef precheit oppinlie in the pulpet,
ane thing to hef had cloisit in thair breistis, and an
vther reddy, as thai thocht tyme, in thair mowthe. B
the quhilk schameles testimonie of thair awin toungis, o
na ressoun culd I be induceit efter to credit and reuer-
ence thame mair thairfor, as mony than (bot fy on the
clekane-wittit in the cause of God!) of a maruelus facil-
The botum of thair hert is declarit to be a botumles conscience. itie did; bot to esteme thame rather at that present to be
the samin self men quhome thai without all schame, or
appering repentance of sa horrible a cryme (gif thai had 3
recantit thair leis vnfenzetlie fra the botum of thair hert,
as thai vse to speik), confessit thame to hef bene afore.
Of thair excuis. Act. 9, 22. For na man is of ony iugement quha markis nocht thair
schaimles confusioun, quhen thai wald thraw the ex-
empill of the conversioun of St. Paull to be a trim cloke 35
and excuis of thair euersioun. For St. Paull at that

tyme wes ignorant of Christe, of His word and sacramentis, and blindit be feruent zele towart the Mosaical law, perseuit the membris of Christe in mirk ignorance firmilie, albeit maist wranguslie persuadit, that all that he did wes a thing maist pleasand to God; and thairfor, sayis he, *Misericordiam consecutus sum, quia ignorans feci in incredulitate.* Bot thai contrarie confessit thame selfis to hef techeit and wrocht contrare thair knawlege and conscience, and willinglie and wittinglie to hef borne fals witnes, nocht contrar man nor manly bissines, bot contrar God and His eternal veritie. And zit because sum of thame wes eschamit to testifie sa planelie thair gret vngodlines, bot allegeit that thai had obtenit mair illuminatioun of the Haly Gaist, and greatear knawlege of the veritie, I conferrit with me self quhow that micht be, that Christiane men professing, techeing, and preching Christe and His word sa mony zeris, in ane monethis space or thairby, suld be changeit sa proudly in sa mony hiech materis in the plat contrar men. At Pasche and certane Soundays efter, thai techeit with grete appering zele, and ministrate the sacramentis til ws on the Catholik manere; and be Witsonday thai change thair standart in our plane contrare. And sa iugeit I, that it necessarlie behuifit thame othir to hef bene afore werray finzeit hypocritis, and temperizaris with the tyme contrare thair conscience, or to hef bene reuissit be sum mychty spirit. And thairfor thocht I it a thing nocht only profitable at that tyme, bot werray necessar, to obey the counsell of the Apostill—that is, to try and examin the spiritis gif they war of God. Heirfor sen all men suld be reddy to geve compt of that faith and hoip in him that I, being a preist, suld notht hef bene iugeit be the waik—to thair sclander (to quhome my conuersatioun afore wes knawin), faithles and feble, nother hait nor cauld — I intendit, be Godis grace, to declare me planelie in this dangerus

1 Tim. 1.

Sen infameit persones may nocht be witnessis in manis cause, quhow sall thai be iugeis in the cause of God?

A subdane change to be in the faythfull, an. 1559.

A grete occasioun quhareby the Auctour wes first moueit to wryte.

1 Io. 4. 1 Pet. 3.

Apoc. 3.

seditioun an vnfeinzeit Christiane; that is, stoutlie
gainstand all abuse, negligence, licentius leuing, a
pharisaicall hypocrisie to me knawin, other of the form
aige or of it now present, and siclyke to schaw me
manifest aduersar, efter my small leirning and knawlege
to all schisme, seditioun, errour, and heresie. An
albeit I wes nocht sa weill exerceit in the Scripturis a
become me of my aige and vocatioun, nor zit guidli
micht sua be, sen I had spent my maist flurissing zowth
heid apt to that studie in techeing of cheldring; zit
I rememberit that I suld nocht be an hypocrite, no
Eccl. 1. Ro. 14. applaud to the warld contrar my conscience, to beleue
ane thing in the law of God and say the contrar; no
zit for the feir or fauour of man, fulechelie to appreue o
Eccle. 5. condemne in Godis cause ony thing to me wnknawin.
And thairfor that the waik suld nocht hef bene offendit
be my silence, and that I micht hef knawin my aduer-
saris strenthe, gif ony had bene for thair nouationis,
collectit I than in synceritie of conscience sum of thai
Heidis quhilkis I iugeit the foirsaidis persones to hef
techeit erroneouslie, and wrait to thame familiarlie in a
plesand manere, forzetand all former iniuris done to me,
or to wtheris my faithfull brethir. To the quhilkis
Heidis my new king Kinloquhy, in sindry writtingis
woid of all humanitie and compatience, and taistand
nocht only of contentioun bot of contempt, maid sindry
promissis of an anssuer, with grete boisting of the vic-
torie to him and triumphe alrady in hand; bot as zit,
that we mot knaw his invart religioun be his fidelitie
(I will nocht say be his leis) in externe materis, we heir
The secund occasioun to wryte mair largelie to Iohne Knox. na thing of his promis fulfillit. That delay suythlie of
his anssuer, fra that I efter sa mony oblisingis had
avytit vij or viii monethis thairupon, moueit me efter
that I had conferrit with sum weill leirnit Catholikis,
and with sum strang Caluinianis also, and had red
sum controuerseis and ressoning thairupon on baith

sydis, to collect almaist the haill summe of thai thingis quharein I wes offendit, in the doctrine, ordour, and maneris now auctorizit, contrar all auctoritie. Quhilkis sa collectit, I presentit to my Catholik afflictit brethir, layȝt men and wtheris, in quhome apperit to me the spirit of knawlege and godly feir. Quha anssuerit in ane mynd thame all, specialie to be moueit be the samin ressonis and auctoriteis, nocht to assist to the new impietie, callit be sum the Reformatioun of the Protestantis. Bot zit thai desyrit thir questionis mair trimlie and strenthelie to be set furth with ma large auctoriteis, and to be writtin agane, and thairefter to be deliuerit to the principall precheouris of the new factioun. For I had collectit thame schortlie wanting buiks quhen I wes in travell, as thai come in my memorie of former reiding, and of conferring with wtheris at that tyme be the way, as sum honorable personis knawis. This I eik, baith for the trewth, that gif ony thing negligentlie and nocht sufficientlie strenthit be set furth in this werk, it suld be impute to my haist and feruour, and to nane wtheris iniustlie; and to signifie also, that gif the lauchfull pastouris and wtheris bettir leirnit of the Catholik syde did thair diligence in thir materis, and spak frelie without feir, that sik proud, fulege phantaseis, pyntit leis, brutall irreligiositie, and damnable errouris, as now regnis in the place of syncere veritie and trew Catholik religioun, defenceit only be finzeit eloquence, iesting, and mockrie, wald nocht haif sa lang reinzeis, nor the existimatioun amangis the peple, as thai haif presentlie, allace! Bot to the purpose: I nocht than haifing opportunitie, and werray desyrus to hef wtterit my religioun, to avoid all occasioun of sclander till wtheris, and to hef reduceit, sa fer as lay in me, the wildsum wandering vnto the richt way agane; or to hef bene assuirit be the licht of Godis Word (quhilk our aduersaris boistit thame

Wharein the wrytear [1] is to be reprouit.

[1] Mait. Club E. wryetar.

Quhy wes this buik deliueret to Ione Knox.

to hef hald) that we had bene furth of that way in o[illegible]y poynt, incontinent deliuerit thame writtin on this r[illegible]id manere folloving to Iohne Knox, as to him, quha w[illegible]es haldin in tha partis principal Patriark of the Caluinia[illegible]ne Court. And that be ressoun that the ane of my form[illegible]er competitouris keipit na promis, and the wther maid [illegible]a anssuer, hoipand mair fidelitie in this renounit man, [illegible]if it had plesit him to promitt anssuer thairto in specia[illegible]ll, as he afore did generalie sindry tymes in the pulp[illegible]t, oblising him self to sik ressoning in word or writt; oftym[illegible]es obiecting to the Catholikis (quhome he callis Papisti[illegible]s) that nane of thame durst impugne ane propositioun [illegible] of his doctrine: albeit the contrar wes knavin to be tre[illegible]w.

An. 1561. Of the tractate set furth anentis the Ressoning betuix my Lord of Croceraguel and Iohne Knox.

For quhais anssuere thairefter oftymes publiclie an[illegible]d priuatlie promissit be him, we hef awaytit, almaist kei[illegible]p- ing silence sen the xx. of Februar, or thairby; quhill no[illegible]w laitlie within thir few*is* [1] days is cum to my hand a Resso[illegible]n- ing anentis the mayst blissit, feirfull, and haly sacrifice o[illegible]of the mes, haldin about a zere bypast betuix my Lord o[illegible]of Croceraguel and Iohne Knox,—a werk in beginnin[illegible]g decorit with a pece of an epistil, als hali, as is th[illegible]e auctour thairof, and I warrane zow, cunninglie gloissi[illegible]it be sum weill leirnit and discrete man, God wate, in th[illegible]e mergin;—quharein Iohne Knox, of his pregnant ingyne[illegible]e and accustomit craft of rayling and bairding, attributis to me a new style, calling me Procutour for the Papistis, and thair oblisis him of new to geve anssuer to our questioun tueching his lauchful vocatioun, and as we can collect thairof and of his former promis, he intendis to anssuer lykewayis to the rest folloving in this buke. Of the quhilk twa poyntis I wes singularlie reioseit— first, that God maid me worthy to be mockit for my smal labouris in defence of His catholik Kirk, fra the fals accusatioun of hir aduersaris, and to be reknit be thame in tyme of persecutioun in nummir of the fayth-

Of twa poyntis thairin concerning this mater.

[1] O.E. fews.

full, quhome thai in thair iesting callis Papistis. For in defence of that thing only procuir I, quhilk the honorable and haly Papistis, the haly bischope and martyr of Christe, St Cypriane, with the wtheris renounit Martyris in the primitiue Kirk, and quhilk the renounit Papistis and excellent Doctouris Sanctis Augustine, Hierome, and Ambrose, zea breuelie, the haill Kirk of God sen the Apostolis days, in an vniformitie of doctrine maist clerlie appreuis. And na thing disaggreing thairfra procuir I,—nocht adhering to the priuate iugement or obscuir sayngis of ony ane man (as is the commoun practik of our aduersaris, to mak of obscuir mirknes a commentare to the cleir licht), bot to the plane and vniforme confessioun of all, or at the leist, to the aggreable consent of the maist part of the best lernit, euir be the Kirk of God auctorizit. And sua, godly Reidar, quhattin a Papist I am in this samin ruid Buik of Questionis (be the infallible and inconfutable treuth of the quhilk my aduersar is offendit), I tak on hand to preue, on perrell of my lyfe, the maist haly Martyris, the best leirnit confessouris afore reherseit, and wtheris mony may bayth of the Greik and of the Latin Kirk, togidder with Generall Counselis, to hef bene the samin Papistis. O happy heirfor and happy agane think I this day to me, quhen the grete guidnes of God, of His mere mercy, has præseruit me in this maist stormy tyme fra the rolkis of schisme, errour, and hæresie — zea, fra manifest rebellioun raigeing at this præsent aganis Godis plane word, His Kirk vniuersal, His ordinance, His princis, and His prelatis; and besydis, that also hes lent me of His spirit, to confes my faith to His gloir, quhill the erroneous assault me be tanting and mockrie, quhen thai may naways be veritie. For quhat veritie culd Iohne Knox schaw for his lauchfull vocatioun (quhilk ane article specialie he cheseit out of sa mony to confute and confund in the pulpet, to augment his

For quhat mater procuiris the wrytear.

Note the trew Catholik doctrine. For of the trewth of the Scriptuir we contend nocht, bot of the trew sense thairof approuin be Godis haly Kirk vniuersal.

Reiosing in God.

Of Iohne Knox defence of his vocatioun in the pulpet.

gloir), I think it is nocht vnknawin to Scotland, and is nocht in my defalt, bot in defalt of my small freind Dame Cunzey; bot it suld hef bene layng or now, as it sal be, God willing, schortlie, to the mein leirnit alwayis (for the godly cunning neidis nane of our labouris thairto), mair notifiit in Scotland and in vther Christiane cuntreis: in quhat wickit apostasie he and all vtheris preistis, munkis, and freris of his sect ar fallin in, in that thai renunce as renegatis[1] thair preistheid gevin thame be the sacrament of ordour; and quhow thai still remane preistis be the samin sacrament (lat thame renunce it as thai pleis) ay quhil thai dee,[2] albeit to thair mair seueir punisment æternalie, except thai (quhilk the guidnes of God mot grant thame) in tyme repent thair fall; and siklike in quhat proud arrogance and damnabil sacrilege is he specialie, and the vther is his fallowis in thair degre, sliddin,—vsurping the auctoritie of godly bischopes, and vtheris pastouris and preistis in the Kirk, aluterlie aganis all lauchful povonyway gevin be man to ony ministerie that tha vse in the Kirk, except only be that titill quhilk tha esteme nochtis—that is, insafer as tha ar preistis; and that tha ar nocht send as trew prophetis be God, it sal be, God willing, mair cleir than the day licht, be mony euidemonstrationis at lenthe. Bot now quhen all his blut boultis and pithles artelzerie ar schot, to infirm and adnull his awin cause rather than to strenthe the samin, that be his lang silence efter sa mony promissis he schawis him self conuict in conscience, haifand na appeaing ressoun for the defence of his vocatioun, except we admitt him to be a new St. Iohne the Baptist, or a new prophet Amos, hes he nocht win the hoiss worthelie, in forgeing a mok to me mony mylis fra him calling me "Procutar for the Papistis"? Gif ony man gentil Reider, sall think this my procuratioun in thi

Note a promis of a Catholik I

The Caluiniane ministeris can nother schow thair pouer, proceding frome God nor man.

Note.

[1] O.E. rennigatis. [2] O.E. de.

articulis to be wngodly, lat him remember quhat he menis be that article in his Creid, *The haly Kirk vniuersal.* For only quhat this Kirk (quhilk my aduersar insinuatis to be it, quhilk he callis papistical) hes euir defendit, and now defendis, intend I, be Godis grace, efter all my smal pover and spirit, euir to defend, and na thing disaggreing thairfra. Bot as to the terme Papist, albeit faithful Christianis of guid ressoun reioseis in na new stylis concerning religioun; zit that thai suld be gretumlie[1] offendit be the terme Papist, obiectit to thame be thair aduersaris, I can naways vnderstand, sen by it specialie may be bot vnderstandit a man that dois knaw the lauchfull auctoritie of his bischopes, quhome almychty God hes commandit be his expres Word to fauour, luve, and humelie obey, and specialie to the successour of Petir, now commonlie callit Papa: albeit Papa be a terme efter the myndis of the aunciant Fatheris commoun to ony bischope, as efter in this buik is schawin. Quha seis nocht this day, that gif kingis ande quenes buir nocht a suord, quhilk our aduersaris ferit mair than the spirituall suord of the Pape and vtheris bischoipis, bot thai wald mok ws on lyke manere, and call ws Kingistis and Queneistis, or siklyke name of thair commoun craft of mockrie, for our humil and dew obœdience[2] vnto our lauchful Souerane? And this mekle concerning the Procutor for the Papistis.

Of the terme Papist.

Deut. 17. Heb. 13. Matth. 10. Luc. 10. Io. 13, 21.

Note.

As to the secund poynt that he promissis in his buke to mak anssuere, as be word he did afore oftymes oppinlie, I am reioseit that he intendit than to keip his first promis, albeit as zit in dede efter ane haill zeris aduisement we heir nocht thairof. Nochttheles that he is sa lyng making anssuer, I hoip only guid thairthrow that efter sa lang consultatioun he sal, be Godis grace, præfer the knavin veritie and His saluatioun to all wane gloir or plesuir of man. Bot failzeing thairof (quhilk God for-

The secund poynt.

[1] O.E. gretunlie. [2] M.C.E. obædience.

bid), and gif also perchanse he keip na promis heirin, he dois bot than as becumis his new professioun, and according to the commoun trade of that part of the realme be him and his, præsentlie corruptit;—quha declaris expreslie quhatkin a faith thai haif in God, be the faith and promis thai vse now commonlie to keip to man. Bot always because in the mein tyme we ar offendit be his layngsum delay, and ar stoppit be the tyrannie of sum to put furth our mynd in prent at hame, and vnderstandis the copiis of our Quæstionis and vtheris tractatis corruptit be vnleirnit writtaris, to the sclander of the trevth and to our schame, we sett furth this iust copie, without altering or eiking ony thing, sa fer as we can remember,—except onlie, that in place of this epistill wes sum Latin to the cunning reidar, exhorting him nocht to haif respect to our ruid style, bot to the trew catholik sentence; sen we controuertit nocht with our aduersaris for trim talk, bot for the trying of the trewth—nocht for deckit vanitie, bot for the æternall veritie. Quhilk thing we requeist thee,[1] gentill Reidar, zit anis agane, and to purge thi copie according to this præsent—willing thee[2] to be persuadit that gif it pleisit ws at this tyme and place to alter or eik this tractate, that with litill labouris it micht be maid tueching the style mair plesing and persuading, and in sentence fer mair strenthy and difficill to our aduersaris to mak anssuer thairto. Zit nochttheles because Iohne Knox apperis to schaw that with his fallowis he labouris to fulfill his oblising, we will eik nor alter na thing heirin, except sum illustratioun in the mergin, that the Reidar, gif ony anssuer beis maid, may syncerlie confer the ane with the wthir; and in the mein tyme that the sempill beleuear may haif sufficient licht to eschew the dissaitful snairis of the erroneous. As to the phrase and dictioun heirof, guid it war to remember that the plane and sempill

The cause of the prenting of thir quæstionis.

Quhy ar thir quæstiounis now nocht maid mair strenthy.

[1] O.E. the.

ewth of all thingis requiris only amangis the lautefull
ıd faithfull peple plane, familiar, and na curius nor
fectat speche; as the defence of fraud and falset neces- Of the speche of veritie and of dissait.
rlie requeris a cloke of finzeit eloquence, be the quhilk
e incircumspect and licht of iugement oftymes ar
ssauit. And as tueching the mater, as we ar informeit,
at Iohne Knox efter aduisement wes eschameit to set
rth an anssuer, quhilk wes be certane of his grete
oleris about a zere and thre monethis passit deuiseit
:irto,—sua we ar assuirit that na leirnit of thame with-
ıt prik of conscience (sa grete is the guidnes of God to
ıok at the breist of man)—without the studie, I say, of Apocal. 3.
:hisme and diuisioun, and without rebellioun and wil-
ıll malinging[1] aganis the knawin veritie—sall tak pen in
ınd in our contrare, zea, contrare the waik membris of
hriste, an hundreth ways inuadit maist feircelie to leve
ıat haly religion quhilk thai maist godly professit at
ıair baptism: for quhais defence specialie thir Quæs-
ounis ar set furth, that the vnleirnit mot haif sum de-
:nce aganis the erroneous and contentious pleidaris,
uha with thair continuall altercatioun, blasphemeis, and
ıockrie of all godlines, ithanlie labouris to subuert the
llie semple anis. Thir thingis I spek in na fulege con-
dence of my eruditioun, bot in synceritie of conscience,
nd godlie fortitude in the defence of the vndoutit veritie
:cheit be the haly Kirk vniuersal, quhome only efter
ıy knaulege and conscience I follow as the pillar and 1 Timo. 3. Cant. 6.
:abilisment of veritie, as the Spous of Christe our Lord,
e the illuminatioun of His Spirit induceit according to Io. 14, 16.
His promis in all righteusnes,[2] haifand the samin Haly
pirit at all tymes hir Doctour, Gyde, Comfortar, and Act. 1. Matt. vlt.
ıduocate to hir promist, gevin, and to the warldis end
ıith hir remaning. Bot gif ony sal be sa feble in faith
ınd negligent of his saluatioun to maling contrar his
:onscience and instinct of the Haly Spirit, for plesuir of

[1] O.E. malingning. [2] M.C.E. richteusnes.

his forlorne brethir, and for a schaddow of gloir to h[illegible]
Prouer. 2. self, lat him be persuadit that the almichty God, quh[illegible]
is the defence and suir protectioun of all thame qu[illegible]
walkis in simplicitie, sall steir wp in his contra[illegible]
strangar kempis and perfytear procutaris than I am,
oppin out and mak manifest the hypocrisie of the fu[illegible]
and of al his mainteinaris,[2] according to it, that
writtin of the leing maisteris, quha in the latter d[illegible]
Ro. 16. be thair suete flattering eloquence ar to seduce
1 Tim. 4. Exod. 7. hertis of the innocent, and be siklyke iouglarie ar
ganestand the manifest veritie,—as Iannes and Jambr[illegible]
be thair leing deuilrie and incantatiouns gainst[illegible]
2 Tim. 3, 9.[4] Moyses in the præsence of Pharao. *Insipientia eor[illegible]*
says the Apostill, *manifesta erit omnibus, sicut et illor[illegible]*
fuit—that is, the fulegenes of thame salbe maid manif[illegible]
to all men, as wes the fulegenes of Iannes and Jambr[illegible]
This mekle, Christiane Reidar, thocht I expedient to
notifiit, quhareby my first motioun to thir materis, a[illegible]
cause of ferther proceding, with my hoip of the e[illegible]
heirof, mot be knawin. For as a theologe I profes
to be nane, nor zit of the nummir of the hie leirnit; s[illegible]
nocht to confes me a faithfull Christiane, specialie qu[illegible]
be baneising fra my tender freindis I am almaist c[illegible]
pellit thairto, I am effrayt in the præsence of God, a[illegible]
eschameit afore angell and man. And as it is kna[illegible]
nocht to be the Kirk rentis, nor ryotous[5] lyfe thair
that moueis me to profes my name in this debait a[illegible]
tentatioun, sen of the Kirk rentis I had neuir my leui[illegible]
quhilk now I micht haif abundantlie, gif I præferrit
belly to guid conscience; sua I wald it war to na[illegible]
vnknauin, me euir to be an humil sone of the haly K[illegible]
vniuersal. For as fra vitious leuing, abuse, superstitio[illegible]
and idolatrie, I (to God be gloir) aluterlie dois abhor[illegible]
sua neuir fra my barneaige intendit I to sik proud a[illegible]

[1] O.E. qua. [2] O.E. mainteimaris. [3] O.E. Mambres
[4] O.E. 1 Tim. 4. [5] O.E. roytous.

gance as to be a schismatik, nor zit to sik obstinat wilfulnes as to be an hæretik. And sa I hoip that the grete guidnes of that Lord maist blissit, quha of His mere mercy gaue me the former mynd, sall corroborat and strenthe also my præsent intentioun, — quhilk is, nocht to be sa feble and fleit, for na trible of tyme nor tyrannie of man, that I be a temperizar in Godis cause contrar my conscience, and fer les heirfor a plane rebell thairto. The samin gift[1] wishe I to the beneuolent Reidar, that of cheritie and for thi awin saluatioun thow wald assist till ws, as a faithful and constant Christiane, in the manifest veritie,—and that without respect of perrel, in feir of that Lord quha only knawis and sall iuge, zea, the secretis of the conscience of man. Quha mot mak thee[2] with ws and all professing the name of His only Sone our Lord Iesus, of ane mynd and of ane spirit, humill and obœdient sones to all treuth and auctoritie, in His haly catholik Kirk. Amen.

Of Louane the VII. day of October M.D.LXIII.

[1] O.E. samingift. [2] O.E. the.

The faythfull Sones[1] of the haly catholik Kirk in Scotland, of the inferiour[2] ordour of clergy[3] and layitmen,[4] humill subditis[5] to thare[6] Souerane Ladyy Marie, and obœdient to thare lauchful bischopes[7] and pastouris, deposit of thare offices,[8] incarcerat, exilit, or violentlie eiectit fra thair iust possessionis and native citeis, for nocht[9] assenting[10] to the prætendit reformatioun at this præsent in religioun, to Iohne Knox and his complices, prætending and allegeing thame to haif[11] the lauchful auctoritie and ordinatioun of trew bischopes, and wtheris pastouris of the Kirk within[12] the said realme, wisshis[13] helth and illuminatioun of the Haly Gaist.

WE persaueand[14] zour feruent diligence to alluir all men to the embraissing of zour praetendit religioun, and zour seueir punisment also, and rigorus[15] indignatioun aganis[16] thame quha ressaues[17] nocht the samin; and consydering siklyke, and[18] also firmlie[19] beleving[20] that thair is bot ane fayth of Christis deirbelovit[21] Spous, His haly Kirk, out of the quhilk thair is na saluatioun nor remissioun of sinnis,—the quhilk suppose [*it*] be tribulit,[22] sall nocht decay aluterlie conforme to our Saluiouris promiset al the dais of this warlde,—hes had consideratioun partlie of zour prechingis, and partlie of the iugement of the aunciant Doctouris and Martyris of the primitiue Kirk,

Ephes. 4. Luc. 22. Matt. 28.

1 MS. sonnis, page 3 Edin. MS.
2 MS. inferior.
3 MS. clargye.
4 O.E. laytmen; MS. layikmen.
5 MS. subiectis.
6 MS. thair.
7 MS. bischoppis.
8 MS. office.
9 MS. non.
10 MS. assentying.
11 MS. haive.
12 MS. in.
13 MS. vissis.
14 MS. perceawand.
15 MS. rigorows.
16 O.E. agains.
17 MS. reseivis.
18 MS. *omits* and.
19 MS. fermly.
20 MS. beleivand.
21 MS. deirly belowit.
22 MS. trublit.

declarand sumtymes incidentlie the Scriptuiris[1] and ordour[2] in the materis of controuersie now being[3] in religioun, to the intent we mot be instructit in the trewth thairof; and to abhorre and fle, be Godis[4] grace, fra all kynd of idolatrie, superstitioun, schisme, and heresie;[5] and to be at ane also in ane godlie vnitie with all thais quha[6] professis syncerlie the trew doctrine of Christe[7] Iesus. Expending the mater[8] sua, and considering siklyke quhat perrel it is to be cariit about with euery wind[9] of doctrine, we ar be the grace of God (to quhome be all gloir) persuadit to that constancie,[10] that for na feir of trible,[11] with help of the Hieast, we wil affirm in dissimulatioun na[12] thing to be trew in religioun afoir man, quhilk the Haly Gaist hes nocht persuadit ws to be trew afoir God. And that specialie becaus we haif[13] in rememberance that all thing quhilk is nocht of fayth is sin,[14] and that quha thinkis schame of the veritie[15] quhilk is Christe, afoir man, the Sone of God sal be eschamit of him afoir the angelis of His Fader in heuin. Seing[16] also that the bischoipis and wtheris pastouris of this realme, for the maist part, hes nocht as zit that spirit[17] of fortitude to confes and affirm[18] bauldelie on athir syde without[19] feir that thing quhilk thair conscience and fayth inwartlie dytis thame to be trew, we can nocht contrare the Word of God detract[20] thame, nor railze dispitfullie contrare thame, bot committis the amendiment thairof to the mercy of the Hieast. For we ar certifiit[21] be haly Scripturis, that hypocritis and wikit[22] persones (bot of wices we accuis nane at this præsent), als weill of the Ecclesiastical State as of the Ciuill Magistratis (to quhome nochttheles we aucht[23] dew

Ephes. 4.

Ro. 14. Matt. 10. Luc. 12.

Exod. 22. Act. 23. Iud. 1.

Iob. 34. 3 Reg. 22. Ose. 9.

1 MS. scriptouris.
2 Page 4 Edin. MS.
3 MS. beying.
4 MS. Goddis.
5 MS. herese.
6 MS. quho.
7 MS. Chryst.
8 O.E. matur.
9 MS. wond.
10 MS. conscience.
11 MS. truble.
12 O.E. that.
13 MS. hawe.
14 MS. syne.
15 MS. verite.
16 MS. and seeing.
17 MS. spreit.
18 MS. afferme.
19 MS. but.
20 O.E. detrect; MS. detract.
21 MS. certifeid.
22 MS. wickit.
23 MS. page 5.

...ingis nocht re... ...lig-
...tymes reule[2] al... ...nc
... quhilk we knaw ... ...ur
... Zit sen euery ... ...an
... list,[3] and sall[4] ... ...ue
... tat without fayth ... is
... s till ws to labour ... for
... for our awin ... art.
... humanitie,[6] gif ze ... ald
... an with zou, to an ... ier
... and auctoritie tha ... fo:
... ent, in the quhilkis n... ...ist
... egregat zour selfis fra ... ws,
... of zour doctrine in tha ... ne.
... we can nocht sa fir ... lie
... said doctrine, that we ... lar
... science embrase[11] the sa ... in
... it desyris maist feruen ... lie,
... as God knauis, all con ... en-
... rampit doun, all errour ... nd
... ...ue[15] at quietnes, sa ... [16]
... ...ntie, with all thais q ... ha
... Iesus. His eternall word, ... ly
... ...d covatis[18] to duell in ... His
... ...ly Kirk, in ane godly b... nd
... contentioun. Thir thi... is
... God knawis, of na mal ... e.
... of ony science that[22] is ... in
... to be werray smal, ...
... specialie for depressiou ... [24]
... magnifiing of[25] the ver ...

[18] MS. cowittis.
[19] MS. grytt.
[21] MS. lufe.
[22] MS. *omits* f.
[23] MS. quhilk.
[24] MS. *inserts* the; ... page 6.
[24] MS. depressing.
[25] MS. *omits* of.

libertie of our conscience according to Godis will; and that the waik and infirm be nocht sclanderit be our vngodly silence in[1] tyme of persequtioun.[2] And secundlie for twa caussis, of the quhilkis ane is—for- Wtheris ij. caussis.
samekle as we ar sa tribulit be zow,[3] and (as we vnderstand) iniustlie persuitit, with sa grete rigour, as we war heretikis or apostatis, vnworthy the cumpanie of trew Christianis; and that only for nocht assenting generalie to zour prætendit reformatioun,[4] quhilk[5] contrare our conscience, led (as we ar persuadit) be na wilfull ignorance, bot be the trew vnderstanding of Godis word, we dar[6] naways attempt, fering gif we sua do the offence of the Lord our God, and thairthrow our iust damnatioun. The wther is—that ze sa bauldlie exhortis all men to impugne[7] zour doctrine planelie, gif thai may iustlie; or wthirways in sa fer as thai ar doutsum, to desyre ressoning with zou, in word or writt, in ony controuersie affirmit be zou, quharewith thai be offendit; promitting zou to vndertak thai[8] panis glaidly, and plesandly to satifie thame, according to zour doctrine, of the expres Word of God, gif thai be desyrus[9] of the treuth thairof, of the quhilk we confes ws maist desyrus. Of this samin[10] promis cheiflie we ingere ws bauldlie, nocht suspectand zour offence thairby, to propone thir quæstionis folloving—testifiing[11] to zow afoir God that we aluterlie of conscience abhorris[12] fra the vnderstanding[13] thairof, according to zour doctrine in sa fer as we zit vnderstand it; desyring heirfor effectuuslie, and requiring zour anssuer thairof in writt, conforme to zour said promis, and that synceirlie without sophistical contentioun of wordis, as ze will geif[14] compt to Him[15] quha misknawis nane of al our thochtis; desyring siklyke, and also maist hertlie and humbly praying the Hebr. 4.

[1] MS. the *for* in.
[2] O.E. persequutioun.
[3] MS. zu.
[4] MS. restitutioun.
[5] MS. *inserts* thing.
[6] MS. *omits* dar.
[7] MS. *inserts* till.
[8] MS. the.
[9] MS. desyrows.
[10] MS. of the quhilk.
[11] MS. testefeying.
[12] MS. page 7.
[13] MS. onderstandinge.
[14] MS. giff.
[15] MS. *inserts* thairof.

nobilis and wtheris of zour Congregatioun to consi[illegible]er attentlie, and treulie iuge, our former caussis to proc[illegible]eid of na hatrent,[1] nor intent to moue diabolical seditio[illegible]un (quhilk we speik vnfenzetlie in Godis præsence),[2] [illegible]ot only of the trew[3] fontane of syncere luue,[4] that G[illegible]od and his æternal[5] veritie mot be treulie acknaulege[illegible]it; and we, and al professing the name of our Salui[illegible]ur Christe, bot specialie our nobilis[6] and wtheris [illegible]ur countreymen[7] (to quhome, besydis the professioun of Christe, we ar in mony greis of luue naturalie coniuni[illegible]),[8] mot be in vniforme ordour of religioun, of[9] ane spirit, of ane mynd, and ane in all godlines in the samin Chri[illegible]te Iesus our only Saluiour and Mediatour. To the e[illegible]d heirfor that we may sa[10] be, we exhort zour modes[illegible], gif ony thing in this tractat be obiectit to zow, of [illegible]e quhilk ze sall peraduenture pleis to schaw zour selfis i[illegible] nocent, that ze purge zou thairof, without[11] cauillatioun [illegible] in ane word, and impute that to the imbecillitie of ou[illegible] iugement, nocht throuchlie vnderstanding zour doctrine,[illegible] or (gif ze pleis), to our ignorance. For we had leuir[13] be callit be zou our countreymen ignorantis, nor with zou to be estemit be al faythful nationes,[14] in grete schame of our natioun, wilfull and erroneous; certefeing zou of our conscience, and also geuing[15] be thir præsentis to zou our iuramentum calumniæ (as thai cal it), that we [illegible] oppone na thing to zou heir, except[16] only that apperis till ws manifest errour, or ellis curious, new, indistinct, and confusit doctrine, of the quhilk manifest errour and præsumptioun vpryssis;[17] or quhare misordour and maneris ar vngodlie be zou approuin, eftir our iugement. [illegible] Or that, quhilk ze calumniuslie (as we think) in dissimulatioun ascriuis to the name of Papistrie, nochtwithstand-

Quhat materis ar proponit in this tractat.

1 MS. hatterent.
2 MS. presens.
3 MS. *omits* trew.
4 MS. lufe.
5 MS. eternall.
6 MS. nowbillis.
7 MS. contraymen.
8 O.E. coniuuit.
9 MS. *omits* of.
10 MS. swa.
11 MS. but.
12 MS. page 8.
13 MS. rather.
14 MS. nationis.
15 MS. gyffand.
16 MS. it onelye quhilk.
17 MS. *transposes this clause to end of sentence.*

ing the samin be in deid (as we dout nocht zour selfis the samin thing nocht to misknaw), othir the euident consent in doctrine of the primitiue Kirk, expressit till ws be the writtingis of the Doctouris within four hundreth zeris till Christe,—or determinationis estabilissit be General Counselis,[1] according to the haly Scriptuiris.[2] We suspect na thing[3] of zour prudence, to putt in dout quhat part of euery quæstioun,[4] is obiectit to zou as erroneous, and quhat part siklyke thairof is beleuit and appreuit be ws as the treuth. Forsamekle as it may chanse[5] that sum of our quæstiouns may appere to zour iugement mair prolixt, than becumis eftir the common consuetude[6] to sik materis, beleue heirfor ws to hef tane willinglie the mair labouris[7] on ws at this præsent, corroboring our iugement with sufficient defensis, and sumtyme ansuering[8] to zour maist strang obiectionis, to the intent that eftir this mair esalie without[9] stryfe we mot[10] togidder[11] embrase the knauin veritie. Ferther,[12] the Spirit of Christe promittit and geuin to the Apostolis to teche and persuade thame all veritie, mot conuoy and confirm zou and ws in the perfyte beleue[13] and syncere knaulege of Godis will, and continual[14] obœdience to the samin. Amen.

1 MS. counsallis.
2 MS. Scriptouris.
3 MS. wys.
4 MS. *inserts* subsequent.
5 MS. chance.
6 MS. page 9.
7 MS. lawbouris.
8 MS. answering.
9 MS. but.
10 MS. may.
11 MS. *omits* togidder.
12 MS. ferder.
13 MS. beleiffe.
14 MS. continewalie.

¶ THE FIRST QUÆSTIOUN OR ARTICLE.

1. *Of the trew vnderstanding of the Kirk, and be quhome specialie expressit.*

1 Tim. 3. Io. 16. Because nane sectare can ansuer heir without manifest confusioun of his errour: you Christiane reid Vincenti*us* Lirinen*sis*, neulie putt in Scottis: quha Godly and cunninglie discussis this questioun about a xjC. zeris passit.

SEN the haly Catholik Kirk is without controuersie, to all professing[1] the Scripturis of God, the pillar and firmament (or estabilising) of veritie, indoutitlie[2] haifand the trew vnderstanding of the syncere Word of God, be the[3] inspiration of the Haly Gaist, conforme to our Saluiouris promitt,—quhidder beleue ze the iugement of this said haly Kirk, mair treulie set furth and expressit till ws, tueching the trew vnderstanding forsaid, and specialie in[4] materis of controuersie being[5] at this præsent, be the Martyris and wtheris aun- I
ciant Doctouris of the primitiue Kirk: as Dionysius, Clement,[6] Martialis,[7] Ignatius, Iustinus, Tertulliane, Cypriane, Irenæus, and Origene; and efter be Hierome, his maister Nazianze*n*, Ambrose, Augustine, Athanasius, Basil, Hilarius, Chrysostome, and Cyrillus, with mony I
wthiris in thair days about[8] xjC. zeris passit at the leist,[9] togiddir with General Counselis[10] writand in ane consent and vnitie of doctrine, specialie quhare thai tueche incidentlie ony mater of religioun now controuertit, or be Iohne Caluin and his complices in thir our days? And to quhilk of thair consentis and iugementis dar ze maist bauldlie assist in zour conscience afoire God?

1 MS. professand.
2 MS. wndowtily.
3 MS. *omits* the.
4 MS. for.
5 MS. beand.
6 MS. Clemens.
7 MS. page 10 begins.
8 O.E. aborit.
9 MS. lest.
10 MS. Councillis.

2. *Of the calumnious*[1] *allegeing of Papistrie.*

Gif ze præfer in zour conscience afoir God the iugementis of the saidis aunciant Fatheris and Counselis to Caluin and[2] his forenemmit (quhilk we beleue ze dar nocht planelie deny afoir man, except ze wald be iugeit schameles) quhy depres ze[3] in dissimulance and obscuiris in zour doctrine, be the name of Papistrie, as be ane terme, to mony maist odious, the saidis Fatheris and Counselis vniforme consent in sindry controuersiis being at this tyme; and followis in zour techement the priuat opinioun of Caluin, and his complices rather[4] than thame?

Note thair simulatioun and dissimu*la*tioun. And that in all the materis heir following. Reid for this quæstioun the sext buik of Optat putt in Scotis with wtheris tractatis for this porpose.

3. *That the Catholikis defendis na*[5] *new doctrine.*

Sene all hæresie that euir hes bene in the Kirk (except sum in few countreis knawin) had[7] sum cheif archiheretic inuentour thairof, of quhome that hæresie and the defendaris of the samin maist specialie had the name: as of Marcion, Arius, Manes, and Pelagius; gif ze heirfor[8] haldis ws Catholikis to be hæretikis,—quhy schau ze nocht quhois hæresie we follow? For we (to the intent we may haif godly vnitie) makis our purgatioun to zou, and also oblising, that we sall nocht adhere to ane iot[9] in religioun, except we schaw the samin expressit in Scriptuir,[10] appreuit[11] be General Counselis, or be the best leirnit fatheris[12] Greik and Latin,[13] writtand in ane consent abone[14] ane thousand zeris passit. Heirfoir gif we sua do (as we do in deid), quhy condemne[15] ze nocht[16] thai Scriptuiris, aunciant Doctouris and Coun-

Quha pleiss to reid Tertullian *De præscrip. aduers. here.* newlie putt in Scotis, quha wrait about xiiijC. zeris passit, sall knaw quha is now a Catholik, and quha is an hæretik.

1 MS. off the Calwynnis allegeinge.
2 MS. as.
3 O.E. and MS. ze; M.C.E. ye.
4 MS. erar.
5 MS. nay.
6 MS. sene.
7 MS. hed.
8 MS. and gyf, page 11.
9 MS. joit.
10 MS. Scriptouris.
11 MS. approwit.
12 MS. *inserts* in.
13 MS. Grece and Latyne.
14 MS. abowe.
15 MS. condampt.
16 MS. *inserts* manifestlye.

selis, quhois[1] iugement in ane consent as deducit, or aggreing with the Scriptuir of God we follow, and nocht[2] [*accuse*] ws efter the religioun estabilissit sa mony zeris?

4. *Of certane articlis of our beleif; and first—Of that* He descendit to the hellis.[3]

Qvhy diminiss ze or[4] takis away at the leist the trew and propir sentence[5] fra ws, of this part of our Catholik beleif—to wit, that Christe descendit* to the hellis, and makis in that part ane idoll of Caluin, adherand to hes priuat opinioun, but ony apperand Scriptuiris, or consent of the Kirk afoir zow, bot[6] platt contrare bayth—quhen ze affirm be thai wordis to be signifiit[7] the dolour and anguis quhilk Christe sufferit? Will ze that our Saluiour sufferit panis eftir that He wes deid and buriit[8]?

* Psal. 15. Act. 2. Psal. 48. Aug. *Epist.* 57. Ambr. *De fid.* lib. 3. Irinæ. *Contra hæres.* lib. 5. Cypria. *In. Simb.* Basil. *in* Psal. 48.

5. *Of the haly Catholik Kirk.*

Qvhy spulze and denude[9] ze ws of this part of our Catholik beleif—to wit, the haly Catholik Kirk, the communioun of sanctis? Quhilk ze do quhen ze abstract ws fra[10] the vniforme consent of all Kirkis, in all cuntreis[11] and aiges sen the days[12] of the Apostolis, and bindis and astrictis ws only to the doctrine and ordour laitlie set furth at Geneua;[13] and litil[14] estemis, or erar despiseis the communioun of doctrine and ordour in religioun, of al the sanctis of God, sen Christis ascensioun.

Psal. 2. Quhen thai cleik fra ws twa coupounis of our crede, tyme is to speik.

1 MS. quhais.
2 MS. nocht accuse ws eftir.
3 MS. *omits last clause.*
4 MS. and.
5 MS. sence.
6 MS. *inserts* erar.
7 MS. *omits* to be signifiit.
8 MS. buriet.
9 MS. denuid.
10 MS. page 12.
11 MS. contrays.
12 MS. dayis.
13 MS. Geneue.
14 MS. lytill.

6. *Gif our new prechouris and thare scoleris be the catholik Kirk.*

Qvhidir affirm ze zour selfis only, with zour scoleris, to be the said haly catholik Kirk, and zour determinationis in controuersiis neuir afoir this determinat according to zour doctrine (bot erar be the best leirnit declarit in zour contrare) to have the strenthe[1] of the decreis[2] of a[3] General Counsell, or nocht? Gif ze sua do (as ze appere till ws), ze schaw zour arrogance only but mair confutatioun, to be lachin[4] and gestit at. Gif ze do nocht, quhy determinat[5] ze sa proudlie in hiech materis weill obscuir in Scriptuir—as the glorius Virgine, the Mothir,[6] to hef bene pollutit, nocht only with original, bot als actual sin? Sen the samin Virgine wes præserwit (as we may godly but arrogance sua vnderstand), be the merciful prouidence of God, as apperis till ws be the Scripturis,—Genes. 3,—afoir Eua, for hir sin wes be God accursit: and be this also writtin, that the Lord hes sanctifiit His tabernacle; and that in hir lyfe scho wes pronunceit be the angel to hef bene full of grace, sua that na place culd be left to sin. Sen[7] St. Augustine also speikand of sinnaris, dar nocht moue quæstioun thairin of the said blissit Virgine, for the honour of Iesus our Lord, hir Sone. We speik this mair largelie,[8] becaus we heir sum of zour scoleris affirm that eftir her blissit birthe scho turnit to the commoun effairis[9] of mariage: *Et alia magis*[10] *absurda, quæ clariùs promere, nobis religio est.* And siklyke quhare ze neulie concluid in zour doctrine of baptim, the infantis to be saifit but the samin,[11] the said St. Augustine inhibitis to promit saluatioun in that case[12] to thame, the quhilk the Scrip-

Psal. 45.

Luc. 1.

August. *De nat. et grat.* ca. 36.

August. *De peccat. merit. et remis. multis in locis.*

1 MS. strynth.
2 MS. decreit.
3 MS. *omits* a, *and has plural*, councillis.
4 MS. lawchin.
5 MS. determe.
6 MS. Moder.
7 MS. senc.
8 MS. page 13, lairgly.
9 MS. efferis.
10 MS. *omits* magis.
11 MS. baptim.
12 MS. caice.

tuir of God (says he) to all manly inginis to be prefe[illegible]nit promittis nocht,—we mein siklyke[1] that ze affirm the saulis of the faythful to hef passit to[2] heuinlie g[illegible]loir afoir Christis ascensioun; that the persones separat for fornicatioun may mary[3] agane with wtheris persones, athir of the partiis being on liue, by[4] the practise nocht only of the Catholikis, bot also of Ingland,[5] Denmark, Saxone, and mony wthiris cuntreis (as we ar informit[6]) prætending reformatioun; that sum men and women professing monastik lyfe, and wouing virginitie, may efter mary but brik of conscience, with mony[7] wtheris thingis, as eftir sall follow.[8] To the quhilkis zour[9] determinationns, ze wald astrict[10] our conscience as to the expres Word of God, and trew wnderstanding thairof pronunceit till ws be a Generall Counsel:[11] sen we man othir[12] exam- braiss zour doctrine, or[13] be banissit. Gif we beleif suirlie[14] the articulis of our commoun fayth, togiddir with the Scriptuiris of God, to be trew,[15] may we nocht in sobir simplicitie misknaw mony thingis of obscuir and dirk[16] places in Scriptuir, albeit treulie declarit be particular men, but perrell of our saluatioun, committand the iugement thairof to the haly catholik Kirk? And contrarie, may we fuleschelie embrais[17] and profes ony new interpretatioun in the Scripturis, albeit nocht erroneous bot to[18] ws always[19] doutsum, pronunceit be zow (zea,[20] suppose ze war lauchful ministeris, of the quhilk we ar nocht zit assuirit), except we incurre the samin[21] perrell?

"By" in Scottis and in Inglis toung is nocht ane.

Tit. 1.

1 MS. *inserts* in.
2 MS. *inserts* the.
3 MS. marie.
4 MS. be.
5 MS. Yngland.
6 MS. *omits clause; also* sum.
7 MS. sindre.
8 MS. fallow.
9 MS. *omits* zour.
10 MS. astrik.
11 MS. counsal.
12 MS. generalie.
13 MS. *inserts* thane.
14 MS. *omits* suirlie.
15 MS. *omits* to be trew.
16 MS. dark.
17 MS. slewthfulle embrass.
18 MS. till.
19 MS. alwys.
20 MS. za.
21 MS. incur the same.

7. *Gif*[1] *fayth may be in a man but cheritie, and of the perrell of that general doctrine.*

Eftir sa lang disputatioun of faith, quhy concluid ze that faith[2] can naways[3] be in a man[4] but cheritie? Sen St. Paull planelie distinctis the office, and præsence also of the ane fra the wthir to be possible (we mein nocht that cheritie may be separatit fra fayth), sayand, Gif I hald all fayth and nocht cheritie,[5] I am maid lyke soundand metell, or ane tincland cimbal.[6] And in ane wthir place schawis himself albeit prechand to wtheris (quhilk he culd nocht do but faith) to feir and be solist, that be the inlake of cheritie throw disobedience he suld be maid reprobat. Mairouer, our Saluiour schawis that He sall misknaw and repell fra Him at the latter day all wirkaris[7] of iniquitie, euin thame quha had propheciit, wrocht wounderis,[8] and cassin out deuilis in His name:[9] quhilkis thingis thai culd nocht do without[10] fayth. St Iames corroboratis the samin sentence. And St. Petir affirmis[11] that the iugement sall begin at the Hous of God, quhilk is the faythful. Albeit we misknau nocht that the perfyte, quik fayth be the quhilk we apprehend the grace of God, conquest till ws be Iesus Christe, throw exercise of His sacramentis and wtheris His[12] ordinance, be the quhilk we ar iustifiit, can naways be separat fra cheritie; for quha ar moueit be Christis spirit ar the sones of God, and quhare is[13] cheritie thair is God: zit be quhat ressoun can ze affirm[14] generalie fayth naways to be in ony but cheritie? Persuade ze nocht be this zour new determinatioun, manifest præsumptioun, and vngodlie securitie of conscience to the wickit, to[15] think it sufficient to bable thair beleif,

1 Cor. 13.

1 Cor. 9.

Matth. 7.

Iac. 2.

Iac. 2.
1 Pet. 4.

Galat. 5.
Ro. 8.

Heir neidis na anssuer mair than the commoun practik of leis and dissait,

[1] MS. gyff. MS. page 14.
[2] MS. faythe.
[3] MS. nawyss.
[4] MS. christiane.
[5] MS. charitie.
[6] MS. soundyng and symbale.
[7] MS. workaris.
[8] MS. wunderis.
[9] MS. *omits* in his name.
[10] MS. but.
[11] MS. *omits* affirmis.
[12] MS. *omits* his.
[13] MS. be.
[14] MS. afferme.
[15] MS. page 15.

etc. this day in Scotland. Esa. 59. Sap. 1.

and to haif na regaird quhou thai leue[1]? Or will ze that quhou oft a man sinnis, sa oft he be denudit and spulzeit of all fayth, sen quha euir offendis God and his nichtbour iniustlie,[2] throw sin,[3] wantis cheritie?

8. *Of the distinctioun*[4] *of actual sin.*

Quhy mak ze na[5] distinctioun nor difference of actual sinnes[6]? Sen St. Iames distinctis the samin, saying, Concupiscence quhen it consauis,[7] generis sin; and sin quhen it is consummat, perfytit, or endit, generis deid— distinctand the sin quhilk standis with grace, callit be theologis venial, and the wthir, quhilk separatis ws fra God, callit mortall.[8] Sen[9] the iust man sinnis sevin tymes on the day, and rysis agane, and as St. Iohne writtis,[10] Nane of ws ar but sin, will ze haif ws be the kynd of sin euir in the state[11] of damnatioun, and na difference of the lycht imperfectioun callit sin—zea, the regenerat be Godis spirit,[12] and the sin of the wickit? Sen the former kynd of sinnaris ar manifestlie callit ius as wes Iob, Zacharias, and Elizabeth; and maist trew is that na damnatioun is to[13] thame quha ar in Christ Iesu,[14] and walkis nocht eftir the flesche; ar we noch commandit nocht to be desauit,[15] bot beleue that the rychteous[16] man is rychteous, as Christe his heid is rychteous? Bot of the wthir kynd it is writtin:[17] Quha ar nocht iust, ar nocht of God; quha ar nocht mouei of[18] Christis spirit, ar nocht His: departe fra me (sal Christe say to the wane[19] bragaris of fayth[20]) all ze wirkaris of iniquitie. Persuade ze nocht, for nocht[21] distincting this generalitie[22] of sin, as we said afoir o fayth, the wickit to præsumptioun?

Iacob. 1. 1 Io. 5. Prouer. 24. 1 Io. 1. Prouer. 20. 3 Reg. 8. Iob. 1. Luc. 1. Ro. 8. 1 Io. 3. Ro. 8. Matt. 7. Werk beiris witnes.

1 MS. leiff.
2 MS. oneiustlie.
3 MS. syne.
4 MS. distinctioune.
5 MS. noch or notch.
6 MS. synnis.
7 MS. concewis.
8 MS. mortale.
9 MS. *omits.*
10 MS. wrettis.
11 MS. estait.
12 MS. Goddis spreit.
13 MS. onto.
14 MS. Chryst Iesus.
15 MS. deceawit.
16 MS. rychtews.
17 MS. wretting.
18 MS. be.
19 MS. waine.
20 MS. page 16.
21 MS. nane.
22 MS. generalye.

9. *Of calumnious alleging of Papistrie, and lesum simplicitie.*

Qvhy saw [1] ze sa planelie manifest seditioun in Godis Kirk, euir clockand zour apperand malice, and peruersitie be the name of Papistrie, nocht only escriuing, in mony controuersiis, the vniforme doctrine of the [2] Martyris and wtheris Fatheris aggreing with Godis Word, to the said Papistrie, bot also allegeing impudentlie and calumniuslie that thing to thame, quhome [3] ze cal Papistis, quhilk neuir ane of thame (sa fer as we can collect) thocht anis in mynd;—as that our Saluiour descendit to the hellis in his body; that men ar saifit be thair workis [4] and nocht be fayth in Christe, and wtheris siklyke; [5] and also imputing to the vniuersal consent of Godis Kirk, callit be zow Papistis, that thing quhilk euery [6] man in his priuat opinioun hes writtin within thir few zeris, sen we addict our selfis [7] to the doctrine of na man, of quhateuir [8] leirning and auctoritie he be, except in sa fer as it manifestlie aggreis with the catholik doctrine, planelie declarit till ws, be the maist aunciant writtaris, abone ane thousand zeris passit, to hef bene [9] beleuit and obseruit afore thame fra the Apostolis days, and keipit in dayly practyse to [10] this præsent in Godis Kirk? Mairouer, as we knaw that our Saluiour and His Apostolis did and spak mony thingis quhilkis ar nocht expreslie writtin, [11] and thairfor of na necessitie iniunit we to beleue, [12] except thai be of thai traditionis vniuersalie [13] beleuit and obseruit. Zit sen mony thingis ar writtin in historiis and keipit fra tyme to tyme in the memorie of man, aggreing with the Scriptuiris and apperand to be trew,—as that knycht quha peirsit [14] our Lordis syde

Dene Patrik Kinloquhy allegeit baith thir exemplis in Linlythqow, as sindry of the lait scuilmen.

Io. 20 and 21. Traditionis vniuersal. 2 Thes. 2. Quhow of thingis without al controuersie lesum, the seditious personis sawis schisme and diuisioun.

[1] MS. Quhay schaw.
[2] MS. *inserts* auncient faderis, *and omits* aggreing with Godis Word.
[3] MS. quhilk.
[4] MS. werkis.
[5] MS. wder syclyk.
[6] MS. ewerie.
[7] MS. selffis.
[8] MS. whatsumewir.
[9] MS beine.
[10] MS. quhill.
[11] MS. writting.
[12] MS. beleiff.
[13] MS. page 17.
[14] MS. persit.

A sair battel aganis Longinus struk Iohne Knox, in his prechinge of St. Iohnes Euangel, and aganis thir exemplis and siklyke.

with the speir to hef bene callit Longinus, and to [illegible] hef obtenit at that tyme nocht only the cleir sycht of [illegible] his corporal, bot also of his inwart eis, and to hef b[illegible] ne saifit throw the plentuesnes[1] of mercy, with the th[illegible] eif that hang on the rycht hand; this grossis[2] exemple [illegible] e propone apperand trew, and to the gloir of Chris[illegible] is grete mercy schawin[3] to His inimeis, bot amang[illegible] is ws of na[4] existimatioun, in the rebuk[5] of cheif an[illegible] o- gantis, intending be this and wtheris siklyke to saw[illegible] [6] and nureis discord amang the membris of Christe Ies[illegible] u, be[7] the name of Papistrie. Siklyke that the croce an[illegible] d pillar quhareat oure Saluiour sufferit, wyth His cote an[illegible] d siklyke, to be keipit zit amangis Christianis; that th[illegible] e Apostolis and Martyris bodyis be zit lyand in sik place[illegible] s, as sum men affirmis thame to be. Quhat perell [illegible] or errour is it to beleue in simplicitie of mynd thir thing[illegible] is and siklyke, sua thai be nocht abusit in idolatrie nor[illegible] [8] superstitioun, bot in ane moderat reuerence; nor z[illegible] it iniunit to ony man to beleue the samin as necessar[illegible] to his saluatioun? Gif ye think na perrel thairin, quhil[illegible] ilk ze behuis[9] to do on the maner forsaid, except ze b[illegible] be maist mad and vnkynd to Christ, quhy attempt ze si[illegible] ik diuisioun thairthrow, cryand Papistis, Papistis, mekan[illegible] nd the semple[10] and humill membris of Christis body as an[illegible] ne gesting-stok, ane fable or bable to lach at,[11] and that b[illegible] be the name of Papistis? Gif ze for our simplicitie i[illegible] in godlines, humill iugement, and submissioun of our selfi[illegible] fis to the iugement[12] of the haly catholik Kirk in all co[illegible] n trouersiis, keipand suirlie the articulis of our beleif, an[illegible] n leueand, as we may, be Godis grace (quhilk[13] we intend[illegible] nd in the feir and luue of our God and nychtbour, quhil[illegible] ill thing is the end of all the law: haif we na mair iust cau[illegible] u:

1 Tim. 1.

to

1 MS. plentewsnes.
2 MS. grosse exempill.
3 MS. *omits*.
4 MS. lytill.
5 MS. rebuik.
6 MS. schaw.
7 MS. *omits* be, &c.
8 MS. or.
9 MS. behuvis.
10 O.E. semplie.
11 MS. fabil or babil lauch at.
12 MS. page 18.
13 MS. as.

to reiose to be callit Papistis (be the quhilk name we vnderstand Catholikis [1] sones of the haly catholik Kirk) than ze haif in the name of Protestantis or Caluinianis [2]? For siklyke with ws reiosit the haly prophet Dauid, to be callit the sone of Godis damicell,[3] quhilk is the haly Kirk, sayand, I Lord, I thi seruand and the sone of thi damicel. And in an wthir place: Lord[4] saif thi seruand, and the sone of thi damicel.

Psal. 115. Psal. 85. Sap. 9.

10. *Of the first four general counselis efter the Apostolis.*

Sen na hæretik that euir wes in thir our lattir[5] days, or afoir, denyit the first four general counselis eftir the Apostolis (we mein of Nicænum, Ephesinum, Constantinopolitanum, and Chalchedonense), except thai hæretikis or thair scoleris, contrare the quhilkis tha[6] counselis wes haldin, tweching the cheif articulis of our beleif, to wit, the haly Trinitie, and incarnatioun of our Saluiour, quhy hef ze left out in zour confessioun, laitlie set furth at Geneua in Inglis, the counsel of Constantinople, confessing zou to condemne al hæresiis condemnit[7] in the wthir thre, makand na mentioun of it? Will[8] ze nocht grant with the said counsel contrare the hæretik Macedonius condemnit thair, that the Haly Gaist[9] is wery[10] God? And gif ze confes the samin, as we dout nocht bot ze wil do,[11] quhy geif[12] ze iust occasioun to the infirm to be in that part sclanderit be zow? or quhat wthir thing appreuis that counsell that ze dar impreue?[13]

And zit to thir thre principal counselis, quhilkis thai in thair buikis approue, in thair doctrine thai ar contrarius: tueching the oblatioun in the mes, the real presence of Christis body thair, in the mariage of thair munkis and nunnis, and in thair vsurpit auctoritie.

[1] MS. *omits pl. termination.*
[2] MS. Calvinistis.
[3] MS. damosall.
[4] O.E. Lor.
[5] MS. thir letter.
[6] MS. the sadis consellis.
[7] MS. condampnit.
[8] MS. and will.
[9] MS. page 19.
[10] MS. weray.
[11] MS. *omits clause*, as we, &c.
[12] MS. gif.
[13] The first ten questions are not numbered on the margin of the MS. From 11 they are numbered thus—Cap. 11.

II. *Of the terme sacrament and numbre*[1] *thair of.*

Sen ze admitt na thing in religioun, except thai th[illegible]ngis quhilkis ar expreslie contenit[2] in Scriptuir, quhy ma[illegible] ze sik brag, tumult, and diuisioun for the terme sacram[illegible]nt, cryand sa oft to be twa[3] sacramentis in Christis K[illegible]rk, and na ma,[4] quhilk terme is nocht peculiarlie approp[illegible]riat in Scriptuir to ony of thai[5] seuin callit be the Kirk sac[illegible]ra-mentis, except to matrimonie allane,[6] quhilk ze contr[illegible]re the Scriptuir denyis to be a sacrament? Quhy vse ze nocht the samin seuin be sik names, as thai ar expres[illegible]sit in Scriptuir, but ferthair[7] contentioun, as baptism, t[illegible]he Lordis Supper, the impositioun of handis in confirm[illegible]a-tioun, and ordinatioun of ministeris, the keis for abso[illegible]lu-tioun to the pœnitent, matrimonie,[8] the prayer on t[illegible]he seik with vncting of oill? Or quhy cal ze nocht t[illegible]he samin mysteriis[9] conforme to the Euangell but m[illegible]ir brag[10]? And suppose ze contemne the terme sacr[illegible]a-ment[11] to all the seuin sua haldin, quhy contemne [illegible]e the vse and exercise in zour congregatioun of ane gre[illegible]e part of the saidis seuin, contrare the expres Scriptui[illegible]? Quhy vse ze this terme Communioun for the Lordis Su[illegible]p-per nocht contenit in Scriptuir in that significatioun, an[illegible]d samekle abhorris fra the terme Missa expreslie conten[illegible]nit in the original Hebrew text for an[12] oblatioun, sen n[illegible]na Christiane of the former aige, and few of the Prote[illegible]es-tantis at this præsent in Alemannie and[13] wthiris cuntrei[illegible]is denyis the rycht vse and practise of the Lordis Supper[illegible]er to be callit ane sacrifice or oblatioun?

Ephes. 5. Io. 3. 1 Cor. 2. Act. 8, 19. Act. 13. 1 Tim. 4. Matth. 16. Io. 20. Ephes. 5. Iacob. 5. Mar. 6. Luc. 8. Matth. 13.

Deut. 16.

[1] MS. nowmer.
[2] MS. put.
[3] MS. tway.
[4] MS. may.
[5] MS. the.
[6] MS. alon.
[7] MS. ferder.
[8] MS. *omits* ordinatioun . . . matrimonie.
[9] MS. mysteris.
[10] MS. braige.
[11] MS. *inserts* to be ap[illegible] prouat.
[12] MS. the.
[13] MS. page 20.

12. *Of the twa sacramentis and na ma.*[1]

Qvhat haif ze for zou, that in Christis Kirk thai ar bot twa sacramentis, and na ma[1]: specialie sen zour grete[2] Maister Caluine denyis nocht to be thre; Melanchthon and wtheris[3] four; wthiris fiue, and sum sex? For Scriptuir haif ze nane, nor zit as we ar informit, aunciant fatheris, nor general counselis; nor zit (that suld moue[4] zou mair) vniforme consent of zour awin writtaris.

Cal. *In Institut. de sacram. in genere. et de ordine Ecclesiast.* Melan. *in loc. com.*

13. *Gif the sacramentis be signis only of saluatioun.*

Qvhy make thir twa sacramentis signis only of saluatioun, quharby we suld be assurit[5] (as ze teche[6]) of Godis grace, and nocht erar meanis[7] of efficacitie, quharby God workis His grace in ws? Sen it is writtin, that God makis ws sauff be the lawar[8] of regeneratioun; and St. Petir hes thir wordis, that baptim onlyke[9] maner makis ws saif; and St. Iames hes,[10] that the prayar of fayth sall saif the patient.[11] St. Paull writtis that Timothe had grace be impositioun of his handis.

Tit. 3. 1 Pet. 3. Iacob. 5.

14. *Gif the infantis be saifit but baptim.*

Qvhat haif[12] ze for zou, that the infantis of the faythful ar saifit alrady but baptim, sen the Scriptuir techis that we are borne the sones of wrayth, and, except we be borne[13] agane of the watter and the Spirit, we sal nocht entir in the kingdome of heuin? And St. Augustine affirmis this his sayngis in mony wthiris places: Trow nocht, say nocht, nor teche nocht (says he) gif yow[14] wald be a Catholik, that the infantis or thai be baptizit cumis to remissioun of[15] sinnis, gif thai be præuentit[16]

Ephes. 2. Io. 3. August. *ad Vincent. de fid.* lib. 3. cap. 9.

1 MS. may.
2 MS. grytt.
3 MS. *inserts* lait wretaris.
4 MS. muif.
5 MS. assurid.
6 MS. teiche.
7 MS. menis.
8 MS. lawer.
9 MS. onelyk.
10 MS. hais.
11 MS. pacient.
12 MS. haive.
13 MS. page 21.
14 O.E. yaw.
15 MS. *inserts* thair.
16 MS. preventit; M.C.E. præneutit.

be deth but baptim. Bot quhow can the promiss maid to Abraham and his seid preue zour intent[1] in this mater, sen efter the promis maid to Abraham in that samin place, it followis that the maill barne nocht cir- cumcidit[2] the auchtin[3] day, suld periss fra his pepl[4] ? 5 Bot ze affirm circumcisioun and baptim to be of ane strenth and efficacitie.* Or zit, quhou may that place of St. Paull allegit be zou, confirm zour sentence, Wthirwa s zour sones var[5] vnclene, bot now thai ar haly, exce t that, ze wald an[6] indurat Iow,[7] and an vnfaythfu l Ethnik be the fayth of an wthir to be saifit?

Genes. 17.
1 Cor. 7.
* For thair it is writin the vnfayth- ful man to be sanctifiit be the fayth- ful woman, &c.
Of sanctifi- catioun tharefor thair ar diuers maneris.

15. *Of the contempt of baptim to the ministeris pere*

Gif ze affirm with Caluin baptim to be sa necessar,[8] that it sald nocht be contemnit, gif occasioun and tym serue thairto (as we grant also that the guidnes of Go astrictis nocht wthirways in the persones of adult aig His grace to the Sacramentis), quhy refuse ze to baptiz the barnis quhen thai ar brocht to zou, except it be zou appoinctit[9] day thairto? And quhy allege ze it to b

Note. na perel[10] to zour selfis always, contrare zour doctrine (t wit, that the sacramentis suld nocht be contemnit), gif th barnis deceisis[11] but baptim, throw[12] zour necligence, o erar, contempt, and lichtliing of Godis ordinance? O quhy refuse ze to baptize the barne præsentit to zou, b

Ezech. 18. faythful men, for the iniquitie of the[13] father, sen it i writtin that the sone sall nocht beir the fatheris iniquiti and sen a Christiane is nocht faythles, albeit he be falli wthirways in sin? In sa fer[14] as ze wald puniss sin, w dissent nocht fra zou; bot gif ze lat the barne peris quhou sal we nocht dissent fra zow? Or quhou can z excuis zour crueltie thairin?

[1] MS. doctrine.
[2] O.E. circuncidit; MS. circumcedit.
[3] MS. auchten.
[4] MS. the peple of God.
[5] MS. wer.
[6] MS. ane.
[7] MS. Jew.
[8] MS. necessare.
[9] MS. appunctit.
[10] MS. perrell.
[11] O.E. deceisss; M decesis.
[12] MS. page 22.
[13] MS. thair fader.
[14] MS. in sa far.

16. *Of the ceremoneis at*[1] *baptim.*[2]

Sen the maist aunciant[3] Martyris and Doctouris of the primitiue Kirk, as Iustinus, Cypriane, Tertulliane, Origene, Basill, Augustine, and wthiris, witnessis mekle[4] ordour to be obseruit[5] at baptim nocht expreslie writtin in Scripturis: and also mony of thai ceremones[6] vseit be the Kirk of God in thir our days at baptim, to hef bene traditionis vniuersalie obseruit, and throw that cauſs nocht to be neclectit nor contemnit,—quhilkis ar specialie exorcizatioun, the signe of the croce, with the rycht hand on the forret to be maid, to renunce the deuil and all his werkis, the vncting with oyll and chrisme, the baptizit to be couerit with a quhyte clayth, callit the cuid, to be thryiss dippit in the wattir,—quhy accuis[7] ze ws of idolatrie, superstitioun, or papistrie, as ze call it, for the vseing thairof, and wil nocht condemne[8] planelie, as ze think (quhilk thocht esalie may be considerit) the saidis Martyris, Doctouris, and all Kirkis of Christe afoir thir oure days, as an idolatricall and superstitius Kirk, pollutit[9] with the saidis filthy wices?[10]

Iust. *in quaest.* Basil. *de spiritu sanct.* Tert. *de coro. mili.* Origen. *in num.* Aug. *de Ecclesias. dog.*, and in mony places ma. Quhen thai cry out Papistis on ws, thai think mair ewil on the hail martyris of Christe, the doctouris, &c., quhome in ane consent we follow heir.

17. *Of Godis Kirk.*

Gif ze condemne the said Kirk of the Martyris (quhome the rest hes euir follouit to our days in that part) of superstitioun and idolatrie, quhare sall ze find this Kirk of God promittit in the Euangel, quhois fayth suld nocht failze[11]?

Note heir thai ar compellit to blaspheme the sanctis of God, and imagein a Kirk inuisibil. Luc. 22. Matt. 28.

18. *Of the ceremoneis, amang the new reformaris.*

Gif ze will admitt in zour Kirk na ceremonie, except expreslie commandit in Scriptuir, quhy will ze the nocht

Heir be thair awin doingis the

[1] MS. off.
[2] MS. baptirme.
[3] MS. antient.
[4] MS. mekill.
[5] MS. wsit.
[6] MS. ceremoneis.
[7] MS. accuss.
[8] MS. *inserts* erar.
[9] MS. page 23.
[10] MS. fylthe wicis.
[11] MS. faill.

ground of thair doctrine fallis in the myre. Matth. 3. Io. 3. Act. 8.

baptize the barne except[1] the father thairof hald it in his airmis afoir zour pulpet; and nocht contentit with wtheris gentlemen, except thai bring thair bairnis[2] throw the stretis in thair awin airmis? And quhy baptize ze in the Kirk, and in ony prophane basin,[3] and nocht in the plane feildis, and in the reuar or fluid, as did St. Iohne the Baptist, Philip, and the rest of the apostolis? Quhy haif ze godfatheris and godmotheris, sen the haill congregatioun thair præsent may be witness[4]? Quhy hald ze godmotheris in the beginning, and now repellis the samin? Quhy baptize ze nocht except ze geif euiry barne ane name at that tyme? Of the quhilk, albeit, ze haif exemple of St. Iohne the Baptist at his circumcisioun, and of our Saluiour, zit quhat expres command haif ze thairto? Quhy couer[5] ze zour table with a quhyte clayth at zour communioun? Quhy cause ze wthiris than[6] the minister[7] partlie to distribut zour breid and wyne at zour communioun, sen our Saluiour (quhois place the lauchful minister occupiis) gaif his sacrament himself to his disciplis, commanding thame as his lauchful ministeris to do the samin? Quhy mak ze zour communioun afoir dennar, sen our Saluiour institutit His haly sacrament efter suppare? Quhy vse ze at zour communioun now four, now thre coupis, and mony breidis,—nothir keipand the ceremonie expressit in the Euangel, nor confessing the treuth of the mysterie with ws, sen our Saluiour vseit ane breid and ane coupe? Gif ze nothir affirm[8] Christe realie thair præsent (quhilk ane indiuidit,[9]—the trew heuinly breid till ws promittit, euiry Christiane of ws at our haly communioun most assuritlie, throw Christis omnipotent word ressauis[10]), nor zet keipis the ceremonie in the vseing[11] of ane breid and ane coup, quhou vndirstand ze that[12] is writtin be St Paull:

Matth. 26.

Note.

1 MS. accept.
2 MS. barneis.
3 MS. baisine.
4 MS. witnessis.
5 MS. page 24.
6 MS. nor.
7 MS. ministeris.
8 MS. *inserts* that.
9 MS. undivydit is.
10 MS. resawis.
11 MS. vseyng.
12 MS. it that.

We are mony ane breid and ane body, all that ar partakaris[1] of ane breid and ane coup? And quhy will ze nocht solemnize zour band of matrimonie, except thai be proclamit thre bannis afoir? Quhy caus ze at mariage the persones[2] than mariit, to tak wthiris be the hand, and in sum places a[3] ring to be giuin? Thir thingis we speir nocht that we repreue thame all, bot to knaw quhou ze estabiliss zour doctrine, to the quhilk ze will that we astrict our selfis: sen ze teche na thing to be vseit at the sacramentis or in religioun, except thai be expreslie commandit in Scripturis, albeit ze vse the contrare zour selfis. 1 Cor. 10.

19. *Gif*[4] *all the sacramentis of Auld and New Testamentis ar of a lyke strenthe and efficacitie.*

Sen the sacramentis of the Euangell exhibitis in deid and veritie thai graces figurat only and hoipit[5] for in the Auld Testament, as largelie exponis[6] the Doctouris, as Ambrose writtand on[7] the 73 Psalme: The sacramentis (says he) of the Auld and New Testament ar nocht alyke, for the ane promittis the Saluiour and the wtheris wirkis saluation; quhy techze that thai are all indifferentlie of ane efficacitie[8] and actual strenthe? Say ze that manna in the desert wes the samin thing in effect[9] that the Sacrament of Christis body, sen the ane wes the figure and the wthir the veritie? Or hald[10] ze manna of greitar excellencie than the wthir, quhilk ze do gif ze confes breid and wyne allanerlie thair præsent, sen manna descendit frome the heuin be miracle, and breid and wyne ascendis from the erd be natuir? Quhiddir affirm ze herfor the figure and the veritie to be ane thing or nocht; or the figure and the schaddow of mair excellencie[11] than the wthir, or nocht? Note.

[1] MS. parctakaris.
[2] MS. *inserts* that ar.
[3] MS. ane.
[4] MS. page 25.
[5] MS. howpit.
[6] MS. *inserts* Augustine.
[7] MS. in the sewintie thre.
[8] MS. effect.
[9] MS. deid.
[10] MS. had.
[11] MS. excellence.

20. *Of the real præsence*[1] *of Christis body in the Sacrament, be pouer of the wordis of Christ omnipotent.*

Qvhat haif ze for zour defence to affirm in the Sacrament of our Lordis[2] body to remane breid and wyne with (I[3] wate nocht quhat) sum spiritual imaginatioun and mair erroneouslie[4] also contrare the Lutheranis, and all Kirkis afoir zou, that thair is nocht thair bot breid and wyne only—sen the wordis of our Saluiour (quha is werray God, omnipotent in pouer) ar sa expreslie spokin, This is my body; This is my bluid? And St. Paull exponing the samin, writtis[5] that the man quha eitis thairof vnuorthelie, eitis his damnatioun, nocht decerning (says he) the Lordis body. And siklyke all the aunciant Fatheris[6] and Counselis, nocht allanerlie that hes bein laitlie, bot quha hes writtin fra the beginning, quhare thai tweche that mater, writtis contrare zour doctrine—as ane sufficient testimonie thairof may be the first Counsel haldin at Ephesus—to the quhilk ze astrict zow in zour beleif set out in zour Confessioun at Geneua. Bot gif ze allege that sum of thame callis that sacrament a figure, we ar certifiet be euident demonstrationis of thair writtingis, that quhare thai call it anis a figure, thai call it an hundreth tymes Christis warray[7] body and bluid. Quhareby thai schaw thame selfis planelie, that thai call the sensible[8] signis of that Sacrament a figure or signe of the thingis præsent inuisibile,[9] and nocht absent, that nane suld haif that carnal and gross iugement of the Capernaitis.

Luc. 22. 1 Cor. 11.

Note.

1 MS. presens.
2 MS. Chrystis.
3 MS. we.
4 MS. page 26.
5 MS. wrettis.
6 MS. auncient faderris.
7 MS. warelie *after* bluid.
8 MS. wisibill.
9 MS. inwisibill.

21. *Of certane argumentis tweching the premissis.*[1]

Ze takand zour argument contrare the real præsence of Christis body in the sacrament, vseis to ressoun of the natural propirteis of a manis werray body, to the quhilk the body of our Saluiour wes alyke (bot zit nocht æquall) in all thingis tueching ane werray man, except sin and ignorance, as ze godly in that case consentis with ws. Bot[2] we demand gif our Saluiour in this lyfe enduit nocht His mortall and passible body with the propirteis and giftis of an immortal and impassible body? Gif ze say na, ze deny the Scripturis: as quhen he passit vpon the see, quhen he transfigurat His body afoir His passioun, quhen he passit throw the middiss of the thik peple to[3] euade thair furie; and siklyke, eftir His resurrectioun, by the propirteis of a body glorifiit and than immortal,[4] eit with His discipulis the fuid of mortalitie; and als by the propirteis of a werray body enterit in, the duiris[5] being closit, zea, as Godis Kirk declaris till ws, throw the closit duiris.[5] We demand zou heirfor gif ze beleue that our Saluiour did thir thingis veralie[6] and indeid, or be ane certane jouglarie[7] craft? Gif ze grant with ws (as we hoip ze sall) that He did thir thingis truelie and in deid, becaus it is sa writtin, albeit agains[8] all naturall iugement, and by[9] the propirteis of a werray body, quhy beleue ze nocht the wthir alsua? Sen zour grete[10] maister Caluin confessis this sacrament to be a mysterie mair hie than he can schau be toung, think in mynd, or ony ways can defend[11] in his herte,[12] and an wthir matir than to trow only. And sen Chrysostome maist ernestlie forbidis[13] to attend to our natural sensis

Io. 6. Matt. 14. Ibidem. 17. Luc. 24. Io. 8, 10. Luc. vlt. Act. 1. Act. 20. Io. 20.

Cal. *in institut., de cœna domini.*

Homel. 83. *in Matth.*

[1] O.E. premisss.
[2] MS. page 27.
[3] MS. and hid himselff to awoid thair furie.
[4] MS. and thair immortalite with, *&c.*
[5] MS. dures *and* douris.
[6] MS. realie.
[7] MS. juiglourie.
[8] MS. aganis.
[9] MS. be.
[10] MS. grytt.
[11] O.E. descend; MS. defend.
[12] MS. hart. *The* MS. *has the word* discend *after* hart, *and* than *reads like* that.
[13] MS. forbiddis.

and manlie ressoun in that mater, bot to geue credit to the expres Word of God, albeit it appere contrare our wittis and sensis. But sen Christe hes spokin, (says he) This is my body, let ws geif credit, and repugne nocht to God! Ze misknaw nocht, sindry of zour maist leirnit precheouris, within thir twa zeris and ane half, to hes affirmit with ws planelie, and zit hes schawin na expres Scriptuir in the contrare. Quhy wald ze heirfor thra ws, as ze war the catholik Kirk, the pillar of veritie, that can nocht erre?* Quhare ze allege that Christe ascendit to the heuin, and sittis at the richt hand of the Father, ze wil nocht haif Him sa bund[3] in heuin that He[4] may naways be in erd. For eftir His ascensioun He apperit to St. Paul in the way; be the quhilk St. Paul prouis[5] His werray resurrectioun, 1 Cor. 15. And to sit at the rycht hand of the Father confirmis mair our purpose, sen be that is signifiit His omnipotent pouer.

* we ar nocht assuirit gif this wes in Iohne Knoxis copie: bot zit thair is na diuersitie heirin fra the rest.[2]

Act. 9.
1 Cor. 15.

22. *Gif the dew celebratioun of the said sacrament be a sacrifice.*

Qvhy abhorre ze to affirm and cal[6] the rycht vse always of the celebratioun and sanctifiing of the said sacrament of our Lordis body ane sacrifice or oblatioun, sen our Saluiour maid sacrifice at His last supper, eftir the ordour of Melchisedech: quhilk samin self thing he commandit to be done in rememberance of him; and sen the last of the twelf prophetis, Malachias, to quhome aggreis Dauid, forespak expreslie of the abolitioun[7] of the auld sacrifices[8] and oblationis, and vpsetting of ane clene new oblatioun, to be offerit in the new law to the name of God in all places—mening of the vnbluidy sacrifice of the Kirk, in the body and bluid of Christe—as

Cyp. *Epi.* 3 li. 2.
Matt. 28.
Malach. 1.
Psal. 49.

Marti. *Ad Butdeg.* cap. 3.

1 MS. page 28.
2 *The MS. contains this paragraph.*
3 MS. *has* bundin *and omits* in heuin.
4 O.E. ye; MS. he.
5 MS. pruivis.
6 MS. call.
7 MS. oblatioune.
8 MS. sacrifice.

witnessis haly[1] Martialis, St. Petiris disciple, Iustinus, Irinæus, with Augustine, Eusebius, and wtheris doctouris? Bot sen ze esteme[2] Augustine gretumlie (and nocht without cause amangis[3] the reste of the doctouris), intend nocht in this cause to thraw him[4] (as sum of zour new writtaris dois) to mein in this mater of ane wthir sacrifice of louing allanerly. For we aduertis zow as tender freindis, that ze wil be eschamit tharin, he is sa plane in sa mony places in zour contrare.

Iusti. *in dialogo cum Iudæo.* Irinæ. lib. 4, ca. 32. Aug. *de trinit*, lib. 3. cap. 4. Euseb. *demonst. euang.* cap. *vlt.*

23. *Of the numbre[5] of the communicantis, and wtheris ceremonies.*

As we grant it lauchful and godly that mony wald cum daylie to the Mess, and resaue the haly sacrament of the altar (we speik on this maneir with Augustine) togidder with the Preist, sua can we nocht vnderstand zour scrupulositie and wane ceremonie, quhilk is, that ane faithful man haueand na wthir impediment, bot wantand cumpanie to communicat with him sacramentalie, may nocht resaue that sacrament him allane, without errour or idolatrie. Quhou[6] can he be him allane, sa lang as he is a membre of Christis Kirk? Heirfoir we demand zou gif our Saluiour at the institutioun of this sacrament præscriuit ane law till ws of all the ceremoneis vseit at that tyme—as of the place, quhilk wes ane hall; of the tyme, quhilk[8] wes eftir suppare; of the numbre of the communicantis, of the quhilkis we reid only twelf? Gif ze affirm that he did sua, ze failze zour selfis, quhilkis[8] keipis nocht ane iot of all thre. And quhy wald ze heirfor thral[9] ws to ane ceremonie, nocht expreslie commandit, contrare zour awin doctrine in wtheris places[10]?

Aug. *serm. de sanct.* 19.

Of place, tyme, nor numbir[7] of the communicantis is na expres command in Scriptuir.

[1] MS. *inserts* martires; MS. page 29.
[2] MS. *inserts* s.
[3] MS. amang.
[4] MS. him; O.E. hin.
[5] MS. noumer.
[6] MS. *inserts* for.
[7] O.E. numbrir.
[8] MS. p. 30, quha *for* quhilkis.
[9] MS. thraul.
[10] MS. placis.

24. *Quhy this sacrament is nocht vseit to be ministrat to the seik.*

Qvhy neclect[1] ze to ministrat[2] this haly sacrament to the seik, afoir thair departing of this lyfe, by the laudable vse and canounis of the primitiue Kirk, in tyme of the glorious[3] Martyris? Gif ze say that ze may nocht deliuir it to ane allane, quhy nocht now als weil as the tyme of the[4] Martyris, be the exemple of the haly penitent man Serapion, quha in the[5] tyme of the resauing[6] thairof wes illuminat be the spirit of prophetie? Gif ze excuis zou be thir wordis of our Saluiour sayand, Drink ze al of this, and thairthrow ane man can nocht resaue it him allane, gif the minister of wtheris be nocht rady to communicat, quhow can that preue zour intent, sen al Christianis at ane tyme and ane place can nocht keip that commande, and ze interpet it sua?[8]

Euseb. *Eccle. hist.* li. 6, cap. 34.

A grete absurditie following thair doctrine heir.

25. *Of the wordis of sanctificatioun.*

Ze confessing oftymes treulie with ws, eftir the techement of St. Augustine, that a[9] sacrament in Christis Kirk consistis nocht only of a signe, bot of the word of God iunit[10] thairto at His command: quhy teche ze, and settis furth in zour Catechis, that the wordis of sanctificatioun of the sacrament of our Lordis body and bluid ar nocht to be pronunceit to the end, that thair suld be ony transubstantiatioun thairby, or be the intent of the sacrificear,[11] bot to aduertis the peple communicant quhou thai suld behaif thame in the mein tyme? Quhou can ze appropriat thir wordis: This is my body; this is my bluid,—to teche the peple quhou thai suld behaif

Note thair wristing and wrying of the expres word of God.

25

1 MS. neglect.
2 MS. gif.
3 MS. *omits* the glorious.
4 MS. apostolis and.
5 MS. *inserts* mein.
6 MS. receavyng.
7 MS. ze.
8 MS. *omits last clause.*
9 MS. ane, p. 31.
10 MS. joint; O.E. innit.
11 MS. sacrefiar.

thame, except only to the intent that thai suld beleue the samin to be trew—that is, spokin be God, and commandit to be spokin be the minister in His name, quho may nocht lie? Or be quhat temeritie and fuilhardines dar ze ministrat a sacrament, nocht pronunceand the wordis of Christe, to the intent that it suld be a sacrament, sen ze teche in wtheris places rycht treulie that without the wordis of God commandand and promittand grace thairto na sacrament can be maid? Or quhou suld ze[1] minister nocht haif intent to performe and[2] perfyte that thing, that[3] he wirkis in the name and at the command of God?

And nocht to teche the peple gestuiris, quhow thai suld behaif thame.

26. *Of the names sacrifice, preist, and altar.*

Albeit to ws Christianis be properlie ane God allane, ane King, and ane new Lord, quha only be nature and essential substance is guid, ryhteous,[4] trew, and merciful, zit the inexplicable benignitie of the samin our God distributis and appropriatis in[5] His Scriptuir, the samin names to His reularis and wtheris membris of Christis mystical body in erd, calling thame godis, kingis, lordis, iust, guid, &c. And siklyke oure Saluiour Christe Iesus being only our Hie Preist, and only that sacrifice quhilk fra the fall of Adam to the day of iugement takis away the sinnis of the warld. And only siklyke that altar, vpon the quhilk the prayaris of all acceptit and hard be our heuinly Father[6] are offerit. Zit ze misknaw nocht that the samin names war[7] appropriat to the preistis, sacrifice, and altar[8] in the law of Moyses, præfiguring only Christe Iesus than to cum. The quhilk names preist, sacrifice, and altar, the Kirk of God hes vseit, sen the Apostolis days,[9] for the minister

Matth. 19. Luc. 18. Mar. 10. Ro. 3. Exod. 7. 1 Cor. 8. Io. 10. Psal. 81. Io. 1. Apocal. 8.

Passim in Exod. and Leuit.

[1] MS. *has ze blotted, followed by* nocht hawe- and mynd.
[2] MS. or.
[3] MS. quhilk.
[4] MS. rychtews; O.E. rhyteous.
[5] MS. p. 32.
[6] MS. fader.
[7] MS. wer.
[8] MS. alter.
[9] MS. dayis.

offering, at Christis command, the vnbluidy sacrifice of the body and bluid of Christe vpon the table of the Lord: quhilk thing ze misknaw nocht, albeit ze wink at the samin applauding[1] to the tyme. Albeit we may bring intellable testimoneis theirof; zit for schortnes we will adduce bot a certane [*numbre*] to zour memorie.

Martialis[2] *D. Petri discipulus ad Burdegalen.* ca. 3.

Dum altaria dæmonum in puluerem redigerentur, aram ignoti Dei ad consecrationem reseruari iussimus, &c. Sacrificium Deo creatori in ara offertur, non homini, nec Angelo.

Philal. *de B. And. in eius vita.*

Ego omni die sacrifico, non thuris fumum, &c., sed immaculatum agnum quotidie, in altare crucis sacrifico.

Irenæus li. 4, c. 34.

Ecclesiæ oblatio, quam docuit Dominus offerri in vniuerso mundo, purum sacrificium reputatum est illi.

Ibid. ca. 32.

Noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo iam offert Deo.

Cyprianus li. 2, epist. 3. M. George Hay fy haist zow to recant? *Loquitur de calice vino et aqua miscendo.*

Nam si Iesus Christus Dominus et Deus noster, ipse est summus Sacerdos Dei[3] *Patris, et sacrificium Deo Patri ipse primus obtulit, et hoc fieri in sua commemorationem præcepit. Vtique sacerdos ille vice Christi verè fungitur, si id quod Christus fecit imitatur. Et sacrificium verum et plenum tunc offert (sacerdos) in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videat obtulisse.*

Aug. in Psal. 33.

Christus de corpore et sanguine suo instituit sacrificium secundum ordinem Melchisedech.

Idem, epi. 59.

Vouentur omnia quæ offeruntur Deo, maximè sancta altaris oblatio.

Idem, de ciuit. Dei, lib. 16, cap. 22.

Cùm Melchisedech Abrahæ benediceret, ibi primùm apparuit sacrificium: quod nunc à Christianis offertur Deo, toto terrarum orbe.

Idem, ep. 107.

Sacerdos ad altare Dei stans, exhortatur populum orare pro incredulis.

Amb. li. 5, c. 1. *de sacr.*

In altari constituitur panis et calix.

[1] MS. applauting.
[2] *The MS. does not give the marginal notes on the Latin quotations.*
[3] MS. p. 33.

Sacerdos altari assistens pro vniuerso orbe terrarum, pro absentibus, &c., sacrificio illo proposito, gratias Deo fubet offerre. Chrysos. in Mat. ho. 26.

Siklyke we dout nocht that[1] ze misknaw the samin Fatheris, and all the rest maist aunciant, commonlie to hef vseit the samin termes in all aiges, as the Kirk dois at this præsent; and the Apostolis siklyke to hef[2] abstenit commonlie in thair writtingis fra thir[3] termes in this significatioun, for the oblation[4] of the preistheid, sacrifice, and altar in the auld law, and distincting the samin in the[5] law of grace fra the wthir. Note.

As the vseing of the samin names in al aiges sen thair[6] days in vniforme consent manifestlie to ws persuadis, quhy cal ze ws heirfor, for the vseing of the samin, Papistis, and sparis in that part the haill Kirk afoir ws?

27. *Of*[7] *the ornamentis of the altaris, and the priestis.*

Gif[8] the law of natuir ingraftit in our hertis reioss in al cumlie[9] and decent ordour, and the samin nocht being abolissit, bot confirmit be the Euangel; and sen St. Paull also commandis al thingis to be done honestlie and eftir ordour in the Kirk of God,—quhat haif ze for zow to affirm all the vestimentis and ornamentis in the Houss of God, specialie on the altaris and ministeris in tyme of the[10] diuine offices, to be superstitious and idolatrical, specialie sen we may preue in the primitiue Kirk siklyke ornamentis to hef bene vseit, nocht commandit in the New Testament? Salamon also commanding ws naways to dimit the law of our mother, quhilk is the Kirk (sen be it na thing is promulgat, bot aggreing with Godis Word, and proffetable to the out- 1 Cor. 14. Prouerb. 1 and 6.

[1] MS. bot ze sen the apostolis knew the samin, faderis, and all the rest mair auncient.
[2] MS. hawe.
[3] MS. wthir.
[4] MS. oblatioune; O.E. abolitioun.
[5] MS. *inserts* new.
[6] MS. tha.
[7] MS. twiching, p. 34.
[8] MS. gywe.
[9] MS. semelie
[10] MS. *places* the *after* in.

setting of the samin), na mair than we suld nocht he[illegible]ir the præceptis of our Fathir, quhilk is God.

28. *Gif it be lesum*[1] *to vse ony prophane coupis*[2] *at this sacrament.*

Sen the weschelis and ornamentis appropriat to th[illegible]he seruice of God suld nocht be prophanit in wthir co[illegible]m-
Daniel. 5. A sacrilege. moun vseis, as the feirfull exemple of Balthazar preu[illegible]iis maist planelie, quhy hef ze wappit doun al the affix[illegible]it tabellis[3] of the Lord, be[4] al aunciant Fatheris afo[illegible]ir our dayis callit altaris, togiddir with the font of baptis[illegible]m, and vseis zour tabillis, baissinis,[5] and coupis furth [illegible] of
A prophane impietie. ony prophane taueroun?[6] Wil ze haif the sacrament[illegible].tis of grace in the new law of les dignitie and honour tha[illegible]an thais war[7] in the auld, for the abusing of the weschel[illegible]lis of the quhilkis the grete King Balthazar wes sa seueirl[illegible]lie punissit?

29. *Euiry guid Christiane man is a king, and a preist, and quhat is meanit thairby.*

Albeit we acknawlege be the Scriptuir of God, that [illegible]al iust man in the Kirk of God quha subdeuis his co[illegible]n-
cupiscence and lustis to the diuine law is a victorio[illegible]us
Apoc. 1. 1 Petr. 2. king, and preist also spi*r*itualie.[8] Nochttheles we deman[illegible]nd zou, gif be that titill euiry man (albeit he haif wit an[illegible]nd pissance thairto) may iustlie be a king to ministrat iu[illegible]s-tice? Gif ze say Na, quhy allow ze, and prouok[illegible]kis also, the prouestis and ballies[9] of euiry burgh (quhom[illegible]me we can nocht call magistratis propirlie, as ze do, se[illegible]en
Quhow thai prouoke thair scoleris to vsurpe auctoritie. thai ar nocht principalis in a fre citie, as wes Rome, t[illegible]tc mak lawis, bot suld be sub*d*itis[10] to our Souerane Lady[illegible]dy to baneis Christianis and trew Scottismen fra tha[illegible]nai

[1] MS. leswme.
[2] MS. weschallis.
[3] MS. tablis.
[4] MS. p. 35.
[5] MS. bassin.
[6] MS. taberne.
[7] MS. wer.
[8] O.E. spitualie.
[9] MS. balzeis.
[10] O.E. subitis.

ȝumes and possessiones, confisk thair guidis, put thame ȝ the horne, and condemne[1] thame to the dethe, for ſreking only of thair actis and decreis[2] vnknauin to our ſouerane Lady, or hir Maiestie's prædecessouris, sen[3] hai haif only pouer to puniss thair awin comburgessis n[4] an viij ss. vnlaw or siklyke?

30. *Gif the subditis may violentlie compel thair princes to religioun.*

Gif the peple of Israel vnder the idolatrical kingis in Babylone wes nocht commandit be God to resist the saidis idolatouris, or be ony violence to remuif thame fra thair errour, bot to obey thame, suffer thame, pray for thame, and serue God in thair awin religioun: and Dauid being vnctit king of Israel, wald do na violence to king Saull than being[5] repellit and reprobat of God, and persuitand[6] the said Dauid iniustlie to the deth, bot sufferit him to rage in his furie, fleing onlie fra his violence, for the honour that he wes a king:—also we reid nocht that the Apostolis or ony of the catholik religioun euir punissit in body or geris the infidelis quha had nocht ressauit[7] the religioun of Christ, albeit thai chastisit the apostatis relapsit fra the trew fayth anis ressauit,[7] bot quhou the trew Christianis wes scharpelie persuitit and iniustlie punissit and oppressit be the Arrianis and wthiris heretikis and apostatis the exemplis ar ouer patent,—quhat auctoritie heirfor haif ze for zou to comptrol our Souerane Lady, and compel hir Maiestie to ressaue zour priuat opinioun of materis in[8] religioun vnknauin to the haill Christiane[9] Kirk afoir thir days, and as zit nocht ressauit be ony Christiane king at this præsent? For[10] zour selfis knauis Ingland, Denmark,

Hiere. 27.

Baruch. 1.

1 Reg. at lenthe.

1 Tim. 1.

Reid Athanas. and Nicephor.

[1] MS. condempe to deid.
[2] MS. decretis.
[3] MS. page 36.
[4] MS. comburgess men.
[5] MS. beand.
[6] MS. persuttand.
[7] MS. recewit.
[8] MS. of.
[9] MS. cristin.
[10] MS. page 37.

and Alemannie, except sum Caluinistis and wther [illegible]ris strange sectis, prætending reformatioun alsua by t[illegible]he Romane kirk, to dissent in mony heidis fra zo[illegible]ur doctrine.

31. *Of obedience to our natiue Souerane*[1] *Marie.*

O humane, hertly, gentle, and wyse Souerane!

Think ze nocht our maist noble, humane, and gen[illegible]til Souerane hes schawin hir self mair than king Dauid[illegible]is trew dochtir, quha in that case dissenting fra the couns[illegible]el of maist Christiane princis, wald fle all occasioun of trib[illegible]le to be done be violence of men of weir and strangeri[illegible]s, nocht to a king, quha sumtymes wes hir maister, as w[illegible]es Saull to Dauid, bot to hir awin subiectis,[2] vsurping ([illegible]s Christiane princis hir *Grace's* nerrest freindis thoch[illegible]t) hir Hienes[3] auctorite in prætending sa to reforme r[illegible]e-ligioun,[4] in hir absence wald aduenture hir Hienes[3] awi[illegible]n persoun, by counsell and exhortatioun of maist nobl[illegible]e princis, hir *Grace's* neir cousingis[5] and vndoutit freind[illegible]is in the stormie seis, throu euident perellis of vnfreindi[illegible], and præsent[6] hir self to this realme maist humbli[illegible], nochte as a Souerane, bot as a subiect, or erar hertli[illegible] mother, haifand compassioun of hir tribulit sones; ob[illegible] iecting hir Maies*tie* to maist extreme perelis, to th[illegible] intent that hir sones maist deirbelouit[7] suld hef ben[illegible] deliuirit frome all perel—albeit thai had maist fuleschel[illegible] in ane furius[8] rage obiectit thame to the samin—and[illegible] in the mein tyme nocht intendand to the punisment o[illegible] ony cryme with rigour committit be zouris in hir Hienes absence, bot labouris maist diligentlie for godlie concord in the realme, and dew obedience to the auctorite, but the quhilk the wthir may no*t*[10] stand: committand also libertie of conscience to zouris in religioun (quhilk[illegible]o

The commoun prouerb is ouer

[1] MS. *inserts* maist gratius.
[2] MS. subdittis.
[3] MS. heinessis authoritie.
[4] MS. *inserts* sa kindlie.
[5] MS. cosingis.
[6] MS. present.
[7] MS. deirlie belowit.
[8] MS. furyous.
[9] MS. page 38.
[10] MS. not; O.E. no.

only in the beginning of the tumult thai desyrit), and that by the consuetude of al Christiane princis vseit to thare subditis, quhill ordour be tane thairin, be the Thre Estatis of the realme. Think ze nocht that this grete humilitie, gentrice, and singular humanitie iunit with wisdume of sik excellent zour natiue Souerane, suld mollifie to humill[1] obedience the hert of ane trew Scot,[2] albeit it war[3] forgeit of irne or steill[4]? Gif ze think sua with ws (as is zour dewtie but dout to do), quhy exhort ze the subiectis sa feruentlie to rebellioun against hir *Grace* except sche[5] leue the ordour and catholik opinoun in the sacramentis of Christe Iesus vniuersalie ressauit, and mak a monstruous idoll of zour Maister Caluin, adheirand only to his priuat opinioun, vnknawin to the warld afoir this præsent? Gif ze can nocht preue zour doctrine in the controuersiis now præsent amangis ws to be vniuersalie ressauit, quhow can ze but schame bable[6] in zour beleif, *The haly Kirk vniuersal?* Or quhat proffettis zow that part of zour beleif, sen ze ar as bund slauis, addictit to zour awin priuat opinions[7] iugement, contrare the mynd and auctorite of the samin Kirk?

trew, Let the sow put in ane fute, &c. Thairfor, faythful man, resist the auld serpent, that he enter nocht his heid.

Note Reidar.

32. *Gif*[8] *in the mess be ony idolatrie.*

And gif[9] it sall pleis our maist excellent Souerane, to the intent to saif zouris fra vter ruine (as thair is na dout of hir *Grace's* guid[10] mynd thairto), to permit[11] zou sa fer as Godis æternall Word sufferis in the mess, aganis the quhilk ze schaw zour selfis sa coniurit inimeis: as for exemple, that thai be na preist nor minister admittit thairto, bot sik that may instruct the peple be hale and syncere[12] doctrine, and guid exemple of haly lyfe; and

Thair is na dout bot al trew Christiane will do all that may stand with Godis plesuir for an vnitie in the Kirk.

1 MS. trew.
2 MS. Scotte
3 MS. wer.
4 MS. *omits* of irne or steill.
5 MS. scho leiff.
6 MS. babil.
7 MS. opinionis.
8 MS. giwe, page 39
9 MS. gife.
10 MS. godlie.
11 MS. admitt.
12 MS. *omits* syncere.

that thai be daylie mony to communicat with the preist sacramentalie, gif thai may be had, and that vndir bayth the kyndes, gif it sall pleis the vniuersall Kirk to keip that vniformitie: sua ze condemne[1] nocht of superstitioun or idolatrie a Christiane man, minister, or wthir, quhen he may haif na communicantis with him to ressaue[2] the samin Sacrament him allane, be exemple of Serapion in the tyme of the Martyris and the haill Kirk in our days, quhat haif ze for zow to hald the mess idolatrie, or[3] thairin ony superstitioun? Gif ze deny Christis humanitie be ressoun of the inseparable coniunctioun thairof with his diuinitie to be adurnit, ze ar alrady confundit be the exemple of the thre kingis, quha adurnit him in the crib, and be exemple of wthiris also in the Euangel. Gif ze deny the real præsence of Christis body maist blissit in the Sacrament, ze dissent[4] fra the Scripturis and[5] haly Kirk vniuersall, and als fra the segregatioun of all heretikis afoir zow and zour maisteris—to wit, Oecolampadius, Zuinglius, and Caluin—except Berengarius and his, as ze knaw præsentlie the Lutheranis in that part to be zour manifest[6] aduersaris. Gif ze deny Christe to be adurnit[7] in the Sacrament (sen we adurne na visible nor sensible signe thairof), quhy condemne ze nocht [a]St. Augustine for an heretik, and [b]Chrysostome siklyke, with[8] wthiris of thair aige, quha ernestlie accuissis[9] ws of sin, gif we adurn nocht Christis maist haly body in the Sacrament?

Euseb. *Eccl. hist.* lib. 6, cap. 34.

Luc. 2. Mar. 15. Ioan. 9.

[a] in Ps. 98. [b] 1 Cor. 10. Ambros. *de Spir. Sancto*, li. 3, ca. 12.

33. *Gif Iohne Knox be lauchful minister.*

Sen we reid, that nane suld tak the honour of ministratioun of Godis Word and Sacramentis on him, except he be lauchfullie callit thairto, othir be God immediatlie, or be man haifand pouer to promote him thairto; and

Ro. 10. Heb. 5. As Moyses and the apostolis. Luce. 1. Ioan. 1.

[1] MS. condampe.
[2] MS. it him alane.
[3] MS. *omits this clause.*
[4] MS. differ.
[5] MS. page 40.
[6] MS. plane.
[7] MS. adornit.
[8] MS. *inserts* monye.
[9] O.E. accuisss.

sen we reid nane callit be God only, except sik as schew thair pouer geuin[1] thame be Him, be pouer * of the spirit, or in signis and wonderis. Heirfor gif zow,[2] Iohne Knox we say, be callit immediatlie be God, quhare ar[3] zour merwelis wrocht be the Haly Spirit[4]? for the merwelis of woltering[5] of realmes to vngodly seditioun and discord, we adnumbre nocht to be of His giftis. Bot gif ze be callit be man, ze most schaw[6] thame to haif lauchfull pouer thairto, as the Apostolis ordinat St. Paull and Barnabas, albeit chosin be God afoir, and tha siklyke wthiris in the fourtein[7] of the Actis; and as St. Paull[8] ordinat Timothe and Tite, geueand[9] thame pouer and command to ordour wthiris, quharein[10] apperis the lauchful ordinatioun of ministeris. Zour lauchful ordinatioun be ane of thir twa wayis, we desyre zou to schaw; sen ze renunce * and eftemis that ordinatioun null, or erar wickit, be the quhilk sumtyme ze war callit Schir Iohne.

Esa. 40.
* At this place weil obscuir (as God bade) Iohne Knox maid a fel farde, to his gloir ze wate.
Act. 13.

1 Tim. 4.
2 Tim. 1.

* And that to zour grete schame, brother!

34. *Gif Iohne Knox be nocht lauchful bischope, quhow can thai be lauchful ordinatit be him?*

Gif he can nocht schaw him self a lauchful ordinat bischope (nocht only a preist or inferiour minister), quhow can ze[11] superintendentis, or wthir inferiour precheouris, electit and ordinat be him, nocht haifand pouer thairto, iuge zour selfis to be lauchful ministeris in the Kirk of God?

Tit. 1.

1 MS. giffin.
2 MS. ze.
3 MS. is.
4 MS. spreitt.
5 MS. welteringe.
6 O.E. scaw.
7 MS. fowrtene.
8 MS. page 41.
9 MS. giffand.
10 O.E. quarein.
11 MS. *inserts* mak *here*.

35. *Quhy ar nocht the lordis and wtheris, lauchful ministeris, as Iohne Knox and his complices?*

Gif Iohne Knox and ze affirmis zour selfis lauchfu[l] be ressoun of zour science, and that ze ar permittit alw[ays], gif ze be nocht admittit be thais Kirkis, quhome[n] ze serue, quhy hef ze prechit manifestlie a gret errour a[nd] schisme in zour congregatioun, contending, with t[h] and nail (as is the prouerb), sum lordis and gentilmen to hef gretumlie failzeit,[1] ministrand zour communioun in tymes bypast to thair awin houshald seruandis a[nd] tenentis: sen the lordis and gentilmen being[2] men of science, be thair awin iugement, in that case[3] wes p[er]- mittit be thair saidis seruandis to that office, q[uha] affirmis thame selfis to be a Kirk of God?

Heir Ioh. Knox be his awin sentence aganis wtheris, is fast tedderit in the girn.

36. *Gif the ordinatioun of ministeris be a*[4] *sacrament.*

Qvhy deny ze the ordinatioun of ministeris to b[e a] sacrament in Christis Kirk, sen zour grete[5] Mais[er] Caluin grantis in zour contrare, with mony wtheris n[ew] writtaris in Allemannie[6]? Quhidder hes it the visi[ble] signe, videlicet, the impositioun of handes, the promi[sis] of God with the command (quhilkis thre only ze thi[nk][7] necessare to a sacrament) expressit in Scriptuir or noc[t]?

Cal. in *Instit. de Sacrament. Ibidem, De ordine ecclesiast.* There is na thing mair plane.

37. *Of vnqualifeit ministeris.*

Ze allegand zour selfis to reduce the ordour in re- ligioun according to the puritie of the writtin[8] Wo[rd], and nocht misknawing also that the grete decay of [the] syncere religioun is the electioun and admissioun of [the] vnqualifeit and vnable ministeris, as we confes with [you]

[1] MS. falzeitte.
[2] MS. page 42.
[3] MS. caice.
[4] MS. ane.
[5] MS. grytt.
[6] MS. almaine.
[7] MS. affirme.
[8] MS. wrettin.

that this lang[1] tyme the maist part to hef bene admittit mair throw auarice, ambitioun, or[2] wthir carnal affectioun[3] (and that in punisment of the peple that God sa sufferit), nor for godly leirning[4] or wtheris guid proA dum pastour or a wicious, is a sair scurge on the peple: as is the fals precheour.
pirteis requirit in a minister: and thairthrow specialie all misordour or[2] abuse that iustlie can be allegeit maist chieflie to hef sprung.[5] Quhy admit[6] ze to be zour precheouris and ministeris in sindry places zoung childring of na[7] eruditioun except the reiding[8] of Inglis and small entressis in grammar,—of na experience, nor zit haifand præeminence by wtheris of godly leuing, except ze call that godly to couet[9] a fair wyfe and ane fatt pensioun, by the lawis of the monastik lyfe, quhilk sindry of thame hes professit? Sen St. Paull techis that men in this vocatioun, by mony wthir godly propirteis, suld nocht be zoung of leirning[4] and godly exercise always, bot potent to exhort and teche in helthful doctrine, and potent to repreue[10] and conuict the gainsayaris of the samin.

1 Tim. 3.

Tit. 1.

38. *Of*[11] *a new ordour of eldaris.*

Siklyke sen be the name of eldaris in the New Testament expreslie is meanit[12] bischoipis and preistis, quhilkis last names the Apostolis vseit nocht (apperantlie to the intent that thai suld nocht be estemit of thai sort of preistis and bischoipis of the auld law) quhois office is expres*lie*[13] to preche and ministrat the sacramentis, quhy inuent ze in zour Kirk a new ordour of eldaris, quhome ze discharge to vse ony of the offices forsaidis? Siklyke quhy committ ze to the saidis eldaris that office, of the quhilk ze haif na pouer—to wit, the office of a ciuill magistrat, quhilk pertenis only to an emperour or

1 Pet. 5.
1 Tim. 5.

Note.

A confusioun of ordour and auctoritie.

[1] MS. lange, *and omits* tyme.
[2] MS. and.
[3] MS. effectiones.
[4] MS. lernynge.
[5] MS. specialie to have spronnge.
[6] MS. admittit.
[7] MS. nane.
[8] MS. *inserts* reddy. MS. page 43.
[9] MS. covit.
[10] MS. repreviffe.
[11] MS. of due new.
[12] MS. alanerlie expreslie is namit.
[13] MS. expreslie. O.E. expres.

king, or lyke public persones, or to quhome thai conforme to our Saluiour, sayngis, Geue to Cæsar pertenis to Cæsar; and siklyke saying to Pylat, wald haif na pouer ouer me, except it war geuin frome[1] abuif, quho hald his pouer of the empri Quhy sua tak ze fra the eldaris, quhilk is thair de and office, and geuis[2] thame quhilk pertenis noch thame, nor[3] zit ze haif pouer to geue thame?

39. *Of the Pape,*[4] *and gif a superior suld be amangis the bischopes.*

Sen naturalie be Godis prouidence amangis fow lis, fischeis, and beistis, in euery cumpanie is ane princip al, realme is nocht only ane King or Quene, to quhome all obeys; bot also in euery prouince, schyre, citie, a nd hous is ane principal or superior, as thair is in eue ry craft almaist ane decane,[5]—quhy suld it nocht be sua in the ecclesiastical State, amangis the bischopes, wther ris

Deut. 17. pastouris, and ministeris? Sen in the[6] law of Moys es God prouidit ane hie bischope, quhois[7] sentence in controuersie of religioun the peple suld follow vnd er the pane of dethe.[8] We can nocht be assuirit of n na Scriptuir, that ze allege, bot St. Petir had the[9] sami in pouer geuin singularlie and seueralie to him by the res st, and aboue the rest of the Apostolis, as we ar at thi is

Io. vlt. præsent persuadit be thir wordis of our Saluiour: *Simo n Iona diligis me plus his? &c. Pasce oues meas, &c.* And that all the rest of the Apostolis wes numerat aman g the samin ones,[10] it apperis[11] till ws in thir wordis: *Omne s*

Matt. 26. *vos scandalum patiemini in me in nocte ista: quia scriptun n est, Percutiam pastorem, et dispergentur oues gregis.* An in an wthir place Petirs auctorite aboue thame: *Eg*

1 MS. page 44.
2 MS. giffis.
3 MS. or.
4 MS Paip.
5 MS. dekin.
6 MS. awld.
7 MS. quhais.
8 MS. deithe.
9 MS. that.
10 O.E. oues.
11 MS. apparis

rogaui pro te, Petre, vt[1] *non deficiat fides tua: Tu verò conuersus confirma fratres tuos.* Quhilk pouer he apperis planelie to hef exerceit amang the Apostolis, takand the speche on him specialie in all conuentionis—albeit he sufferit St.[2] Iames, Bischope of Hierusalem, to pronunce a sentence at his awin Kirk, in his præsence.[3] And gif ony be superiour, quhy suld nocht the successour of Petir? Knaw ze nocht that all the aunciant Fatheris attributis mekle to the Kirk of Rome by wtheris Kirkis, and also the General Counselis quhilk ze appreue[4]? As for exemple, ze knaw that St. Augustine confirmis his doctrine specialie contrare the Donatistis, that neuir ane of the Bischopes of Rome till his days (citand thair names to the numbre aboue xxxvj)[5] trowit wthirways nor he did contrare the saidis heretikis. Gif ze affirm the Pape[6] to be the Antichriste, will ze nocht schaw of quhat Pape ze mein, gif ze speik of the Romane Pape? Or quhidder vnderstand ze be the Pape all bischopes? For be that name we reid ony bischope to hef bene[7] decorit; as St. Hierome writtis to St. Augustine Bischope: *Hieronymus Presbyter beatissimo Papæ Augustino St.* Gif ze had the Bischopes of Rome Antichristis be ressoun of ony wice (quhilk we intend nocht to defend), quhilk of zou is but wice, cast the first stane at thame. Gif it be for ony doctrine contrare Christ, schaw it in speciall[8] (we pray zou) that we may fle frome it.

Act. 1, 2, 3.

Act. 15.

Epist. 165.

Of the name Pape.

40. *Of the sacrament of pennance.*

Qvhy[9] deny ze the sacrament of pennance? and quhy neclect ze to vse at the leist the absolutioun of the minister afoir zour communioun always? Sen the apostolis wes institut be our Saluiour with sick solennitie in that part of thair office, that eftir His resurrectioun he

[1] MS. page 45, *omits* Petre.
[2] MS. *inserts* Petir.
[3] MS. *reads*, Quhy suld yt nocht be swa in Goddis Kirk at this tyme?
[4] MS. appreiffe.
[5] MS. xxx.
[6] MS. Paip.
[7] MS. to be.
[8] MS. speciale.
[9] MS. page 46.

blew in thame, sayand, Resaue the Haly Gaist. Quh[illegible]hois
Io. 20. sinnis ze forgeue, thai ar forgeuin; and quhois sinnis [illegible]s ze
retene, thai ar retenit. And quhy dissent ze frome [illegible] the
maist part of Allemannie in that part?

41. *Of contritioun, confessioun, and satisfactiou[illegible]n.*

Qvhy affirm ze that contritioun, confessioun, a[illegible]and
satisfactioun ar papisticall inuentionis, and callis [illegible]ws
Papistis for the vseing thairof; and callis nocht Cy[illegible]pri-
ane and the Kirk sen his days Papistis, quhois doctri[illegible]ine
in that case we follow, as collectit and euidentlie [illegible] de-
ducit of Scriptuiris? 1

42. *Of confessioun.*

Gif ze condemne confessioun to be maid to the pre[illegible]ist
of special[1] faltis, quhow can he absolue, conforme [illegible] to
Io. 20. the word of God, sum of thair sinnis, and retene wth[illegible]hir
Cyp. *Serm. de lap.*[2] nocht absoluit, gif he sall misknaw the sin? Or qul[illegible]hy
call ze it Papistrie, sen the said Martyr Cypriane w[illegible]it- 1
nessis it to haif bene in the Kirk of God in his day[illegible]s,
and wtheris siklyke aunciant Fatheris eftir him?

43. *Of*[3] *contritioun.*

Or quhy call ze contritioun Papistrie, sen na ma[illegible]n
can haif forgeueance of his sinnis except he repen[illegible]st
with intentioun of amendiment of lyfe, as our Saluiou[illegible]r 2
Lu. 13. techis: Except ze do repentance, ze sall all periss?[4]

44 *Of satisfactioun to God.*

Serm. de laps. et passim. Qvhy hald ze satisfactioun Papistrie, sen Cypriane
with mony aunciant Doctouris oft inculcatis this terme

[1] MS. *inserts* hid. [2] MS. *side-note*, Eccle. [3] MS. page 47.

[4] MS. this paragraph is finished by a monogram [illegible].

in thair writtingis, to the sentence vseit and resauit at this præsent in the Kirk?[1] Misknew thai trew ze, the satisfactioun and redemptioun conquest till ws be Iesus Christ, as the full ransoun to the Father for the sinnis of all the warld[2]? Bot this we think ze wil not say:[3] for misknawand that thing only, quhou culd thai be martyris of Christe that is witnessis of the veritie? And zit thai speik, and that be euident Scriptuiris,[4] of a satisfactioun requirit of our obœdience,—as to turn to God in murning, fasting, prayar, and almus[5] deid, with siklyke worthy fruitis of pennance, sa oft inculcat be our Saluiour and the Apostolis to the Iowis, with sik dolour and hauines quharof St. Paull speikis, 2 Cor. 7.[6] Gif ze admit nocht satisfactioun on this maner to be maid to God and nocht to man only, quhou vnderstand ze thir Scriptuiris: Cheritie coueris[7] the multitude of sinnis; Turn to me in[8] all zour hert[9] in fasting, sobing, and greting; Geue almus,[10] and all sal be clene to zou; and that Daniel says to Nabuchodonosor: Redeme thi sinnis with almus deid, with mony siklyke places?

[MS. Epist. 31, LI et in singulis (fer?) epistolis.]

Note.

[MS. Matt. 3. Act. 26. 2 Cor. 7.]

1 Pet. 4.

Ioel 2.

Luc. 11.

Daniel 4.

45. *Of satisfactioun to men.*

We desyre zou to schaw, gif ze think it necessar to a pœnitent, to the end he get remissioun of his sinnis fra God, that he mak satisfactioun to his brothir at the leist, in sa fer as he hes offendit and rubbit him of his geris or honouris, gif it be in his pouer? Gif[11] ze dissent fra ws, sayand Na, the Scriptuiris ar ful of testimonies in zour contrare, as thir:—

Quha luuis nocht, remanis in dethe. 1 Ioan. 3.

Quha is nocht iust, is nocht of God.

Departe fra me all ze wirkaris of iniquitie. Matt. 7 and 5.

[1] MS. *omits last part of sentence.*
[2] MS. wardle.
[3] MS. ye trow not.
[4] O.E. scriptuirin; MS. scriptouris.
[5] MS. almis.
[6] MS. has 2078.
[7] MS. *omits* coueris.
[8] MS. of.
[9] MS. page 48, hart in murning.
[10] MS. almes.
[11] MS. gywe.

Quhen thow offeris thi gift at the altar, and re[m]em-
biris that thi brother hes ocht aganis the, leif thi gift
afoir the altar, and pas and be reconcilit with thi
brother, and syne cum and offir thi gift. Quha lu[i]s[1]
nocht his brother quhome he seis, quhow sall he [l]ue
God, quhome he seis nocht? Can a man luue his
brother, sa layng[2] as he nocht only nocht helpis [h]im
in his mistar,[3] bot contrarie oppressis him be viole[n]ce
and fraud? Quhilkis all to our purpose St. Augus[ti]ne
concluidis in thir wordis: Sin is nocht forgeuin (says [th]e)
except it quhilk is tane away be instorit.[4] Gif ze g[ra]nt
with ws that it is necessare, quhy ministrat ze zour c[o]m-
munion to sik persones, quhome ze knew perfytlie to [be]hef
intromittit violentlie with wthiris mennis possessio[n]s,[5]
and als rubberie of the Kirk guidis—nocht only of m[o]n-
asteriis, quhilkis ze imaginat to hef bene idolatrical, [b]ot
also of bischopis saitis[6] and paroche kirkis, but [a]ny
repentance, satisfactioun, or intentioun of amendimen[t]
quhilk thing ze man othir grant to be intromissioun [w]ith
idolatrical geris, and sua thame and it to be burnt to-
giddir[7] be ze law of God as efter sal follow, or [i]llis
Iosue. 7. to be sacrilege war than[8] commoun thift? Of [t]he
quhilkis it followis consequentlie, that thai hef fail[i]eit
hauelie cumand to the communioun, but restitutiou[n] of
wrangous geris, or intentioun to that ilk: and ze fer h[a]u-
iar,[9] quha ministrat the Sacrament (gif we may sua ca[l] it
with zou) to the vnuorthy, knawand thame in that est[a]te.
[Zowr ansser heir schaw giffe ze think sa persones r[e]ay
communicate with faythfull and just Christianis or no[t]ht,
or giff ze failzeit in zour office of ministration in t[h]at
part or nocht, that we may knav quhat aucthoritie we
have to affirme zour doctrine and ordour to be trewe.[10]

1 MS. luffis.
2 MS. salange.
3 MS. mister.
4 MS. restorit.
5 MS. page 49.
6 MS. settis.
7 MS. to gidder.
8 MS. nor.
9 MS. far havear.
10 MS. *lines* 28-32 *t in* O.E.

46. *Of twa partis of pennance, neulie setfurth.*

Thair being sa mony thingis requirit to trew pennance or repentance, as sobing, mourning and teris, walking, fasting, prayair and almus deid, with abstinence for a tyme fra mony thingis wthirwayis lesum, hawy dolour for the foremer offenss*is*, with firm intent of reneuing of lyfe thaireftir, with wtheris[1] worthy fruitis of pennance, and specialie satisfactioun to all men quhome we hef offendit — quhy hef ze setfurth the said pennance sa obscuirlie, appuncting[2] thairto twa partis only, quhilkis ar fayth and reneuing of lyfe, callit be zou resipiscentia, sen fayth is na mair a part of pennance than it is of ony wthir vertew, it being the grund of al vertew, and be the wthir name the foresaidis propirteis of pennance ar ouer obscuirlie declarit? Persuade ze nocht heirby to mony vngodli*e* proud præsumptioun, and vnsuir securitie of conscience?[3]

Ioel 2. Luc. 11, 6. 2 Cor. 7. Luc. 3. Matth. 5.

Na word to geue the kow agane, nor trew dolour for the sin committit, &c.

47. *Gif præsumptioun vpspringis of the præmissis*[4] *or nocht.*

We desyre zow to maturelie consider, and anssuer till ws, quhiddir it cumis of zour licentious doctrine in neclecting and contemning thir thre partis of pennance abone[5] specifiit (as it apperis planelie till ws to cum) or wthirwyis, that sindry at this præsent ar descendit to sik beistlie ruidnes, and præsumptuous securitie of[6] conscience, and schameles præsumptioun, that thai ar nocht eschameit nocht to satifie thair inferiouris or brethir in thair deuitie[7] of dettis or siklyke, bot to mak mony maist large promiss*is*[4] and oblissingis, knit with word, writt, walx and seil, als weill to superiour poueris (quhare thai dar) as to æquall and inferiouris:

Note, and eschew.

[1] O.E. witheris.
[2] O.E. appuntting.
[3] *Chap.* 46 *is not in* MS.
[4] O.E. præmisss.
[5] MS. above.
[6] MS. page 50.
[7] MS. dewte.

and nothir keipis nor[1] intendis to keip the samin, by the noble and faythfull constancie of our noble prog[illegible] ni-touris, to the blasphemie of Godis law, and to maist [illegible]ile schame of our countre. Think ze nocht that this m[illegible]ist barber ruidnes, and maist beistlie impietie of vnfa[illegible]th- fulnes to man, wald be spittit at be a Iow or an Eth[illegible]ik, ze be the starkast theif in Liddisdale[2]? Or think ze sik persones to be of Godis elect, quha aucht to persu[illegible]de thame selfis be certitude of fayth (as ze teche nece[illegible]ar to beleue[3]) to be of the prædestinat sones of God?

48. *Gif concupiscence in the regenerat be damnable sin.*

1 Io. 3, 5. Sen it is writtin that quha ar borne of God or re[illegible]en-erat sinnis nocht, and that we ar weschin fra [illegible]our
1 Cor. 6. sinnis, sanctifiit, and iustifiit, and also that Ch[illegible]iste
Ephes. 5. clengeis His Kirk (of the quhilk we ar membris) be [illegible]the lawar of regeneratioun in the word of lyfe—quhy te[illegible]che ze that the concupiscence left in ws eftir regenerati[illegible]un, for our humiliatioun and exercise, is damnable sin?

49. *Of*[4] *confirmatioun.*

Act. 8, 19. Sen ze see the sacrament of confirmatioun sa expre[illegible]lie vseit be the apostolis, and affirmit be Hierome [illegible]nd wthiris Doctouris, that it suld be ministrat be [illegible]he bischoipis only, quhy esteme ze it a thing of na imp[illegible]rt ance, and bot a papistical superstitioun?

50. *Of extreme vnctioun.*

Sen that the preistis of the Kirk suld cum to the s[illegible]i vnct thame with oil,[5] and pray for thame, as our [illegible]a [illegible]n

[1] MS. *inserts* be apperance.
[2] O.E. and MS. Riddisdale.
[3] MS. beleiffe.
[4] MS. page 51.
[5] MS. nocht onlie, *stead of* with oil

uiour techis to be his Godly will be the mouth of St. Iames, quhy put ze it out of the vse of Christianis, and nocht only depriuis it of the name of a sacrament? Iacob. 5.

51. *Of matrimonie.*

Qvhy put ze matrimonie furth of the numbre of sacramentis, sen it is callit in the Scriptuir a sacrament? Ephes. 5. Will ze hald the commoun[1] translatioun fals becaus the Greik text hes μυστήριον? Will ze nocht grant that thai twa sacramentis, quhilkis ze sua cal, ar μυστήρια? Daniel 2. Ephes. 1, 3. Colos. 1. 1 Tim. 3. Mairouer, is nocht sacramentum in the Latin text of als large significatioun as the wthir is in the Greik? And alsua, quhiddir gif matrimonie hes tha thre propirteis requirit be zow to a sacrament or nocht?

52. *Gif*[2] *the persones separat for fornicatioun may mary wthiris persones agane, the uthir being on lyue.*

Qvhat haif ze for zow that a mariit man or woman leuand the wthir for caus of fornicatioun, conforme to the Scripturis, may mary an wthir person, the first party being on lyue, sen St. Paull techis that a woman is subdewit to the law sa lang as hir husband leuis? And also he geuis ane expres command to the innocent woman demittand hir * husband, to remane vnmariit or to be reconcilit to hir husband. Ro. 7. * Zea, being an adulterar. 1 Cor. 7.

53. *Gif the harlotis, for quhais causs matrimonie is violatit or adnullit, may mary wthiris.*

Ze knawand haly matrimonie being sa ernestlie commandit indissolublie to be keipit, except for caus * of fornicatioun, quhat apperand ressoun haif ze for zow (we Mat. 19, 7. Mar. 10. * and that fra bed and buird only.

[1] O.E. communioun. [2] MS. page 52.

appele to zour conscience) to admitt it a Godly law to suffir an harlot in his wyfes tyme lyand with an wthir harlot, or a *preist or vnmariit man lyand with an wthir manis wyfe, for that causs the matrimonie to be dissoluit, and the twa harlotis to be zokit vp in a pretendit band of matrimonie maist honorable, as it is practisit be zow of sum of our rennigatt[1] preistis, and wthiris as ze knaw?

* In Glasgow. O abominable practise.

54. *Of*[2] *twa contrare lawis tweching mariage.*

Mairover, quhow deliuer ze zour selfis of the perplexitie of thir twa contrarious lawis, to wit, that an adulterar separat fra his wyfe[3] for fornicatioun hes na pouer be Godis law to mary agane, his former wyfe being on lyue; and on the wthir syde, ze permitt a man or woman that may * nocht leif chast, to mary? Also quhiddir gif a man or woman being lang absent fra thair party, haifand thair party impotent throw seiknes, or throw obstinat mynd nocht social, and zit may nocht, as ze tec[illegible] leif chast, may mary an wthir in the mein tyme? Gif ze say na, be ressoun of thair former promise and lue to thair party, quhy will nocht ze chanounis, munkis, freris, preistis, nunnis keip the samin reull, for the lue of Christe zour spous, and promiss maid to Him?

* na wther excuis hes munkis, &c., to violate thair wow and promis to God. Nane is sa ignorant, quha seis nocht thame heir fetterit.

55. *Gif preistis may mary efter thare promotioun.*

We nocht ignorant in that part of the Scriptuiris and historiis,[4] that in the primitiue Kirk, of honorable men haifand ane wyfe, wes oftymes promotit to be biscope, preistis, and diaconis, of the quhilkis mony thaireftir turnit thair wyfes in thare sisteris. And heirfor think we the samin lesum as zit, with an vniforme consent. Bot quhare reid ze euir in the primitiue Kirk that men war-

1 Tim. 3.

Note.

[1] MS. rennigant.
[2] MS. page 53.
[3] MS. *inserts* innocent.
[4] MS. historis.

tand wyfes the tyme of thair promotioun to[1] thai offices, and eftir mariit but repreif and punisment of the kirk? Shaw ane exemple gif ze can.

56. *Gif the preistis in the new law suld be als beutifull as thai in the auld.*

And siklyke St. Paull counselit the layt men and women to abstene fra that vse of thair bodyis till wthiris requirit in matrimonie for a tyme, that thai mot waik on prayar: quhat tyme is it, we pray zow, that a guid bischope, or wthir pastour, suld nocht waik on prayar, studie, or preching, and that he suld nocht be rady to ministrat the sacramentis? And gif the preistis in the law of Moyses (quha in that tyme behuifit to haif wyfes, for continuatioun of thair tribe of Leui—quha only of thair natioun wes appointit to be preistis) abstenit fra their wyves all the tyme of thair obseruance in the temple, and certane days afoir; will ze than that the priestis and ministeris of Christis Euangel and sacramentis thairof, quharein is ministrat realie thai graces præfigurat in the auld law, quha continualie and dayly suld waik vpone thair ministratioun, to be les beutiful and of les cleinnes of lyfe than wes the wthiris? And knaw ze nocht that Ambrose, Origine, and wthiris, pronunces planelie vpone this similitude and conference, that the preistis in the law of grace suld leue in continual chastitie, sen thai suld[2] waik continualie vpon thair prayar, ministratioun of the sacramentis, and siklyke? Ze knaw that Achimelech wald nocht geue the schewbreid to Dauid and his seruandis[3] quhil he knew that thai war clene fra al women thre days afoir. Gif sik honour wes hald to the figuir, quhat suld be hald to the veritie, quhilk is Christis body and bluid, daylie to be resauit, or ministrat in the sacrament be godly pastouris?

1 Cor. 7.

Quhy the preistis under the law had wyfes.

Ambros. in 1 Timoth. 3. Orig. *in num. Homil.* 23. Hierome *Contra. Iouin.* lib. i cap. 19.

[1] MS. page 54. [2] MS. page 55. [3] O.E. ssuandis; MS. ssevandis.

57. *Of the wow of chastitie.*

Qvhider gif it be lesum or nocht that men of perfite aige, haifand na lauchful impediment, to wow chastitie? And that wow being complete, gif it be lesum thairefter to mary, conforme to the law of God, or nocht? Gif ze think that thai may, quhow vnderstand ze that place of St. Paul speikand of the zoung wedowis quha had wowit continence, that thai had thair damnatioun for only willing to mary, becaus thai brak thair former promiss? And this being trew of women, quhou can ze religious men abone specifiit mary, and eschew also the samin sentence? Gif ze allege that ze wowit nocht, of quhat mynd enterit ze in zour religioun? Or quhou sal ze defend zour selfis nocht to be hypocritis, gif ze astrictit nocht zour selfis afoir God to that thing quhilk mony ways ze professit afoir man?

Note. 1 Timot. 5.

58. *Of the saulis departit afoir Christes ascensioun, and sen syne.*

Sen[1] sum of zour religioun affirmis the saulis of the fatheris, quha deceissit in fayth afoir Christis ascensioun, to hef entirit than to the gloir æternal, as the Martyris and wtheris iust hes done sen syne; and wtheris of zou techeis that nothir afoir nor sen syne quhill the day of the generall resurrectioun of thair bodyis sall ascend thair: quhy cry ze nocht out the ane syde contrare the wthir, or conuenis amangis zour selfis on the ane syde, and schawis zour determinatioun in the mater corroborat be euident Scriptuiris? For of manly coniecturis or Scriptuiris thrawin by the resauit vnderstanding thairof, to nothir of zour partis may we decline.

A grete schisme in the new bande.

[1] MS. p. 56.

59. *Of princis and nobilis sepulturis.*

Sen the Prophetis and Patriarkis in the Auld Testament had sik cuir for thair honorable sepulturis, and commandit that eftir thair deth thair banis to be cariit furth of the cuntre of strangearis; and in the New Testament siklyke we reid nocht only of oure Saluiouris maist honorable and magnifik buriing, bot also of St. Iohne the Baptist, and St. Steuin, with wtheris,—and all this wes done, we ar assurit, for the honour of the bodyis, in hoip of the resurrectioun,—we will nocht speir, in aduentuir ze be crabit, gif ze beleue firmlie the resurrectioun with ws? Bot sen ze aggre with ws in that beleif, quhy hef ze dishonorit sua the bodyis and sepulturis of the Princis of Scotland, and wtheris our[1] noble Progenitouris, and wappit thair banis schamefullie furth of thair sepulturis, and maid also a filthy stable of beistis to strangearis vpone our maist excellent Kingis body, quha last decessit? Gif ze allege ony occasioun of idolatrie at the saidis sepulturis, that trifle[2] is na excuis to zou, except ze grant zour selfis mair ruid and barber[3] than euir wes natioun vnder heuin, to[4] tak occasioun of idolatrie quhare nane is.

Genes. 24, 35, 49, 50. Exod. 13. Iosu. 14. Matth. 27. Mar. 6. Act. 8.

Na Iow nor Turke wald hef playt this padzeane to thair eldaris.

60. *Gif the Kirk geris wes idolatrical, and of the intromissioun thairwith.*

We effectuouslie demand zow gif the vestimentis, chalissis, and wtheris ornamentis in the Kirkis of Scotland wes idolatrical or nocht? Gif thai war nocht, quhy techit ze thame sua to be, and burnt sum of thame in testimonie of zour doctrine? Gif thai var pollutit[5] in idolatrie, quhy reseruit ze the best part thairof vnburnt? Quhou can ze excuse zou nocht to be punissit with Saul,

[1] MS. p. 57.
[2] MS. thrifft.
[3] MS. barbar.
[4] M.C.E. ta.
[5] MS. usit.

quha sparit Agag with certane of his best guidis contrar
1 Reg. 13. Godis command? Quhow will ze defend certane of the
nobilis and gentlemen[1] in Scotland, quha intromitt
with the saidis idolatricall guidis, nocht to be tane wi
the samin geris togiddir with thair sones, dochtiris, hor
Iosue. 7. cattell, and all thair insprayth,[2] and to be burnt
puldre, be exemple of Achan, quha committit only
samin cryme (gif the saidis geris wes idolatrical, and
O schiris, recant, and saif: ze ar bot men: it is na schame for sa grete a cause. suld hef bene burnt, as ze hef techit), and that mair
lychtlie[3] than thai, sen he committit his cryme quietlie? It
Bot God forbid, gif it be his plesour, that ze be the
caus of sa seueir iugement aganis our nobilis. Quhow
deliuer ze zow heirfor of this perplexitie, bot othir ze
man[4] confes zour ignorance and errour, or sik seueritie
to be exerceit, as said is?

61. *Of the best geris tane away and sauld, and the werst reseruit.*[5]

The said Achan being sa punissit for the best geris intromittit be him, quhy iuge ze the goldin and siluir chalissis, and wtheris thingis of gold and siluir, welwot,[6] silkis, and wtheris fyne clathis, bellis, sepulturis, of brace,[7] leid, and siklyke, that geuis money, to hef bene pollutit with idolatrie, and thairfor to be destroyit, and nocht the auld and reuin ornamentis, sklate, thak, and grof[8] stanis, rottin tymmir, and siklyke? Gif ze allege the intromissioun and dispositioun of the saidis guidis to hef bene contrare zour will, quhy techit ze nocht
Zea, the cailwyfe seis zow heir, bund fute and hand. vnfentzetlie, contrare sik manifest sacrilege and impietie? Or quhy admittit ze sic oppin sinnaris, without repentance and satisfactioun, to zour communion?

[1] MS. gentillis.
[2] MS. *has a blank space or this word.*
[3] MS. p. 58.
[4] MS. mann.
[5] MS. *inserts* and brint.
[6] MS. velwes.
[7] MS. bras
[8] MS. gross.

62. *Gif thingis dedicat to God suld be prophanit in wtheris vseis.*

Gif thingis anis dedicat and sanctifiit to God suld nocht be translatit and appropriat in wtheris prophane vseis, as the forsaid historie of Balthazar preuis, bot gif thai[1] be dedicat vngodly to God aucht to be sanctifiit in a mair godly vse, be exemple of the incensuris of Dathan and Abiron, quhidder cumis it be zour * exhortatioun or nocht that mony desyris the Kirk landis, anis dedicat to God for sustentatioun of godly ministeris, puir studentis, and feble and waik indigentis, to be appropriat to the croun, or to the first fundatouris posteritie? Gif ze exhort thame nocht thairto,* quhy cry ze nocht out vpone thair wickit consait, and als manifest sacrilege of wtheris, and aduertissis[2] that the Prophet incallis the wrayth of God on thame quha says, Lat ws posseid be hæretage the sanctuarie of God?

Leuit. vlt.

Daniel 5.

Num. 16.

* Ouer trew.

* Because zour awin belliis forbiddis zou, and inwy agains sum.

Psal. 82.

63. *Of*[3] *traditionis vnwrittin, and first exemple of certane solennit days.*

Sen the Apostill[4] St. Paull commandit in sindry places his traditionis to be keipet, als weil the vnwrittin as the writtin; and St. Augustine siklyke affirmis that to dispute of thai thingis vniuersalie obseruit, gif thai suld be keipet or nocht to be maist insolent madnes—exemple he geuis of the zierly celebratioun of the Pasche day, of our Saluiour ascensioun, and douncuming of the Haly Gaist, onlyke manere zierlie to be celebratit—quhy abolise ze the solenniteis of the saidis days with siklyke, and all wthir ordour of that sort vniuersalie obseruit,[5] as zuil-day, circumcisioun, epiphanie, lentren?

2 Thes. 2. 1 Cor. 11. Aug. *ad Ianua. et ad Casula.* epist. 86. he is blind, that seis thame nocht heir rebellis to Godis kirk.

[1] MS. p. 59.
[2] MS. advertis.
[3] MS. *inserts* certane.
[4] MS. apostole.
[5] MS. *omits rest of sentence.*

64. *Of*[1] *the mixing of the Lordis coup with wattir and wyne afoir the sanctificatioun.*

Epis. 3, li. 2.

Ze knawand that our Saluiour sched wattir and blud in the mysterie of our redemptioun, and that[2] the Lordis coup with wattir and wyne to be sanctifiit the sacrament is præfigurat in the Auld Testament mony places, as Cypriane preuis maist largelie and ernestlie, quho[3] affirmis also that the Lord commandis ws to mixt the samin, quhy detrect ze and rebukis we Catholikis for the obseruatioun thairof, and will nocht blaw out zour indignatioun vpone the Martyris, Cypriane, Irenæus, Fabiane, Euaristus, Alexander, Augustine, and mony wtheris Doctouris, quhome as witnessis of the veritie we follow in this parte? Bot sen ze do nocht sa, appere ze nocht to schuit out zour malice contrare ws, and nocht contrare that quhilk ze had an errour? And ar ze nocht, contrare the Scriptuir, acceptouris of persones?

Quhow schamefullie puttis M. George Hay this sentence of Cyprian, eftir the titill of his buik.

65. *Of the Sounday.*[5]

Be thir vj quæstiounis followuing al the ground of thare doctrine is doung in the dirt, and thame selfis conuict of errour agains thair awin doctrine.

Gif ze admit na traditioun vnwrittin, quhy ar ze sa bauld contrare zour doctrine, and manifest[6] Scriptuiris apperinglie also, to celebrat zour Sabbath[7] day with ws Catholikis on the Sounday, and nocht with the Iowis on the Saterday?

66. *Of the names, persones, and Trinitie.*

For al thir thingis nocht expreslie writtin thai appreue for a tyme always with ws. Bot take tent to thair taill!

Mairouer, gif ze will appreue na thing bot expreslie writtin, quhou will ze anssuer contrare an hæretik denyand wickitlie the Father,[8] the Sone, and the Haly Gaist to be callit godly and dewly thre persones and

1 MS. page 60; immixing.
2 MS. *inserts* the mixcing off.
3 MS. quha.
4 MS. nocht erar.
5 MS. Sonday.
6 MS. apperand.
7 MS. Sabbot; O.E. Sabbaoth.
8 MS. Fader, page 61.

the Haly Trinitie? Alsua, quhidder admitt ze and appreuis the samin names or nocht? And gif ze appreue thame, quhou estabilise ze zour doctrine, sen thai names ar nocht writtin expreslie in Scriptuiris?

67. *Of the forme, Gloir to the Father, etc., in end of euery Psalme.*

Qvhy vse ze to sing with ws Catholikis at the end of euery psalme, Gloir to the Father, to the Sone, and to the Haly Gaist, as it wes in, &c., sen that godly forme wes only commandit to be soung[1] in that place be the Pape Damasus, in the rebuke of heretikis?

68. *That infantis suld be baptizit contrare the Anabaptistis.*

Siklyke quhat hef ze for zou expreslie writtin to conuict the Anabaptistis errour, denying[2] that bairnis in thair infancie suld be baptizit? For Origene, Augustine, and also the Lutheranis, lenis[3] in this mater rycht wechty to the Apostolik traditioun, and vniuersal obseruatioun of the haly Catholik Kirk.

Orig. *in caput.* 6. *ad Rom.* Aug. lib. i. *de origine aiæ.* ca. 23.

69. *Of sa mony euangelis, epistolis, &c., in the New Testament.*

Alsua, quhat Scriptuir hef ze for zou to resaue sa mony euangelis and epistolis in the New Testament as ze do, and nane ma[4]? Gif ze allege the vniuersall consent of[5] all aiges sen Christe, and the auctoritie of

[1] MS. sunge.
[2] MS. denyand.
[3] MS. levis.
[4] MS. mayr.
[5] MS. page 62.

Contra epist. Fund. cap. 5.

Godis Kirk to appreue the veritie thairof, as St. Augustine dois planelie in the samin mater, quhy resaue ye nocht the vniuersal interpretatioun of the said Kirk sen Christis ascensioun, in all materis of controuersie and ordour, to be obseruit in vnitie and peace?

70. My copie heir wantis ane quæstioun in this place anentis the signe of the croce, quhilk the Reidar may haif in the writtin copiis at hem.

[70. *Of the signe of the croce.*

Tertul. *de Carne Ch.*, *De Spiritu Sancto*, cap. 27. Augustinus, *Trac.* 118, 10, *et Sermo de Spiritu.* 9. Trip. *Hist.* li. 6, ca. 1.

Be redand the awld ancient writtaris not that amangis all the traditionis unvretin the maist comone is the sign of the croce and freqvent vse thairoff, as witnessis Tertullian and Basil the Grece, swa that Sanct Augustine affirmis in sindrie places that na sacrament is dewlie ministrat without the said sign. Quhy use ze nocht the samyn signe in zour sacramentis, bot erar techis the same to be superstitioune or kynd of wichecraft? Knaw ze nocht the historie of the apostate Juliane the empriour, quha, eftir that he had renuncit his faythe be ane terribill cumpany of dewlis hastalie apperand to him, wes gretumlie effrayit—quha in the meintyme, for the frequent and accustomit use quhilk he had with wther Christianis afoir to signe him with the croce, usit the same at that tyme, and swa wes delywerit of ferther terrour—will ze hawe ws wngodliar in that parte nor the said apostatat Juliane?][1]

[1] MS. page 62, has *singe* and *sing*. In Bishop Keith's reprint, Hist. of the Affairs, &c., Spottiswoode Soc. Edit., vol. iii. p. 491, the following note is appended: "There is a correction appointed by the author to be taken in somewhere following the note pertaining to the margin of question 65; but because the particular place is not distinctly marked, it was thought proper to insert it here—viz.: 'For, fra the confortable Signe of the Croce contenit in the vi Questioun following, thai abhorre na les than dois the auld Serpent, and his poysonit Kenling Juliane the Apostate did.'"

71. *Of quhat traditionis we speik.*

We speikand of traditionis meanis nocht to compell ony man to resaue ony thing contrare the Scriptuiris, nor zit thai ritis[1] vseit in diueris Kirkis, albeit[2] aggreing with the Scriptuir, fer less, heirfor, superstitioun, or ony abuissis onyways[3] croppin in religioun; bot meanis be traditiounis the trew vnderstanding of the Word of God, and thai thingis vniuersalie taucht and obseruit be all Catholikis sen the days of the Apostolis. Bot giue ze appreue nocht the samin with ws, bot inuentis a new sense thairof contrare the former mynd of our fatheris, and studijs siklyke to abrogat and abolise the vniforme ordour in religioun, als weill of the sacramentis as of wthir godly ritis, albeit maist cleirly aggreing with the Haly Scripturis, and specialie thais vniuersalie obseruit be all Catholikis to[4] this our aige—quhow can ze excuiss zour selfis of the impietie of schisme[5] and diuisioun, and fra manifest defectioun fra the Kirk of God, and nocht to be the werray Sones of the Antichrist, sawand schisme and diuisioun in Godis Kirk, and contrare the manifest Scriptuir and promiss of our Saluiour, denyand euir to hef bene an haly Kirk afoir zow? And gif ze præfer zour awin witt and iugement to all wtheris (quhilk God forbid), seikand thairby a glorious titill by the gloir of God, quha promittit to send His prophetis, doctouris, and euangelistis to the consummatioun of His sanctis, quhow sall ze nocht iustlie be reputit (quhilk gratious God in zow mot stay) the childering of arrogance and the warray Sones of Belial?

Note diligentlie, Christiane Reidar. 1 Tim. 6. it is writtin, *Depositum custodi.*

72. *Of the inuisible Kirk.*[6]

Gif ze appreue na Kirk to the quhilk ze may assent except an imaginat inuisible Kirk (quhilk ze hef begit[7]

[1] MS. retis.
[2] MS. page 63.
[3] MS. vthirvayis.
[4] MS. quhill.
[5] MS. schame.
[6] MS. of the In—; *rest unfinished.*
[7] MS. beggit.

Note for the luue of Christe the Auctour of Peace. Mat. 18.

fra Luther) quhilk wantis eris[1] to heir, quhow sall ze schaw zour compliance[2] to the Kirk, conforme to our Saluiour command? And gif it wantis toungis to speik and handis to writt[3] (as it man want of necessitie, gif it be inuisible), quhow can it be, as St. Paull techis it to be

1 Tim. 3.

the pillar and firmament of veritie?[4] Albeit the elect God[5] ar knawin to Him only; zit quhow can thai be inuisible to men, sen it behuifis thame to be techit men, resaue the sacramentis be men, or wthirwys quhou can thai be of Godis Kirk? Quhy inuent ze sik a terme as inuisible, nothir expressit in Scriptuir nor[6] resauit be aunciant Fatheris, and settis the samin furth as an article of zour beleif? Will ze nocht confes that

Matth. 13. 1 Cor. 10. Ephes. 5.

in the Kirk of God ar bayth guid and euill, expressit in the Euangell, be the similitude of quheit and fitch eis, guid fischis and euill in ane nett, sua that the guid in the battell throw tentatioun may fall, and the euil throw trew pennance may ryse agane to grace? Or quhiddir imaginat ze zour Kirk to be inuisible, to mair esalie persuade thairthrow an vnitie in all godliness? Or (as mony supponis) to the end that ze and zour priuat opinioun be nocht iugeit be men of superiour poueris? Gif ze persuade ony godlines or vnitie thairby, be quhat meanis or maner we pray zow? And quhow can ze thairthrow onyways eschew nocht to be iugeit of superiouris of the Kirk, sen ze neid obey thame in all godlines, albeit thai in thame selfis be[7] wickit, sen na power bot of God? Ferther, gif God prouidit amangis the Iowis

1 Pet. 3. Rom. 13. Deut. 17. Note.

an vndoutit ordinance, that all dout and controuersie in religioun amangis thame mot be decidit, hes He[8] les cuir of ws, quhome He hes bocht alrady with the precious bluid of His only Sone, sa feruentlie commendand[9] ws peace and concord, than of thame, that it may be

[1] MS. aris.
[2] MS. complent; O.E. compliant.
[3] MS. to wreitt, page 64.
[4] MS. quhais jugment na man can vnderstand.
[5] MS. as we confess.
[6] MS. yit.
[7] MS. wes.
[8] MS. page 65.
[9] MS. commandand.

Iesum to euery ane of ws to adhere to his awin imagina-
tioun and phantasie, but ony iugement or punisment of
our superioris?

73. *Gif a woman may beir superioritie of a realme, prouince, &c.*

Ze nocht misknawand that we all ar maist strytlie[1] commandit in the Scriptuiris to be submittit and obedient to the hie poueris—of the quhilkis we beleue our lauchful King or Quene to be principal in the ciuill estate, as the cheif bischope in the ecclesiastical gouernment—quhy assent ze to the furthsetting of certane seditious buikis, quharein is denyit that a woman may beir auctorite of ony realme, prouince, or citie, sen we reid maist godly women to hef had sik auctorite,[2] as the prophetise Debora? We reid the Quene of the South [wes], be our Saluiour, gretumlie commendit, for the visiting[3] of Salomon. We reid siklyke of the Quene of Candace, quhois eunuchus[4] wes baptizit be Philip. Quharefor slew the wyckit Quene *of*[5] Athalia the Kingis posteritie, and it had nocht bene the law that a woman micht beir auctorite, as scho regnit seuin zeris? Gif ze affirm that a woman may nocht succeid to hir fatheris hæretable[6] landis, Moyses pronunceis planelie in zour contrare, admittand and commandand alsua the dochtiris of Salphaad to eniose but impediment thare fatheris hæretage[7] in Iudæa. And quhat is ony realme or prouince in Christianitie bot as a part of Iudæa, be the quhilk is signifiit the haill Kirk of God, professing trewlie Christ Iesus, subdeuit to ane God, ane King, ane Lord, and ane Law? Quhare mentioun is maid in the Scriptuir that a woman may nocht haif dominioun aboue man, is nocht that meanit only of a mariit woman and

Rom. 13. 1 Pet. 2. Iudic. 4. Luc. 11. Act. 8. 4 Reg. 11. Num. 27. Note. 1 Cor. 14. 1 Tim. 2.

[1] MS. straitlie.
[2] MS. authoritie.
[3] MS. vsinge.
[4] O.E. eunuch^{o}; MS. eunichtis.
[5] MS. of athalia.
[6] MS. heretage.
[7] MS. page 66.

hir huisband, except ze will euiry lady in the land to be subdeuit to hir awin cuik or horsboy? Gif ze deny zow to assent to the saidis prophane buikis, quhy cry ze nocht out in zour prechingis aganis sa manifest impietie and[1] tressonable seditioun, quhilk alrady intendis extreme destructioun of this realme?

74. *Quhat cumis of the misknawing of the souerane and bischopis.*[2]

Note this, *O gens sine capite!*

Gif ze can nothir assuir ws of zour lauchfull bischopis and wthiris ministeris, nor zit knawis zour lauchful Souerane, quhome ze aucht nixt God maist humelie obey, quhow can ze affirm zou to haif a Kirk, or defend zour conuenticulis fra a Babilonical confusioun and diabolical misordour, forespokin be the prophetis to the wickit peple reprobat of God on this manieir,[3] *Sedebunt multos dies sine*[4] *Rege, sine Lege, sine Principe, sine Sacerdote et Doctore, sine Sacrificio et Altari, &c.*

Ose. 3. 2 Paral. 15.

75. *Gif the bodyis sal be all alyke glorifiit.*

Ha, ha! hald thair! Wald ze confound also the ordour in heuin?

It being sa expreslie schawin to ws in Scriptuiris that euery man sall resaue rewarde of God[5] conforme to his wirking in his body heir, quhy teche ze that euery body of the iust in the resurrectioun sal be alyke beutifull and glorifiit, sen the guidnes of God sall reward the hail man in body and saul, and nocht in saull only? The difference of the reuarde is mair expressit than we neid to proue the samin. As quha sawis scairslie[6] sall scheir[7] scairslie; and as a sterne[8] differis fra an wthir sterne in brychtnes, sua sal be, says St. Paul, the resurrection of the deid.

2 Cor. 5. 2 Cor. 9.

1 Cor. 15.

[1] MS. and; O.E., M.C.E., omit.
[2] MS. bischoppis.
[3] MS. maner.
[4] MS. absque.
[5] MS. page 67.
[6] MS. skarslie.
[7] MS. scheir skayirslye.
[8] MS. starne.

76. *Gif all kynd of images and similitudes be forbiddin be the secund command.*

Gif ze vnderstand be the secund præcept, as ze distinct thame, na image nor similitude of ony thing to be maid absolutlie, quhy permitt ze but repreif the nobilis and gentlemen of zour congregatioun to haif images or[1] figuris of beistis and siklyke in thair armis[2]? And quhy beir ze zour selfis gold and siluer in zour purssis,[3] quhareupon ar images and figures? And gif ze allege siklyze to be lesum, bot nocht to be put vp in the temple of God, quhow wnderstand ze that part of the Scriptuir quhar Salomon is gretumlie commendit for the biging of the temple[4] of Ierusalem, quharein he gart mak sindry images and similitudis, as of the angelis, cherubin, of lyonis, oxin, and wthiris thingis? Will ze haif the hail Kirk of God of les auctorite than wes Salomon him allane, quha bayth set vp images in the temple[5] of God without the expres writtin[6] Word of God? Gif ze anssuer heirin tweching the abuissis,[7] quhilkis we wald glaidlie war put away, be exemple of the brasin serpent cassin doun be Ezechias, quhow can zour anssuer be of strenthe or to purpose? Or quhow can ze be ressoun condemne[8] of idolatrie all our elderis for the vpsetting of images of Christ crucifiit, of his martyris and of the rest, mair than Salomon, sen nothir of bayth intendit ony abuse eftir to cum thairof? And gif ze abolise all thing that is abusit, quhat thing sal ze leue nocht abolissit[9]? Nocht the haly Scripturis self, quhilk heretikis hes euir abusit, thrawing the samin in defence of thair fals opinionis, as did the deuil and the Iowis, contrare Christe.

3 Reg. 8, 6, and 7. Reid that place, and be nocht sclanderit, nor zit wickitlie impute a falt to the Kirk of God. 4 Re. 18. [1 Reg. 8, 9, 7.]

Matt. 4. (MS. x.) Io. 19.

[1] MS. and.
[2] MS. armis; M.C.E. armi.
[3] O.E. purss.
[4] MS tempill of Hierusalem.
[5] MS. Kirk.
[6] MS. page 68.
[7] O.E. abuisss; MS. abuses.
[8] MS. condam.
[9] MS. abolischit

77. *Gif we may incall the sanctis to pray for us but Idolatrie.*

Ze confessing with ws, as we ar informit, that all the membris of Christis mystical body, quhilk is his haly Kirk, are desyrous and glaid also of the helthe and prosperite of wtheris, and prayis to our heuinly Father for the samin to the indigent thairof, als weill the angelis and sanctis in heuin for ws on erd in this battell, as godly on[1] lyue for wtheris; bot ze deny that we may call the angelis and sanctis in heuin to that effect the cryme of idolatrie, and[2] pronunceis vs manifest idolatouris gif we sua do: quhy condemne ze nocht of idolatrie siklyke[3] Origene, Chrysostome, Hierome, Augustine, Basil,[4] with mony wthiris, quhome ze knaw to haue incallit the sanctis afoir thame departit, as we do at this præsent? And gif ze allege that the sanctis heiris nocht, be quhat Scriptuir preue ze zour allegeance? Knaw ze nocht that the angelis ar blythe for the weilfair of man in erthe? And knaw ze nocht that our Saluiour pronunces planelie that the sanctis depertit[5] heirfra sal be * alyke and æqual to the angelis? Or quhow may ze affirm the angelis and sanctis to be of les knaulege than the deuilis, quhome ze grant to knaw our doingis?

Orig. *in Iob* li. 2. Chrys. *ad populum Antiochic. Homel.* 66. *et in* 1 *Tes.* 1. Hieron. *in Epitap. Paul.*

August. *de cognitione veræ vitæ*, cap. 39. Basilius *in* 40. *mart.*

* Mar. 12. Luc. 20.

78. *Gif ony temporall pane[6] remanis to a penitent resauit to mercy, and of prayer for thame departit.*

Mairouer, quhat Scriptuir half ze for zow to affirm sa bauldlie that quhow sone as a sinnar is resauit in the fauour of God to mercy, that all temporall pane is also demittit to him—for the quhilk caus the saulis of the Christianis, say ze, that ar departit in grace neidis nane

Awa with ye! Communioun of Sanctis! Meane thai: nother ws frome heuin be angel, nor sainct:

[1] MS. in.
[2] O.E. ane; MS. and.
[3] MS. the maist lernit and godlie faderis.
[4] MS. page 69.
[5] MS. departit.
[6] MS. panis.

of our prayaris or wthir support? For othir thai depart in grace, and sua immediatlie to the heuin; or ellis in the wrayth of God, and sua (as we grant with zow in that case) passis to the hell. But quow wnderstand ze it that is writtin Num. 14: I haif forgeuin thame according to thi word, says God to Moyses prayand for the peple? Nochttheles it followis of the grete punisment temporall, that nane of the peple that passit furth of Ægipt abone xx zeris auld suld entir in the land of promissioun, except Iosue and Caleb. Quhow wnderstand ze the grete tribulatioun and scurge that come to Dauid and his houss for his sinnis[1] eftir he wes ressauit to mercy? Quhat meanis the sorrouful punisment of the houss of Manasses to the fourt generatioun for his offences, eftir he wes resauit to mercy? Nocht only in tyme of his wickit ofspring, bot also in the days of the maist godly king Iosias his oy, it is writtin, that the Lord wes nocht turnit fra His wrayth and indignatioun contrar Iuda for the sinnis of Manasses. Ze grantand also that in baptim all sinnis ar forgeuin, confes ze nocht that the miserie and the dethe siklyke that followis eftir to the infant, afoir[2] ony actual sin, is the temporal punisment for sin, sen St. Paull techis that the reuard of sin is dethe? Gif we heirfor assuirit be Godis Word that he chastiss*is* all sone quhome he ressauis, limitatis and[3] determinatis nocht the wisdum of God be our phantasie—quhen, quhare, or quhoumekle, heir, or eftir this, as it plessis[4] his godly fatherheid iustlie to puneis ws temporalie; bot with Hierome, Ambrose, and Augustine, with the rest of Godis Kirk, prays, and delis almusdeid for the saulis of the faythfull departit—quhy cal ze ws heirfor Papistis, specialie sen it is writtin that it is a haly and helthful thing to pray for thame departeit, that thai be saifit fra thair sinnis?

nor in erd, be wit of ou forefatheris: nor the departit be ws, wil thai hef helpit. Num. 14. 2 Reg. 12, 13, 15.

4 Reg. 21, 23. 2 Paral. 33. Hiere. 15.

Note.

Ro. 6. Heb. 12. Hiero. *in* 1 *prouer.* Aug. *in libro confess. in Enchirid. in lib. de ciui. dei et de verb. Apost.* Amb. *de obit. Valent. fratris, et Theodos.* 2 Mac. 12.

[1] MS. page 70.
[2] MS. befoir.
[3] O.E. nor; MS. and.
[4] O.E. plesss.

79. *Of fasting at certane tymes* [*prescrivit.*][1]

Exod. 24. 3 Reg. 19. Ion. 3. Matt. 3, 4.

Fasting in all aiges sa gretumlie commendit be God, as it is patent of[2] Moyses, Helias, the Niniuitis, and also be St. Iohne Baptist and his disciplis, practisit also be our Saluiour self (quhois doingis till ws suld be a reull of leuing, sa fer[3] as we may follow), be quhome it wes forespokin that His disciplis[4] suld fast in thai days, quhen thair spous, quhilk wes Him self, suld be tane fra thame: quhiddir gif the Kirk of God heirfor, obseruing zerlie abstinence fourty days in the lentrene, and oukly on the Fryday quhen He sufferit, and on Wodinsday generalie in the orient Kirk, quhen He wes sauld, as maist commonly on the Saterday[5] in the occident, wes gilty of idolatrie or superstitioun thairthrow? Quhiddir gif the primitiue Kirk obseruit the same voluntarie, sen tha war maist feruentlie geuin at that tyme to al godly exercise, or be command of thair bischopis: trewith[6] it is that thai fastit the samin maist strictlie,[7] nocht only as it apperis, fra flesche, bot fra wynis and al weill nurissing meitis[8] and drinkis, of the quhilk fasting remanis now only the memorial thairof to abstene fra flesche. Heirfor, gif the peple now being bent and prone to all licentious leuing, contemnis bayth the les and the mair, quhy exhort ze thame to brek that small memorie of abstinence fra flesche the tymes forsaid, and nocht erar spurris thame to the strict abstinence maist godly of the primitiue Kirk, nocht only for cause of the commoun weil, as ze call it, bot for godly exercise, as the Kirk vseit the samin befoir? Siklyke, sen the peple suld obey thair superiour in all lesum thingis, quhy cause ze disobedience to thame in this mater? Sen Iosaphat, King Saul, the King of the Niniuitis, with mony wtheris, commandit siklyke fasting, and nane

Matt. 9.

Consider the historie of Spiridion obiectit tows Catholiks. Trip. *Hist.* li. 1, ca. 10.

O warldly wittit!

Ion. 3.

[1] MS. prescrivit.
[2] MS. in.
[3] MS. far.
[4] MS. page 71.
[5] MS. frieday.
[6] MS. treuth.
[7] MS. ferventlie.
[8] MS. metis.

durst disobey—insamekle that Saul wald hef slane his maist deirbelouit Sone Ionathas for breking the samin command, nocht[1] willinglie nor wittinglie, bot in ignorance—quhy obeyt ze nocht zour selfis the last lentrene tyme zour magistratis commandand, at zour deuise and counsel, abstinence fra flesche certane days? Gif ze allege in this mater, contrare the fasting of the Kirk, the sayngis of St. Paull, All thingis ar clene to the clene; and quhare he propheciis of the hæretikis, that suld forbid mariage and eiting of certane meteis, we think that absurditie neidis na confutatioun, bot the exemplis abone specifiit, sen thai hæretikis ar alrady cummin[2] in the primitiue Kirk.

[MS. 2 Par. 20.]
1 Reg. 14.
Note.
Tit. 1.
1 Tim. 4.
Nicholaite. Manichæi. Tatiani.

80. *Of the monastik lyfe.*

Na man of mein[3] reiding doutand the monastik lyfe in the primitiue Kirk to hef bene in grete existimatioun, as sindry werkis of Hierome, Augustine, Chrysostome, Basill, and wtheris, in commendatioun thairof, may be sufficient witnessing, quhy reiect ze and dispyssis the samin indifferentlie as superstitious or idolatrical, sen it hes the grund and deip ruitis in the Scriptuir, be exemple of Helias, Helisæus, St. Iohne the Baptist, and thair disciplis,—be exemple also of mony disciplis of Christ, quha sauld thair geris and landis at his counsel, that thai mot be perfyte and follow him, and kaist the prices[4] thairof at the Disciplis feit? For the defrauding of the quhilkis, Ananias and Saphira wes strukin be ane word of Petir[5] to the deth. Feir ze nocht siklyke punisment heir or hyne to cum on tha religious persones quha now gredelie embrassis the warld agane, be libertie of zour doctrine, quhilk afoir be Christis counsel thai had refusit? And that damnatioun also to cum on thame (quhilk God auert throw his Spirit to repentance) quhilk

3 Reg. & 4. Matth. 3.
Act. 4, 5. Note ze apostatis.
Matth. 19. 1 Timot. 5. Note.

[1] MS. page 72.
[2] MS. cum.
[3] MS. meyne = mind.
[4] MS. kest the pryce.
[5] MS. page 73.

St. Paull pronunceit vpone the zoung wedowis, quha eftir thair wow wald only hef mariit[1]? Sen ye speciall pray, that mony of thame huntis for, is an huir (as we zit vnderstand) cloikit be the name of a wyfe. Ze misknaw nocht the monastik lyfe to hef stand specialie in the renunceing of the warld and plesouris of the body, nocht only fra vnlesum huirdum, bot fra mariage sumtyme to thame lesum—to the entent that thai mycht thairby mair esalie[2] waik on prayar and godly study, nocht refusing honest corporal exercise, be exemple of *Sanct*[3] Paul, to sustentatioun of thair bodyis. Zit nochtwithstanding in our days the samin wes abusit amang mony in idilnes and welthy lyfe, and cloikit with glistering ceremoneis of germountis[4] and siklyke, mair than in trew religioun, quhy hef ze schorne[5] away in this mater the quheit togidder with the fitcheis? Quhy hef ze wappit doun the monasteriis, and principal policie[6] of this realme, and counselis the rentis thairof iniustlie to be appropriat to wtheris? Of the quhilkis monasteriis euery ane be a godly reformatioun, besydes a cumpanie to waik on prayar, micht haif bene[7] a college of godly leirning to the support of puir studentis, and that to the grete and necessar commoditie of this realme, quhare now apperis schortlie to cum extreme ignorance, and thairby, be reiding of erroneous Inglis buikis but ferther knawlege, confusioun of all errouris. Gif ze allege the saidis monasteriis to hef bene pollutit with idolatrie, and thairfor suld haif bene destroyit, quhy hef ze nocht destroyt also to the ground (as ze hef done in a part) all paroche kirkis and bischopes saitis, in the quhilkis the samin thingis wes vseit, haldin be zou idolatrie? And quhat pouer haif ze to dispence mair in the ane nor in the wthir?[8]

[1] MS. mariet.
[2] MS. eselie.
[3] MS. Sanct Paule be.
[4] MS. galstreinge . . . Garmontis.
[5] MS. sawin.
[6] MS. policeis.
[7] MS. page 74.
[8] MS. *omits last sentence.*

81. *Of prayar at præscrivit tymes in the Kirk.*[1]

Eftir that we ar be our Saluiour and his Apostolis maist ernestlie commandit to walk continualie but intermissioun in prayar and thankisgeuing, and be exemple of our grete Lord forsaid, techit nocht only afoir and eftir mete to thanksgeuing, but to the feruencie of prayar, knawing Him to hef prayt thryse the samin prayar the nycht He wes betrasit; and be Daniel also captiue in Babilone, turnand him to Ierusalem and adurnand the leueand God thre tymes euery day; and techit siklyke be the haly prophet Dauid nocht only euery day, bot at mid nycht to ryse, and euery day seuin tymes to loue the samin Lord our God. Siklyke in the Apostolis days we reid that certane houris wes appointit, as quhen Petir and Iohne ascendit to the temple at the nynte hour of prayar; we reid siklyke of the magnifik ordour and multitude of sindry ministeris in the temple of God appointit be Dauid. Heirfor, albeit euery man suld pray willinglie, think ze nocht that the Kirk of God institutit godly, that prayaris and louing suld be soung or red dayly seuin tymes, be able ministeris elect thairto? quhilk thing, as we vnderstand, ze can nocht be ressoun deny. Quharfor hef ze prætending bettir ordour in the Kirk than wes afoir, destroyt the formair ordour, and prays only be ane persoun, in zour best reformit Kirkis, anis only euery day; and in mony places thryse in ye oulk, and in fer may nocht anis in the moneth? —we mein of the Kirkis pertening to the reformaris. Gif ze allege in the formair ordour abuse or superstitioun throw ignorance to hef aboundit (quhilk thing we excuis nocht), quhy trampit ze nocht thai abuseis vnder fuit, and set vp that godly ordour to the awin syncere puritie, bot hes brocht that mater, as fasting and monastik lyfe, to the mair licentious libertie than afoir?

Luc. 18. Matt. 26. 1 Thes. 5. 1 Pet. 4.

Dan. 6.

Psal. 144 and 118.

Act. 3.

1 Par. 24.

[1] MS. *omits this question and paragraph.*

82. *Of fre-wil.*

Aug. *De spirit. et lit.* cap. 33. *Nemo habet in potestate quid ei veniat in mentem: sed consentire, vel dissentire, propria voluntatis est.* Et ca. 4. *Sine libero arbitrio nec bene nec male vivitur.* Matth. 23. Act. 7.

Qvhy hald ze the catholik doctrine of fre-wil of man, a papisticall inuentioun? Sen all the auld aunciant writtaris, bayth Greik and Latin, affirmis the samin to be collectit maist euidentlie of the Scriptur; and nocht only thai, bot also zour awin writtaris, as Bullinger and Melan*c*hthon, appreuis the samin. Will ze heirfor a man to be as a stane, hors, or mule? Or mak ze God the wirkar[1] of all iniquitie, and to hef geuin His haly commandis[2] to the intent that man suld be damnit thairby, gif ze allege all thingis to cum of necessitie? Gif man preuentit be the grace of God hes nocht that fredome of will to assent or dissent thairfra, quhow vnderstand ze thir Scriptuiris, and siklyke: Quhou[3] oft wald I hef gadderit the (says our Saluiour to Ierusalem), and zow wald nocht? And siklyke that St. Steuin[4] says to the Iowis, Ze haif ay gainstand the Haly Spirit. Gif man hes na fredome, as said is, to quhat effect gaif God his commandis to man, geuand him terrouris of panes gif he transgressit the samin, and sa mony large promissis for the obseruing of the samin?[5] Was thair euir ony of ws quhome ze cal Papistis that affirmit with the Pelagianis that man eftir the fal of Adam mycht of the pouer of his fre-wil do ony guid plesand[6] to God, without his special grace and help? Nochttheles man we nocht grant with Sanct Paull that wil is adiacent till ws.

Ro. 7.

83. *Of the name Papistis.*

Qvhidder call ze ws of the haly catholik Kirk Papistis, be ressoun of the Bischopes of Rome in the primitiue Kirk, of the quhilkis thai war xx and may maist constant martyris of the veritie,—quhilk is Christ; or be ressoun

1 MS. wirker.
2 MS. commandmentis.
3 MS. page 75.
4 MS. Sanct Stephane.
5 MS. *omits this sentence.*
6 MS. proffitable.

of the Bischopes of Rome, quha has bene laitlie? Gif ze cal ws Papistis for caus of ony new doctrine vnknawin to the primitiue Kirk, bot set vp laitlie be the Bischopes of Rome or wtheris, we, to the intent that we may cum to an vnitie in all godlines, will, with Godis help, condescend vnto zow sa fer as we may but manifest errour, and in na point adhere to ony doctrine in religioun or ordour in the Kirk, set furth be papes, bischopes, or kingis[1] thir thousand zeris last bypast,—except it euidentlie aggre with the express Word of God, the trew vnderstanding thairof, vniuersalie set furth afoir thai days, declarit till ws be the vniforme consent of the maist aunciant Doctouris, discussit and determinat be generall Counselis, or vniuersalie obseruit and practisit in Godis Kirk. Nor zit allege Doctour, Greik, nor[2] Latin, quha hes writtin within thir thousand zeris for the defence of ony thing now in controuersie, except in sa fer as thai manifestlie consent wyth the doctrine of the former aige. Gif ze dissent fra the doctrine approuin vniuersalie, and ordour set furth in the said former[3] Kirk, sen the Kirk of God most be perpetuall, and in na aige euir mair syncere in religioun, fulfillit and exornatit in godly leirning and integritie of lyfe, than in thai days—haif we nocht iust cause to imploir the grace of God, and help of all Christiane princis, to be deliuerit fra zour furious tyrannie, maist ethnik,[4] and arrogant impietie?

Note for godly vnitie.

☞ [MS. Matt. v. 4. Io. 14.]

[1] MS. page 76.
[2] MS. or.
[3] MS. primitive.
[4] MS. maist barbowr and ethnik.

AN[1] EXHORTATIOUN TO MATURE AND GODLY DELIBERATIOUN IN THE PREMISS/S.[2]

Note and obserue gif thow wald be a sone of the haly Kirk vniuersal.
Matt. 7.
Tit. 3.
1 Cor. 1.
Ephes. 4.
2 Thess. 2.

WE being diligentlie[3] and also stryitlie[4] commandit be our Saluiour and his haly Apostolis to bewar of fals prophetis, to eschew the cumpanie of hæretikis, to fle fra all schisme and diuision, to walk[5] in vnitie of spirit, in the band of peace; and to the end that we mot mair[6] esalie sla do, to keip that vniformitie of doctrine, of præceptis and traditionis geuin till ws, als weil be word and prechyng as be writt, maist faithfullie promittis to zou to consent, and assist alsua, nocht only to the tramping doun idolatrie, superstitioun, and abuiss in religioun, in sa ser thai be til ws cleirly notifiit,[7] bot also to the cutting away of the apperand occasioun thairof, croipin in the Kirk onyways, be warldly wickit men, be the spirit of auarice, ambitioun, or carnal affectioun. Gif ze schuit only at this samin mark, as ze allege zow to do (quhilk ci to intend vnfenzetlie we pray the Almychty maist merciful to illuminat zour myndis), we exhort zow in the bowelis of Iesus Christ, to descend into zour selfis, and to hef consideratioun that as ze allege zou to be men of leirning and witt, that sua zour[8] fatheris afoir zou hes bein men haifand indoutitlie the samin giftis; and as ze iuge the samin our fatheris (we mein specialie of the

1 MS. ane.
2 O.E. premisss.
3 MS. admonissit.
4 MS. straitlye; O.E. stryitlie.
5 MS. awalk.
6 MS. the mair, page 77.
7 MS. notifiette.
8 MS. our.

Martyris and maist aunciant Doctouris[1] about four-hundreth zeris to Christis ascensioun) to hef bene men, and sa mycht hef errit, sua zour selfis nocht to be as zit in that angelicall perfectioun that ze may nocht erre. *And zit as we grant it possible that ony ane of thame adherand to his awin iugement micht hef sliddin in sum pointis, sua we affirm it to be impossible, and a thing blasphemous to Christ, to think that thai al writtand of ane mater and in ane mynd euir to hef errit.*[2] We exhort zou alsua, as ze knaw science to be the gift of God, sua ze wald remembir it to be indifferent to guid or ewil, sua that naturalie without the heit of cheritie it makis men bowldin and heicht. Bot sen ze misknaw nocht[3] that godly wisdum may nocht dwell in the bodyis of thame quha ar subdewit to sin (quhilk we say nocht to accuiss[4] zou præsentlie), we beseik zou to haif inspectioun inteirly of[5] zour awin lyues, and thaireftir iuge and confer the samin with the lyues of the haly Martyris and wtheris aunciant Fatheris. Quhilk thing being done, we appele to zour conscience to declare, gif ze think we faill to lein erar to the iugement and vniforme consent of thai eldaris, quhois lyfe and leirning ar notifiit to the haill warld, to the grete gloir and prayse of the maist merciſull Lord thair vndoutit gydear, or to zour priuat opinioun in thir our days—zea, albeit ze hald[6] the haill warld at this præsent alyue[7] (except a few numbre of ws) on zour syde, dissenting fra all aiges of men professing Christe in all the warld sen his ascensioun, afoir this our maist wrechit aige. Mairouer, forsamekle as ze ar offendit and gretumlie displesit that we embrase nocht generalie zour new interpretationis on sindry places of the Scriptuir, zour determinationis and ordour in the hie mysteriis and sacramentis

Note. 1 Cor. 8. Sap. 1. Note.

[1] MS. within tour or fyve.
[2] MS. *omits this sentence.*
[3] MS. as we heirfor.
[4] MS. excuse.
[5] MS. interlie of, page 78.
[6] MS. hade.
[7] MS. one lyffe.

of our Christiane and catholik religioun, and thairfor callis ws indurat Papistis, affirming zou to reduce all to the puritie and syncere doctrine of Godis Word, as it wes treulie vnderstandit in the primitiue Kirk, with the vniforme ordour keipit than; we heirfor effectuouslie desyris zou, and all Christianis quho heiris of our controuersie, to pance, wey, and consider gif ze haif iust occasioun thairto, and to that effect to knaw and remembir the constancie of the primitiue Kirk in the leist ceremonie in religioun, resauit fra thair eldaris. And, for exemple, to haif in vigilant memorie the[1] tumult and controuersie that hapnit[2] in the tyme of the aunciant martyr Irenæus, neirby xiiijC.[3] zeris passit, betuix the Kirk of Asia (quhilk as principal Bischope in thai partis than reulit Polycrates) and the Kirk of Rome, with the wtheris Kirkis, about the celebratioun of the Pasche day: nocht that other of the sydis[4] denyit the zerly celebratioun thairof, nor intendit, as ze do at this præsent (of quhat spirit we refer to Godis Kirk to iuge), to abolise the zerly celebratioun thairof, bot only that the Kirk of Asia celebratit the samin solennitie zerlie, nocht on the samin Sonday as the Romane Kirk and all wtheris did than and now dois, keipand in the mein tyme the fasting of the lentren præcedand thair day[5] of the moneth; quha being exhortit maist feruentlie be Victor, than Bischope of Rome, to change that ceremonie, and aggre thairin with the rest of Christis Kirkis, dissentit[6] aluterlie fra his desyre, and thairfor wes be him excommunicatit, as schismatikis nocht keipand ane vniformitie with the rest. Zit nochtwithstanding the said excommunicatioun, thai perseuerit stiflie[7] in thair purpose, affirming it naways lesum to thame to change sa litle a thing in thair

In the mein tyme quhen Scotland first resauit the fayth.

Ecclesiast. Hist. lib. 5. cap. 24, and *Hist.* Tripert. lib. 9, cap. 38. Neuir wes hard amangis the Catholikis sa grete a controuersie, and zit for a ceremonie Asia, Aphica, and Europa wes commoueit: quhat gif thai Christianis war nou alyue?

[1] MS. page 79.
[2] MS. happynnit.
[3] MS. fourtein hundreth.
[4] O.E. sydis; MS. sadis.
[5] MS. mair straitlie nor it hes bene kepit in our dayis, togidder with all ordour and particlis off the religioun to the wtermest joit alanerlie resistand to change the ceremonie of thair accustomit day of the moneth.
[6] MS. assenting.
[7] MS. fermlie.

religioun fra the ordour eftir the traditioun quhilk that had resauit (as thai allegeit fra thair eldaris the Apostolis and wthiris bischoipis in Asia), and that with sa grete persuerance on bayth the sydis, that nocht without grete labouris the said haly martyr Irinæus cumand[1] furth of it, now callit France, to Rome, and causand the fornemmit Polycrates to cum thare at his requeist furth of Asia, for the reconciling and aggreing al Kirkis in the premissis, aggreit with grete difficultie the mater, sua that the Kirk of Asia suld be absoluit fra the former censuris, and permittit to vse that ceremonie of thair accustomit day, as thai vseit it afoir, sen it wes nocht disaggreing in effect fra the ordour of wtheris Kirkis. Haif we nocht, iuge ze, be this historie and exemple controuertit in the tyme abone specifiit, iust cause and grete occasioun to pance diligentlie, obserue, and consider with auisement (gif ze wald we war saifit be our awin fayth erar than be zouris) gif zour doctrine in sa many nouationis be suirlie foundit and bigit on Godis Word trewlie vnderstand[2] or nocht? Sen ze nocht only differris[3] fra ws, as the Asianis did fra wtheris Kirkis, tweching the said day of the moneth, bot aluterlie with mekle mair abolissis as idolatrical or papistical, as ze call it, the said solennitie of Pasche, and also of the ascensioun, pentecoste, the natiuitie of our Saluiour, and circumcisioun, the epiphanie, the fasting of the lentrene, zerlie celebratit and obseruit be al Kirkis sen Christis ascensioun. Heirfor tweching the trew vnderstanding of the articulis præceding, quharein maist specialie ze hef segregat zour selfis fra ws (in sa fer as we zit vnderstand of zour doctrine), we ernestlie desyris zou to schaw till ws in writ, conforme to zour promis, as we twechit in the beginning, zour doctrine and confirmatioun[4] thairof, prouin be the Word of God. As to our parte, to the

Irinæus the peace makear.

Note.

[1] MS. page 80.
[2] MS. understanding.
[3] MS. desyris.
[4] MS. information.

Fy on the Apostate that refuiseis this conditioun!

intent that ze may be[1] præseruit fra all damnage a[illegible]nd apperand confusioun, and leue[2] with ws in a god[illegible]lie vnitie, we promitt[3] to zou maist faythfullie to play t[illegible]he trew parte of the haly peacemaker Irinæus, ab[illegible]ne specifiit; that is, to beir sa fer with zou in all thingis, as we may but manifest errour and defectioun fra Go[illegible]is Kirk. This we promit maist frelie, nocht doutand [illegible]ot the godly mynde, the feruent zele, and trew luue of [illegible]ur Souerane Lady towart zow hir *Graces* subiectis,[4] is m[illegible]st bent to the samin end. And siklyke nocht doutand [illegible]ot our bischoipis and wthiris pastouris, quha ar of leirn[illegible]g able to thair offices, sall reforme thair lyfes to the ples[illegible]ur of all godly man, and trewlie leue heireftir conforme [illegible]to thair vocatioun, and glaidly sall assent to this our myn[illegible]; hoipand also that wtheris vnable sal be moueit be Go[illegible]is spirit to dimit willinglie thair places to[5] the mair qu[illegible]i- feit, or wthirways, be a godly counseill that ordour sal [illegible]e put thairto. Bot gif ze intend to establiss amangis ws new forme[6] of religioun tweching the interpretatioun o[illegible] Scriptuiris, the furthsetting of sacramentis, and ordour in the Kirk vnknawin to all aiges of men quhill this præsent, and will adhere to the iugement of na aige of Christianis in the materis controuertit betuix ws sen the days of the Apostolis, bot interpret the Scriptuir and sett a prætendit ordour conforme to zour phantasie, imagina- tioun, and priuat opinioun, we will ze persuadit and certifiit, that be the help of the Omnipotent maist merci- ful, quha conforme to his promitt hes bein, is, and sal be with His faythfull to the end of the warld,—geueand thame at all aiges the diueris giftis of[7] His haly spirit— for na feir of zour multitude, albeit ze war x thousand contrare x of ws, that we will nocht only nocht iwne with zow generalie in religioun, as ze maist seuerlie hes intendit to thrall ws, nor beir with zow in mutuall

A guid hoip, quhilk God of His grete mercy perfyte.

Quhasoeuir is a treu Christiane will cry this sentence on heicht without respect of perel.

Matth. *vlt.*

[1] MS. page 81.
[2] MS. leiff.
[3] MS. promit; O.E. per- mitt.
[4] MS. subdittis.
[5] MS. wytheris.
[6] MS. state.
[7] MS. page 82.

finzeit societie, in dissimulatioun, contrar the law of our God, bot aluterlie fle zour cumpanie as of ethnikis and renigatis,[1] nocht heirand Godis Kirk, nothir præsent nor bypast, keipand vniformitie sa mony zeris. Zit[2] hoipand in the ineffable mercy of God till zow and ws, we sall nocht desist day nor nycht to pray with maist humil myndis our heuinly Father (quha makis all his seruandis of ane Godly concord in His Hows), that for the meritis Psal. 67. of Iesus Christe our only Saluiour, He wald sua illuminat zour hertis with the spirit[3] of humilitie, sobirnes, and trewth, that ze nothir think afoir God, nor anssuer till ws in the premissis arrogantlie in stryfe and dissentioun; bot only as afoir God, and of God, and in Christ accord- 2 Cor. 2. ing to His gloir and immutable[4] will, to the Godly peace and vnitie of all thame[5] quha vnfenzetlie luuis IESVS: to Quhome, with the Father and Haly Gaist, be all glore, pouer, vertew, and impire for euir. AMEN.[6]

Ad quod peruenimus, idem sentiamus, in eadem permaneamus regula. Philip. 3.

Finis.

[1] MS. publicanis.
[2] MS. nochttheless.
[3] MS. alanerlie.
[4] MS. invincible.
[5] MS. thai that.
[6] MS. ends here.

¶TO IOHNE KNOX.

WRITTIN 27 OCT. 1563.

IT apperis to me, Brother, that ze haif sum grete impediment, quhareby ze ar stoppit to keip promise tuecheing zour anssuering to this our tractate, eftir sa lang aduisement. Gif ze persaue zour fall, *Quid tardas conuerti ad Dominum?* Bot gif my handwritt peraduentuir hes nocht bene sa legible as ze wald, pleis resaue fra this beirar the samin mater now mair legible. Gif ze, throw curiositie of nouationis, hes forzet our auld plane Scottis quhilk zour mother lerit zou in tymes cuming, I sall wryte to zou my mynd in 1
Latin, for I am nocht acquyntit with zour Southeroun. The cause that moueis me at this tyme, to eik this mekle to zow in al haist, is this beirar N., quha wald fane be haldin a pissant patroun of zour cause, oblissing him to bring me zour anssuer in ony thing I wald propone to 1
zow. Bot sen I se that ze can find na outgait in the materis ellis to zou proponit, I will burding zou with na new thingis (hoiping in God to heir schortlie of zour conuersioun), except only with a new errour, quhilk this beirar, zour disciple, affirmis bauldly, that sen Christ sufferit for 2
man, says he, neuir man passit to hell; quhome quhen I culd nocht dissuade to think the contrare, and haueand commiseratioun of the man, I said this, and now to moue zou to repentance repetis the samin: Gif al Iohne Knoxis doctrine, say I, be trew—to wit, that all thing 2
quhilk he condemnis be the name of Papistrie be

damnable; all thing idolatrie and superstitioun quhilk he sa callis; that al the Martyris of Christ, with the maist aunciant Doctouris quha wrait afore a thousand zeris passit, togidder with all our eldaris in Scotland, ar alrady in hel—my propositioun I preue be this syllogisme:—All man defendand a damnable opinioun agains the trew catholik fayth, and deand without repentance, togidder with all Idolatouris deing on lyke maner, but stop, gois to hell. The Martyris and principall Doctouris of the primitiue Kirk, quhais doctrine defendit euir our forebearis in Scotland without repentance, wes (gif ze teche treulie) the samin men; Ergo, &c. I refer the consequence be the blasphemous mowthis to be pronunceit. The maior (as thai terme it) I think that be zow nor zouris sal nocht be denyit. The minor, as I vnderstand, is in this tractat be mony heidis sufficientlie prouin. Quharefor to zour schame is my propositioun necessarlie inferrit. And because ze hef bigit vp zour tour of Babel sa, that nane vnderstandis wtheris, zour toungis being alrady confoundit, I thocht[1] I wald zit anis agane bid zou hald zour hand. Obserue my cause: first, ze zour self, Brother, of zour magnificence and liberal hand, hes oppinit the zettis of heuin to the faythful Fatheris, afore our Saluiour be His dethe, resurrectioun, and glorious ascensioun, had præparit thairto this way to man. And wtheris zour scoleris, ze knaw, mair cruelie hes in thare imaginatioun cloisit vp, slotit, and neidnalit the samin zettis of our hæretage (albeit nou alrady oppinit to the iust) quhil the latter day of all. And now this zour disciple hes maist mercifullie fast steikit the zettis of hel, that the iustice of God, do quhat ze list, sal haif na place. Quhat sall we collect of this zour confusit bauldnes, bot that a part of zou nixt sal lay a scharpear seige to heuin, and an wther parte to hel, and deny that othir thair is a God in the ane or a deuil

Fy, man! other conforme thy doctrine to thiris, or deny the hailwair.

And sal be sein mair cleirlie.

Othir recant or cause thir zour discip recant.

[1] O.E. chocht.

in the vthir? For ze Apostolis sentence is maist trew: *Mali homines et seductores proficient in peius, &c.*, and this apperis to be neir the nixt step. Quharefor, my freind, hald zit zour hand, and luke a little vpon zour werkmanschip. To the quhilk the Almichty mot illuminate zour eis. Amen.

2 Tim. 3. Och for mair paper or pennyis.

Of Antwerp, the 27 of October 1563.
Ninianus Winzetus Presbyter.

The Scottish Text Society Publ. 22.

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

CERTAIN TRACTATES

TOGETHER WITH THE

BOOK OF FOUR SCORE THREE QUESTIONS

AND A TRANSLATION OF

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

JAMES KING HEWISON, M.A.

F.S.A. SCOT., MINISTER OF ROTHESAY

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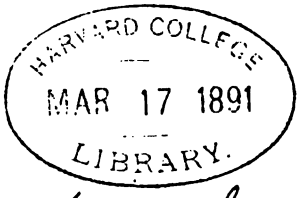

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INTRODUCTION.

THIS second volume of Winzet's works consists of his translation of the 'Commonitorium' of Vincentius Lerinensis, to which are appended Historical Notes and a Glossarial Index explanatory of 'The Certane Tractatis' (vol. i.) and of the 'Commonitorium.'

A further research into the Life of Winzet at Linlithgow, Antwerp, Rome, and Ratisbon, has been repaid by the acquirement of a few fresh facts of material interest, and by the satisfaction of knowing that, as far as possible, every field of information has been carefully gleaned in order to obtain a complete view of the life and influence of a prominent Scotsman in an important epoch.

An inspection of a large mass of documents—proceedings of Bailie Courts, notarial protocols, and other legal instruments dating from the 16th century, lying in the archives of Linlithgow burgh—threw no fresh light upon Winzet's scholastic career in that ancient town.

To recover those works, now lost, which the abbot was credited with writing (*cf.* Introduction, vol. i. pp. lxvi, lxxv), I have personally made search, but without success, in the following extensive foreign libraries: Stadts-Bibliothek and Bibliothèque Plantin, Antwerp; Bibliothèque Royale,

Brussels; St Jacobs Kirche-Bibliothek, and Thurn und Taxis-Palais-Bibliothek, Regensburg; Hof- und Staats-Bibliothek, and Universitäts-Bibliothek (which includes the old Library from Ingolstadt), Munich; Library of St Mark, Venice; Casanatensis, Vittorio Emanuele, Scots College, Barberini, and Vatican Libraries (the latter including Vatican, Ottobonian, Urbanatis, Palatine, Queen of Sweden, and Capponian Collections), Rome; Benedictine Monastery Library, Monte Cassino; Ambrosian Library, Milan; National, Sorbonne, Mazarine, and Ste. Geneviève Libraries, Paris.

The Staats-Bibliothek and the Universitäts-Bibliothek, Munich, respectively contain five and two examples of the 'Flagellum.' The Ambrosian Library, Milan, the Doge's Palace, Venice, and the Barberini Library, each possesses one copy of the same work. The others do not register a single work of Winzet.

With the kind assistance of Mr W. Bliss (of the English Record Office), Rome, I was enabled to procure, from the archives of the Vatican, copies of the scrolls of some interesting letters despatched by Pope Gregory XIII. to German magnates, in favour of the newly appointed Superior of St James's. These are reproduced in the Appendix to this volume (App. I. to V.)

My visit to the romantic seat of the Scots monks at Ratisbon has also furnished me with information, on account of which it is necessary to slightly modify some of the details regarding the existing monument to Winzet described in vol. i., Introd., p. lxxi.

The monument, as represented in the photo-lithograph forming the frontispiece of this volume, appears imbedded in the wall of the south aisle of St Jacobs Kirche, 55 yards

from the High Altar. It is, to all appearances, a slab of composite stucco, red in colour,—it resembles marble,—on which the bust of the abbot is sharply moulded. Winzet's coat-of-arms—a palisaded gate and gateway surmounted by 3 stars, suggestive of his own name, Win-yett—is recorded on it. Lower down also appear the arms of the monastery. The slab measures 6 feet 4 inches by 3 feet 3 inches, and is placed one foot above the floor. It formerly lay on the floor.

Although many of the valuable books of the monastery are still preserved and are in use by the clerical students of the seminary into which the cloisters have been converted, not one written by Winzet appears on the shelves. The 'Ratisbona Religiosa Manuscripta,' giving a full account of the ecclesiastical history of Ratisbon, which Strachan and Ziegelbauer drew from (*cf.* vol. i., Introd., pp. ix, xl, lxxiii, cxi-cxiii), still remain in four volumes; but, as misfortune has it, the very volume relative to Winzet's period of office is amissing.

Many ancient documents, letters, charters, &c., bearing upon the early history of the cloister, are still preserved in the seminary, awaiting some enthusiastic student of Celtic and medieval Church history to catalogue and decipher them. Many of the documents collected by Father Alexander Baillie, in reference to the history of this Scots House, are preserved in the Reichsarchiv, Munich, and some of these are reproduced in the Appendix (App. VI. to XI.), through the kindness of the Rev. Dr Ebner, Stiftsvikar, Alte Kapelle, Regensburg, who also procured copies of others from the Kreisbibliothek, Regensburg (App. XII. and XIII.) Of these not the least interesting is the copy of a letter from King James VI., request-

ing Abbot Ninian to pay to the bearer of the letter, James Suutar, of St Andrews, his sister's estate of "sevin scoir fyfe guidlins," which the abbot held in trust. In one of the halls hangs a much-prized, beautiful, half-length portrait of Queen Mary, with an inscription—"Maria Stuarta Scotorum Regina Morti Occurrens." She is painted in much the same style as is seen in the Morton portrait,—holding in one hand a crucifix as she stands beside a table whereon are placed a crown and sceptre.

I was informed by Dr Bernhard Sepp, Regensburg, a learned student of Scottish history, author of 'Der Rücklass der Unglücklichen Schottenkönigin, Maria Stuart,' and other works referring to Queen Mary, that, according to local tradition, this portrait was a keepsake from the hapless queen to her confessor, Winzet.

To Professor Sepp, the Rev. Dr Ludwigs, Regens im Klerikal-Seminar, and Dr Ebner, Regensburg, who courteously gave me every help in investigating the connection of Winzet with St James's, and have personally seen the photograph of the abbot's monument executed, the thanks of the Society are due.

Complementary details in reference to the settlement of this Scoto-monastic colony are found in Hugo, Graf von Walderdorff's 'Regensburg in seiner Vergangenheit und Gegenwart,' 3d Ed. Ratisbon, Pustet (1880), pp. 166-177, and in Janner's 'Geschichte der Bischöfe von Regensburg,' vols. i., ii., iii., *passim*.

VINCENTIUS LERINENSIS.

As already stated (vol. i. pp. xlv, lxxxii, xciv), Winzet's translation of this treatise, which, according to Gieseler

('Eccl. Hist.,' vol. i. p. 389), "was one of the works most read in the west as a standard book of genuine Catholicism," was published at Antwerp in 1563, immediately after the translator's flight from Scotland. It is not the function of this volume to touch upon any of the controversial subject-matter contained in it.

Of the printer Ægidius Diesthemius, or Gilles Coppens, son of Henry Coppens, who was a native of Diest, and was made a burgess of Antwerp on the 13th September 1549, very little is known, and books from his press are seldom met with.

The editions of Vincentius used in the preparation of the Notes were that of Stephanus Baluzius, Parisiis, 1684: 3d edition; and one, with notes by Costerius, published "Coloniæ, In officina Birckmannica, . . . MDC."

An omission was made in the Introduction to vol. i. in not stating that in this reprint from the original editions of 'The Certane Tractatis,' the hitherto common practice of reproducing the letters ȝ, ȝ and Z of the original typography by the letter z was continued, instead of arbitrarily using the letter y, which is not always equivalent to ȝ. For example, in the Original Edition of 'The Third Tractat,' p. 32, l. 28 (S.T.S., p. 29, l. 30), we find: "quhais day of natiuitie na contre foȝettis induring his lyfetyme,'—a use of the letter ȝ which appears again on p. 34, l. 22 (S.T.S., p. 31, l. 11): "The Prophete Hieremie lamentis that God for the impietie and sinnis had causit the festuall and solennit dayis in Hierusalem to be foȝet &c."

In 'The Last Blast,' O.E., p. 8, l. 4 (S.T.S., p. 43, l. 3), Winzet had occasion to use the letter z in the proper name Eleazar,—"Sa institute Moyses the Bischope Eleaȝarus;"

and it is precisely the same type used in words like *ȝour*, *ȝit*, as in the very next page (S.T.S., p. 43, l. 32) it is found in italicised form in "*Mamȝeres*" (Heb. ממזר), and, again, in "*winȝarde*," in the last page (S.T.S., p. 45, l. 10).

An instance of the *y*—which in Winzet's original work usually stands for *th*—being used in the same line with ȝ in the word ye, may be seen at vol. i. p. 124, l. 22 (S.T.S.) An illustration of the opposite of this is seen at p. 91, l. 10.

Winzet also used, as was customary, ȝ to represent final *is*, as is illustrated at vol. i. p. 5, l. 1, and p. 33, l. 24 (S.T.S.)

Since Winzet very seldom used z with its ordinary signification, a middle course between discarding the antique ȝ—which standing amid ordinary typography is very trying—and substituting the usual y, which, as shown, was not always identical with ȝ, was adopted in utilising z to represent ȝ, ȝ, and ȝ.

With regard to the Appendices in this volume, it may be stated that I have not seen any of the documents in their original forms, nor yet those existing copies of them which have been transcribed for this work. The letters of Pope Gregory XIII. are copied from mere drafts preserved in the Vatican, and the first one, addressed to David Craig, is in a very imperfect condition. The printed letters of Robert Turner have not been without difficulties as well.

J. KING HEWISON.

ROTHESAY, 14*th October* 1890.

APPENDIX TO INTRODUCTION.

I.—Letter of Pope Gregory XIII. to David Craig.

. . . [manca e lacero] . . . Davidi Crayg, professori ordinis Carmelitarum.

Greg. P.P. XIII.

Dilecte fili etc., etc., Cum, sicut exponi nobis nuper fecisti, dilectus filius Ninianus, abbas monasterii S. Jacobi Scotorum Ratisbonen. O.S.B., opera et industria tua in dicto monasterio ad salutem animarum edificandam et divino cultu inservientium numerum augendum, uti tu vero, qui ex regno Scotiæ oriundus, et in presbiteratus ordine constitutus existis, et ab eodem regno, ob tuam in religione catholica instantiam, exulas et idioma germanicum optime calles regularibus institutis ejusdem monasterii te conformare et predicto Niniano Abbati satisfacere desiderens (*sic*).

Quare tam etiam Ninianus quam tu nobis humiliter supplicari fecistis quod vestro desiderio in premissis annuere de benignitate apostolica dignaremur. Nos igitur te a quibusvis excommunicatione etc., censentes hujusmodi supplicationibus inclinati Tibi quod [manca ; lacero]. (13 righe) indultis . . . et monasterii monachi non translati et a principio in dicto monasterio recepti de jure vel consuetudine, aut alias utuntur potiuntur et gaudent uti potiri et gaudere libere et licite valeas apostolica auctoritate tenore presentium concedimus et indulgemus, non obstantibus constitutionibus et ordinationibus apostolicis, ac monasterii et ordinum predictorum juramento, confirmatione apostolica, vel quavis firmitate alia, roboratis statutis et consuetudinibus, privilegiis quoque indultis, et litteris apostolicis, in contrarium quomodolibet concessis, approbatis, et renovatis. Quibus omnibus eorum tenores presentibus pro expressis habentes illis alias in suo robore permansuris hoc vice dumtaxat specialiter et expresse derogamus ceterisque contrariis quibuscunque.

Datum Romæ, apud Sanctum Petrum, et die xxi Martii 1587, anno sexto.—Archivio Vaticano, Greg. XIII., 'Brevium Minuta 33.' 1577, tom. i. fol. 352.

II.—Letter of Gregory XIII. to the King of Hungary.

Charissimo in Christo filio nostro Rodulpho, Hungariæ et Bohemiæ regi illustri in Romanorum imperatorem electo.

(Commendatur Ninianus Vinzetus.)

Gregorius P.P. XIII.

Charissime in Christo fili noster salutem et apostolicam benedictionem. Etsi certo scimus bonos et catholicos viros esse ipsos per sese Tuæ Majestati commendatissimos, tamen cupimus dilectum filium Ninianum, Abbatem monasterii Sancti Jacobi Scotorum Ratisbonæ, nostra etiam erga ipsum charitate commendatiorem esse Majestati Tuæ. Gratissimum nobis facies si, in assequenda possessione hujus Monasterii, quod ei contulimus, inque ejus bonis et fructibus superioris temporis post obitum scilicet ultimi possessoris obtinendis, adeptaque Monasterii aliarumque rerum possessione retinenda, ipsum tuo favore amplectens, neque patieris eum a quoquam vexari aut perturbari. Hoc tum ipsius Niniani causa cupimus tum etiam nostra, ne scilicet literarum apostolicarum executio impediatur. Commendamus igitur hoc negocium Maiestati Tuæ quantum possumus.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus nostri anno sexto.—Arch. Vat., xliv. 23, fol. 359.

III.—Letter of Gregory XIII. to the Duke of Bavaria.

Dilecto filio nobili viro Alberto Duci Bavariæ.

(Idem Argumentum.)

Gregorius P.P. XIII.

Dilecte fili, Nobilis vir, Salutem et apostolicam benedictionem. Commendamus Nobilitati Tuæ quantum possumus dilectum filium Ninianum Vinzetum, quem Monasterii Sancti Jacobi Scotorum Abbatem fecimus. Cupimus ut ei auxilio sis, diligentissimeque eum commendes Senatui et civibus Ratisbonensibus in assequenda et retinenda ipsius Monasterii ejusque rerum possessione et fructibus superioris temporis post obitum scilicet ultimi possessoris obtinendis. Cupimus autem hoc tum ipsius Niniani causa tum etiam nostra. Scis enim nostra interesse ut apostolicis literis obtemperetur; erit hoc nobis gratissimum.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus nostri anno sexto.

IV.—Letter of Gregory XIII. to William, Son of the Duke of Bavaria.

Gulielmo Bavariæ ducis filio eodem exemplo.

V.—Letter of Gregory XIII. to the Bishop of Ratisbon.

Venerabili fratri episcopo Ratisbonensi.

(Idem argumentum.)

Gregorius P.P. XIII.

Venerabilis frater salutem et apostolicam benedictionem. Non putamus dilectum filium Ninianum Vinzetum, quem abbatem Sancti Jacobi Scotorum Ratisbonæ fecimus, indigere nostra apud fraternitatem Tuam commendatione; ipsum enim sua probitate et pietate tibi commendatissimum fore arbitramur. Si quid tamen indiget commendamus eum quantum possumus ut ei auxilio sis in assequenda et retinenda ipsius Monasterii ejusque rerum possessione, inque obtinendis fructibus superioris temporis post obitum scilicet ultimi possessoris, eumque in possessione tuearis, neque patiaris eum a quoquam impediri aut turbari, idque etiam agas cum Senatu et civibus Ratisbonensibus, eumque illis commendes, rogesque eos ut eum sua quoque ope et favore amplectantur; erit hoc Nobis gratissimum.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus Nostri anno sexto.

VI.—Diploma Rudolphi II. Imperatoris in favorem Scotorum. Anno 1578.

Rudolphus Secundus, divina favente clementia, Electus Rom., Imperator semper Augustus, ac Germaniæ, Hungariæ, Bohemiæ, Dalmatiæ, Croatiæ, Slavoniæ, etc. Rex, Archidux Austriæ, Dux Burgundiæ, Stiriæ, Carinthiæ, Carniolæ et Wirtembergæ, etc., Comes Tirolis, etc., universis et singulis Electoribus, aliisque Principibus Ecclesiasticis et Sæcularibus, Archiepiscopis, Episcopis, Comitibus, Baronibus, ac urbium, civitatum, oppidorum et quorumcunque locorum, ac communitatum Rectoribus, Burgimagistris et Consulibus, ac aliis quibuscunque nostris et Imperii Sacri fidelibus, dilectis, cujuscunque status, conditionis fuerint, salutem, benevolentiam ac gratiam nostram Cæsaream et omne bonum.

Cum Serenissima Princeps Domina Maria, Regina Scotorum, consanguinea et Soror nostra charissima, Oratorem suum, Reverendum,

...lectum, Ioannem Leslæum, Episcopum Ros-
...as ad nos destinavit, inter alia, Serenitatis suæ
...sam Prædecessores, inprimis vero Guilielmum,
...s Scotiæ, fratrem, post multa a se præclare
...in pluribus Germaniæ locis, Monasteria Ordinis
... Scotis erexisse, eademque prædiis et agris opimis
...dotasse, ne ullus alius nisi Scotus monachus aut
...em admitteretur. Secutum inde esse, ut et plerique
...eiusdem Ordinis Monasteria erexerint, solis Scotis
...quæ multa a Scotis passim per Germaniam continua
...possessa, vel saltem Scotorum adhuc nomine appellata
...hæc testentur. Verum temporis iniquitate factum esse,
...secutum paulatim neglectum, ac complura hujusmodi
...quam Scotis commissa fuerint. Cum autem hoc
...a Scotis se offerant, qui tum morum probitate vitæque
...singulari eruditione præditi, parati sint fundatorum
...sustinere omniaque præstare, quæ ad ritus et mores
...componendos ac juventutis institutionem pertinent,
...ptus Episcopus Rossensis tam dictæ Serenissimæ
...Nationis Scoticæ nomine, a nobis obnixe petiit, ut
...longo tempore Scotis in Germania quæsitorum con-
..., vestro favore et authoritate benigne consulere dignare-
...tam piæ petitioni cum deesse non potuerimus. Dilectiones
...Vestras, ac Vos benigne clementerque hortamur et
..., ut erga præscriptum Episcopum Rossensem hac de re
...Dilectionibus et Devotionibus Vestris, ac Vobis acturum, tam
...vos exhibere velitis, ut in iis, quæ ad hujusmodi privilegia
...Scotos in pristinam possessionem restituendos
...hanc Commendationem sibi haud parum profuisse
...quo Dilectiones et Devotiones Vestræ ac Vos nobis
...facturi estis, Cæsarea nostra benevolentia et gratia
...

...arce Nostra Regia Pragæ, die octava mensis Octobris,
...Millesimo Quingentesimo septuagesimo octavo, Reg-
...orum Romani tertio, Hungarici septimo, et Bohemici

...datum Sacræ Cæsareæ Majestatis proprium.

P. OBERNBURGER.

...S. VELHEUSER, D. RUDOLPH. L. S.

...datum cum Originali concordat.

F. ALEXANDER BAYLÆUS, Abbas.

... MSS., Reichsarchiv, Munich.

VII.—REVERENDISSIMI DOMINI IO. LESLÆI, EPISCOPI ROSSENSIS, SERENISSIMÆ MARIÆ SCOTIÆ REGINÆ ORATORIS (PRO RESTITUTIONE MONASTERII S. EGIDII SCOTORUM NÜRNBERGÆ) PETITIO, EJUSDEM CIVITATIS SENATUI EXHIBITA 12. NOVEMBR 1578.

Tanta fuit olim, clarissimi Senatores, Scotorum pietas et doctrina, summusque in promovenda Christiana religione zelus atque studium, simulac juventutis præclaris moribus et disciplinis informandæ desiderium, ut non modo contenti fuerint suis domi, sed etiam vicinis quibusque gentibus Dei verbum prædicare, juventutem instruere, et reliqua, quæ ad hominum mores recte componendos pertinent, sedulo præstare; unde factum est, ut in Germania multi ex Scotis descendentes, et vitæ integritate, plerique etiam fuso proprio sanguine Martyrium passi, religionem disseminaverint atque ita confirmaverint, ut quam plurimi ex illis maximarum urbium in Germania patroni ad hæc usque tempora religiose colantur. Hujus rei testes locupletissimi sunt Episcopi et Beatissimi Martyres, S. S. Bonifatius Moguntiæ, Kilianus Herbipoli, Rumoldus Mechliniæ, Levinus Gandavi, Colomannus Viennæ, Erhardus Ratisbonæ, Adolarius Erfordiæ, Sebaldus Norinbergæ, Confessores quoque et Abbates celeberrimi, S. Gallus apud Helvetios, S. Mammurcus[1] Ratisbonæ, S. Fiacrius in Francia (ut alios ejusmodi innumeros Scotos in illis etiam regionibus prætream), vel Martyres vel Confessores, in quorum honorem quamplurimæ ecclesiæ et monasteria fuere in Germania erecta. Deinde tempore Caroli Magni ab initio inter eundem Carolum Francorum et Achaium, Scotorum Regem, antiquissimo illo (quod hodie etiam durat) fœdere Wilhelmus, Achaii Regis frater, post multa præclara a se gesta, ab ipso Carolo multis terris donatus, cum liberos non haberet, Christum bonorum suorum hæredem et ecclesiam instituit, atque ita monasteria Ordinis S. Benedicti in multis Germaniæ locis solis Scotis erexit, prædiisque opimis atque agris dotavit, sanciens ne ullus alius nisi Scotus Monachus aut Cœnobiarcha ad illa admitteretur. Postea vero Scoti tanta sanctitate et eruditione per totam Germaniam pollebant, ut et ipsi Germaniæ Principes Monasteria ejusdem ordinis solis Scotis conferenda erexerint. Quod autem ita re vera sit multis a Scotis ubique et continua successione per Germaniam Monasteria, vel nostra memoria a nostris possessa, vel Scotorum saltem adhuc nomine appellata abunde testantur. Temporis tamen iniquitate effectum est, ut tam pium ac sanctum principium et aliorum Nobilium institutum neglectum fuerit, pluraque ex his monasteriis aliis quam Scotis commissa. Unde ut Scotorum nationi simulac tam præclaris institutionibus debite ac legitimo ordine consulatur, Io. Leslæus, Episcopus Rossensis, Serenissimæ Scotorum Reginæ Orator, et principis

[1] = Mercherdach (?).

et nationis suæ nomine ac mandato, apud Sacram Cæsaream Majestatem pro privilegiis ejusdem nationis in Germania conservandis ac monasteriorum restitutione egit et supplicavit. Cumque Sacra Cæsarea Majestas supplicationem ab ipso Rossensi oblatam ad consilium detulisset, communi voto decretum est petitionem tanta æquitate niti, ut privilegia a longo tempore Scotis quæsita conserventur, monasteriaque antiquitus ab illis possessa restituantur. Unde Sacra Cæsarea Majestas patentes litteras expediri præcepit, quibus singulis principibus, Archiepiscopis, Episcopis ac Civitatum præfectis et senatoribus mandaretur, ut ipsos Scotos in pristinam ac debitam Monasteriorum possessionem reponerent. Cum autem præter alia Monasteria ipsis Scotis summa et principum et magistratuum benevolentia nunc restituta, unum sit in Vestra Civitate Nurnbergensi, S. Egidii nomine et titulo nuncupatum, quod jam inde per multa sæcula a Scotis juxta Fundatorum piam voluntatem possessum fuerat; de vestra itaque summa humanitate et justitia (quæ apud omnes prædicatur) confisus idem Orator supplicat, ut dignentur Clariss. D. D. Vestræ Scotos viros pios, probos et doctos, in pristinam ac debitam possessionem dicti monasterii S. Egidii reponere, juraque et privilegia illis debita tueri ac conservare, ut ibidem juxta Fundatoris mentem residentes omnem suam operam et industriam ad ecclesiæ Dei utilitatem, et juventutem litteris ac bonis moribus informandam, conferre possint, Deumque Optimum Maximum deprecentur, ut rempublicam Vestram pacatam, quietam ac florentem diu conservet.

Io. Leslæus, Episcopus Rossensis.
Serenissimæ Scotorum Reginæ Orator.

Hæc infrascripta copiæ addidit abbas Alex. Bailaeus:—

Reverendissimus Rossensis a senatu Nurembergensi convivio exceptus etc. hoc etiam responsi retulit; Ut si ulla unquam bona ecclesiastica restitui necessario debeant, tunc inter prima Monasterium illud S. Egidii Scotis pristinis habitatoribus restituetur; exhibitis desuper confectis litteris quæ proh cum multis aliis in Sueco-Waymariana Civitatis hujus Ratisbonensis expugnatione et possessione interierunt (*i.e.*, anno 1632). Hoc satis humano responso a Senatu accepto, Reverendissimus Rossensis, relicto in Aula Cæsarea D. Thoma Guthræo, Scoto Agente, et pro monasterii Viennensis restitutione suo Sollicitatore, in patriam ad Dominam suam Scotiæ reginam rediit.

Præfatus autem Sollicitator post annuam magnis sumptibus in Aula Cæsarea commorationem tale responsum accepit, ut sequitur pag. sequenti.

—Baillie MSS., Reichsarchiv, Munich.

VIII.—Copia Decreti Cæsarei Thomæ Guthræo Scoto exhibiti 1580.

Sacra Cæsarea, ac Hungariæ et Bohemiæ, etc., Regia Majestas Dominus—noster Clementissimus, benigne intellexit ea quæ superiori anno nomine Serenissimæ Principis et Dominæ, Dominæ Mariæ Reginæ Scotorum per Serenitatis suæ Oratorem, Reverendissimum Dominum Ioannem Leslæum, Episcopum Rossensem, ratione monasteriorum nonnullis in locis Germaniæ pro Scotis fundatorum, præsertim vero ac in specie, ratione monasterii Beatæ Mariæ Virginis Viennensis (Scotorum dicti) proposita postulataque fuerunt. Capta igitur super iisdem Informatione necessaria, Majestas sua comperit, quod etsi ab initio jam dictum monasterium pro Scotis præcipue fundatum fuerit, idque ob eam, quæ tum erat, ipsorum pietatem ac vitæ sanctimoniam, postmodum tamen iisdem Scotis de pio isto studio plurimum remittentibus et ad diversam vitæ rationem deflectentibus, sicque fundationis istius causa cessante, ab ipsa etiam fundatione recessum sit. Ac primo quidem a Papa Nicolao quinto tempore quondam Alberti Regis Hungariæ et Archiducis Austriæ ita constitutum fuisse, quod in dictum Cænobium non solum Scotorum, verum etiam aliarum Nationum religiosi, maxime vero Germani recipi possent. Cumque demum Scotiæ nationis religiosi adeo obstinatos se præberent, ut potius quam hujusmodi Reformationi locum dare, ac Germanorum cohabitationem ferre vellent dicto monasterio, ac omni ejus administratione cedere, illaque ad manus Reformatorum a prædicto Nicolao Quinto deputatorum libere resignare maluerint, factum esse, ut iidem Reformatores, resignatione illa acceptata, pertinaces Scotiæ nationis Religiosos Authoritate Apostolica a dicto monasterio ejusque administratione excluserint, quin et a tota ista provincia ac diœcesi excedere jusserint atque relegaverint. Tantum vero abesse, ut ullum ad monasterium illud regressum iisdem Scotis reservaverint, ut etiam non multo post ad Divi quondam Imperatoris Friderici III. instantiam, prælibatus Nicolaus Quintus Summus Pontifex idem monasterium a Scotis ac ejusdem nationis Cænobiorum incorporatione, Visitatione, Superioritate, omnique jurisdictione et potestate prorsus exemerit, atque insuper deputatis ad hoc specialibus Commissariis ejus Provinciæ Diœcæsano sive ordinario, nimirum Episcopo Pataviensi, illud subjecerit, quod demum post Viennensis Episcopatus erectionem, Papa Paulus Secundus ejusdem loci Episcopo subesse voluerit.

Quæ cum ita se habeant ac non modo memoratum monasterium Beatæ Virginis Viennen. unacum ejusdem Prælatis, Religiosis ipsaque natione Germanica, verum etiam jam dicti Ordinarii tanto tempore in pacifica hujusmodi exemptionis possessione fuerint, (ut

interim multa alia quæ ad convellendas Scoticæ nationis prætensiones adduci possent prætereantur) Majestas sua Cæsarea benevole sibi pollicetur, prædictum Dominum Episcopum Rossensem ac ipsam Serenissimam Reginam Scotiæ huic Majestatis suæ Informationi acquieturos, neque sæpe dicti monasterii Viennen. restitutionem ulterius usuros esse, cum eo jam pridem Summorum Pontificum authoritate res deducta sit, ut nulla hujusmodi restitutionem petendi causa idonea possit esse reliqua. Et hæc quidem Cæsarea Majestas eidem Domino Episcopo vel ejusdem hic relicto sollicitatori responderi clementer voluit. De cetero ipsi Domino Episcopo benevolentiam suam Cæsaream benigne deferens. Decretum Pragæ, 7 Aprilis 1580.

V. S. VIHEUSER D.

L. S. C.

P. OBERNBURGER.

—Baillie MSS., Reichsarchiv, Munich.

IX.—PROTESTATIO REPLICATORIA D. THOMÆ GUTHRÆI, REVERENDISSIMI ROSSENSIS EPISCOPI SOLLICITATORIS, CONTRA PRÆFATUM DECRETUM CÆSAREUM IPSI ILLICO CÆSAREÆ MAJESTATI EXHIBITA.

SACRATISSIME IMPERATOR,—

Serenissimæ Scotorum Reginæ Oratoris Reverendissimi D. Io. Leslæi, Episcopi Rossensis, Sollicitator Thomas Gutræus quanta potest animi demissione atque reverentia Sacræ Cæsareæ Majestati Vestræ gratias agit maximas pro Clementissimo decreto, quod ipsi secundum exemplum hic adjunctum Majestatis Vestræ jussu traditum fuit. Quamvis autem illi contigerit jam annui temporis spatium, et longe eo amplius, in exspectando Cæsareæ Majestatis Vestræ responso, cum non mediocri sumptuum factura, consumere, non potest tamen sine ingenti ipsius Serenissimæ Reginæ ac præfati Reverendissimi Episcopi totiusque Scoticæ nationis detrimento, a mandatis Domini sui persequendis atque adeo ab officio suo deterreri. Supplex igitur eandem Majestatem Vestram orat et obsecrat, ut pro sua singulari æquitate et benignitate, et quo melius pleniusque tam supra memorata Serenissima Regina, quam Reverendissimus D. Episcopus de pia et sincera Majestatis Vestræ intentione certior fieri possit. Non solum Papæ Nicolai Quinti Constitutionem, tempore Alberti, Regis Hungariæ, et Archiducis Austriæ, factam, et Scotorum fratrum resignationem, sed etiam Nicolai V. Pontificis Maximi Exemptionem Divo quondam Imperatori, Friderico III. concessam, tum demum Papæ Pauli II. mandatum decernat exhiberi. Ad hæc dignetur Sacra Cæsarea Majestas Clementissime perpendere quorundam fortassis religiosorum olim in monasterio Beatæ Mariæ Virginis Viennens. pertinaciam, aut

minime convenientem vitæ rationem, neque Sanctissimam fundationis causam tollere, neque etiam pio Catholicorum Scotorum gregi, qui Dei Optimi Maximi beneficio e summis calamitatibus emersit et ob veram fidem Christianamque doctrinam inops adhuc exulare cogitur, nec ipsi Serenissimæ Reginæ satis aliunde afflictæ et vexatæ quodvis damnum aut præjudicium afferre potuisse. Denique priscas et optimo jure firmatas prætensiones, non solum ex unius tantummodo partis contra se vix unquam sententiam dicturæ informatione minime convellendas aut labefactandas, sed potius Pontificia Cæsareæque Majestatis Vestræ authoritate fovendas et stabiliendas esse, sicuti prælibata Serenissima Regina et Reverendissimus Episcopus fore sperant, et Majestati Vestræ Cæsareæ diutissimum, felicissimumque imperium cum gloriæ incremento cælitus usque adeo precantur.

Copiæ infrascriptæ addita sunt hæc per abbatem Baylaeum :—

Hac suprascripta replicatione facta dictus D. Gutræus, animadvertens se oleum et operam in Aula perdere, ad Dominum suum Reverendissimum Rossensem Episcopum re infecta liteque sub judice relicta redire statuit, facultatem Reverendo Abbati Niniano rem suam et jus proprium persequendi committens. Qui Abbas commendatitiis Gregorii XIII. Papæ, et aliorum Principum litteris munitus postea Viennam ipse ad prosequendum jus suum se contulit. Commendatitias autem Serenissimi Guilielmi Ducis Bavariæ in hunc finem hic subjicere visum est ; eo quod æquitatem rei perspicue satis ostendant, et Abbatem Ninianum suosque Conventuales non obscure commendent (pag. sequenti scil.)—Baillie MSS., Reichsarchiv, Munich.

X.—Guilielmi Ducis Bauariæ Commendatio Niniani Abbatis Ratisbon. pro recuperatione Monasterii Viennensis ad Rudolphum II. Imperatorem 1583.

Aller Durchleichtigister Grossmechtigister Kayser, Eur Kays. Mayst. sein mein ganz vnderthenig dienst, in aller gehorsamb alle Zeit Zuuor berait, Allergenedigister Lieber Herr vnd Vetter! E. Kay. Mayst. hat sich ohne Zweifel genedigst Zuerinnern, welcher massen bey derselben sich etliche Zeit her der würdig vnd andechtig in Gott mein besonder Lieber, vndt getreuer der abbt Sanct Jacober Closters Zue Schotten genant in Regenspurg, aller diemietigst bemüet, das Schotten-Closter Zue Wien nit allein widerumb Zu seiner Nation Zu bringen, sond(ern) auch mit tauglichen gueten Ordensleuthen Zuuersehen, vnd was sich etwa dabej vor allerlai vnordtnung eingerissen, dasselb in besten standt, vnd würdten Zerichten, Item was derhalber, vnd damit Er der abbt Zum selben genedigisten gueten

Schutz Ende, sowoll die Babst. Heyl.[1] selbs, alss die Königin von Schotten an E. K. May.[2] furbittlich geschriben hat. So sich dann jetz ein fahl mit negstgewesten Praelaten der Schotten Zue Wienn begeben, dabei E. K. May. gelegenheit bekhommen, obuermeits abots diemietigsten suechen vnd bitten, allergenedigist statt Zugeben, vnd dasselb ins werckh Zurichten, hab ich nit vmbgehen sollen, Voraus auf sein des abbts diemietig ersuechen, vnd mir bewist Wollhalten Eur K. May. hiemit gehorsamist Zubitten, Ihne mit Kayserlichen Genaden Zu bedenckhen, vnd Zue gewehren, welches gewislich E. K. May. selbs Zu wollgefallen, Auch dem Closter vnd Orden Zue Ehren vnd guetem gelangen würdet. Dann ich mach mir kheinen Zweifel, Er der abbt würde diss orths von Gottsdienst, Schuelen, vnndt dergleichen Clösterlichen wollstandt, was ansehelichs vnd nuezlichs anstellen, alss darzue von Einkhommen, Platz, vnd anderer gelegenheit gueter vortail vor der handt. Dieweil er Zu Regenspurg das arme verödtigte Closter in so kurzer Zeit dermassen herfür gebracht, das nit allein der taglich Gottsdiennst widerumb nach statten angestelt, sonder auch ein solch Schuelwesen, darauss in Kürz ein ansehelich Catholisch Seminarium erwachsen mag. Zuegericht ist. Eur K. May. werden sich auch hierdurch bey der Schottischen Nation, deren Gottseelige muehe, vnd wollthatten in vnnsers heiligen Glaubens sachen dem Reich vnd Teutschen Landen von alten Zeiten her nit ybl erspross, in hechsten Rhuem[3] vnd danckh sezen, vnd hierinnen nit abhalten lassen, Was etwa ein Zeit auss gemainer alles geistlichen wesens vnfahl villeicht aucht mehr durch anderer Nationen alss Schottische religiosen alda vngleichs, vnd sträflichs fürgangen sein möge. Vnd Zuedem allem haben Eur K. May. nun desto mehr vrsachen, dieweil auss derselb Kayserlichen beuelch Ime abbt das merbemelt Regenspurgische Schottencloster, alss das fürnembst vnd matricarium sowoll des Wiennischen alss aller anderer Schotten-Clöster in Teutschlanden nun mehr inhendig gemacht, vnd durch Ihne, inmassen oben verstanden, auch bey geringem einkhommen sowoll herfür gebracht vnd wider aufgericht worden ist. Eur K. May. thue ich hiemit vilermelten abbte, vnd nit weniger mich selbst Zue Kayserlichen gnaden gehorsambests fleiss beuelchen.

Datum In meiner Statt München den 23. July 1583.

Eur Röm K. May. Gehorsambister fürst vnd vetter.

WILHELM Herzog in Bayrn.

—Baillie MSS., Reichsarchiv, Munich.

[1] = päbstliche Heiligkeit. [2] = kaiserliche Majestät.
[3] = Ruhm (glory).

XI.—A Copie of King James the Sixt Letter to Abbot Ninian Winzet. Anno 1587.

Pryour of the conuent and Abbacye of St James at Rĕnsburgh, We greit yow hartly weill. This bearer, James Suutar, indueller in o^{r} (= our) burg of St Androes, being in deliberation to passe towards yow, to acclaime to the guide and geir extending to the sowme of sevin scoir fyve guidlins left by the decease of vmq^{ll} Agnes Suutar, his lawfull Sister, in your hands, apperteaning justlie vnto her and her narrest and lawful aires, has instantlie requested vs of this pñt; whils we hawe thought good to direct vnto yow in the said James his fauours, desiring yow affectuallie, that, in respect the said Agnes hes no airs, begotten of her body, ye wold delieur to the said James as narrest and lawfull air vnto her the said sowme of seeven scoir fyve guidlings without aine impediment or truble to; not doubting bot ye will be moved not onlie be this owre requeist, but also of your owne guid conscience tho doe the premiss. We committ yow to the protection of the Almightie. At Halyrudhous the . . . of marche 1587.

James K.

To the right reuerend father Ninian, Pryour of the Convent of St James at Rĕnsburgh.—Baillie MSS., Reichsarchiv, Munich.

XII.—Statement of Affairs of St James's Monastery in 1584.

Wir Ninianus Abbte des Closters der Schotten zu St. Jacob in Regenspurg; dessgleichen Wir Johannes Jacobus Prior u. gemeinclich der gantze Cövent berürrten Closters Sanct Benedicten Ordens, Bekennen hiemit aintrechtigclichen für uns, unser nachkhommen, und thuen kundt menigclichen mit diesem brieff, dass wir cum Ss^{mi} Domini nostri, Domini Gregorii XIII. Pontificis Maximi, Sedisque Apostolicæ Consensu, dessen datum ist, . . . wohlbedechtlich, auch uns mehrers und bessers unsers Closters nutzes willen, aufrichtigclich zu einem steten ewigen immerwehrenden durchgeenden u. unwiderruflichen Khauf gegeben und verkhauft haben, geben u. verkhaufen auch hiemit und in crafft diss briffs, als solcher Khauf vermög der Rechten, auch nach Ordnung und Gebrauch des löblichen Fürstenthumbs Neuburg zum Krefftigisten und bestendigisten geschehen soll, kann u. mag: Wie auch mit besster Form thuen, sollen khönnen u. mögen, dem Durchleuchtigen Hochgebornen Fürsten u. Herrn, Herrn Philipp Ludwigen Pfaltzgraven bey Rhein, Hertzogen in Bairn, Graven zu Veldenz u. Sponheim, unserm genedigen Fürsten u. Herrn, auch seiner fürstlichen gnaden Erben u. Nachkhomen unser u. bemelts Klosters aigene Rent, Zinns, Getraidt, güllt, Reutt u. Güetter, in irer fürstlichen Gnaden Land und Fürstenthumb, zu *Dietldorf*,

Bettenhofen und *Callmünz* gelegen u. gesessen Nemblich einen Hof zu Bettenhofen, darauf jetzo Mathes Silbernagl sitzt, welcher järlichen auf den alten *Hammer* gibt Wisgült 7 Schilling Regensb., Stifftgeld 2 Regensb. u. eine alte Stiffthennen. Mehr ein Hof daselbsten zu *Bettenhofen*, den Jacob Flüerl inn hat, u. järlichen gibt Wisgült 7 Schilling Regensb., Stifftgeld 4 Regensb., 8 junge Hiendl u. eine alte Stiffthennen, an getraidt Waitzen 1 Schaff 4 Metzen, korn 1 Schaff, Gersten 1 Schaff, Habern 1 Schaff u. 4 Metzen, alles gueter Gült u. Calmünzer Mass. Item den Hof zu *Obern Dietldorf*, davon ein yeder Paur jerlichen gibt, 15 Schilling Regensb., Stifftgeld 4 Regensb. dann in der Stifft ein Metzen Habern zu Fuetter Habern, Mehr 4 Kinelaib oder Weihenachtsemel u. 2. Käss darauf, ain Centen Ayr, 8 Käss u. 8 junge-henndl, Item zu *Niderdietldorf* gibt Hanns Oberstetter järlichen vom *Hamer* daselbst 9 Schilling Regensb. Mehr für 2 Güeter vom Hannsen Wager 1 fl., Stifftgeld 6 Regensb. 1 Centen Ayr, 8 Kinelaib oder Semel u. 4 Käss, an Getraid aber Waitzen 1 Schaff, Korn 2 Schaff, Gersten 1 Schaff, Habern 1 Schaff, u. in der Stifft 1 Metzen Habern zu Fuetter habern, alles Calmünzer Mass, Item Mehr gibt Obersteller von einem Güettl, so Hannsen Mayr gehörig u. das *Kugelgüettl* genannt wird, 12 Regensb. Stifftgeld, 1 Regensb. u. ein alte Stiffthennen, Item mehr ein Hof daselbst zu *Niderndietldorff*, der *Ampthoff* genannt, den Andrä Eglseer inhat, jezt aber Mathes Peer besitzt, gibt järlichen Wisgült 8 Schilling Regensb., Stifftgeld 4 Regensb., eine alte hennen, 14 Khess, 10 junge henndl, 1 Centen Ayr, 4 Kinelaib oder Semel, an Getraid aber Waitz 2 Schaff, Korn 2 Schaff, Gersten 1 Schaff, Habern 3 Schaff; Mehr von einem Güetl, so Utz Löffler inne gehabt 1 ß 3 Regensb. Stifftgelt 3 Regenb. Item der Würth zu *Niederndictldorf* Hanns Flierl giebt jerlich von der Tafern 2 ß Regensb. Mehr vom Feldt 3 ß Regensb. Item Fuerhainz zu *Niederdietldorf*, jetzt Thomas Götz gibt Järlich von seinem Hause 27 Regensb. ein alte Stiffthennen. Item Leonhard Fischer, jetz Leonhard Markhstetter zu *Niderdietldorf* gibt Jerlich vom *Vischlehen* auf Liechtmess 9 ß Regensb. auf Jacobi dienstfisch oder dafür 45 Regensb. auch ein Essen Visch, als oft ein Abbt von St Jakob nach *Dietldorf* kommt. Item zu *Callmünz* Wolfgang Schwaiger, jezt Gebhard Haag gibtjerlich von 4 Tagwerk Wismat zu *Aich*, so lehen, 80 Regensb.

Und solche obspecificirte Güeter, mit grund und Boden, allen und jeden Iren Rechten u. Gerechtigkeiten, Nutzungen, Ein- u. zugehörungen, dazu auch alles besuchts und unbesuchts — dazu auch das Wismath zwischen *Kay-* und *Dietldorfer* Hölzern gelegen, die *lang Wisen* genannt, so bei 17 Tagwerk sind u. von den Innhabern auf dem Fall zu lehen empfangen werden, u. also in allen nichts davon ausgenommen, allein den Besitzern u. Inhabern solcher verkaufter Güter Ire darauf hergebrachte u. habende Erbrecht und Gerechtigkeiten, so sie von unsern Vorfadern mit gueten rechtmessigen Schein

und Titul erlangt und hergebracht, für frey, ledig, unverkümert, aigen, darumb Seine fürstliche Genaden uns

2108 fl. 15 kr.

Reinisch in Münz gueter gemainer Landsrechnung zu unsern sichern handen u. ganz völligen gueten Benüegen entrichten u. zollen lassen, die wir auch ferner zu gedacht unsers u. unsers Convents u. Closters Nutz gewendet und angelegt, auch damit andre Güeter nemblich *Hopfengarten* erkhauft haben: Sagen u. geben derwegen unsern gnädigen Fürsten und Herrn dieser Kaufsumma quitt, frey, ledig und los in kraft diess brieffs, etc., etc.

Zur wahren und beständigen Urkund haben wir obbekennte Abbt, Prior und Convent oftgemeldten Closters zu St. Jacob in Regenspurg unser Abbtey und gemeines Convents Insigl für uns, unsre Nachkomen und Closter offentlich an diesem brieff gehangen, darunder wir uns und unsre Nachkomen verbinden, den Innhalt desselben getreulich, stet und vest zu halten und zu vollziehen, der geben ist zu Regenspurg den 26. Januarii, als man zällt nach Christi Geburt 1585 Jar.

Als Siegelzeugen waren 2 Notarien, die sich auch unterschrieben, gegenwärtig nämlich Conradus Judex u. N. Johann Reich.

Nota.—Durch diesen dem Kloster so schädlichen: freylich auch durch mancherley vorgängig widrige Ereignisse veranlassten: Verkauf verlor letzteres an jährlichen Einkünften:

		Schaff.	Metzen.		
Waitzen		4	4		
Korn		5	—		
Gersten		3	—		
Haaber		5	6		
Fische	10 ℔				
Semellaib	16				
Ayer	300				
Alte Hennen	11				
Junge Hennel	26				
Käss	28				
An Geld ist=					
Regensb. ₰ 148				4	28
Schilling Reg. ₰ 63				63	—
				8 ℔ 3 ß	28 ₰

An Wismat 17 Tagwerke. welches nach mittern Anschlag eine jährliche Einnalnne von 360 fl. abwirft.

Nota II.—Dass Herr Abbt Ninian sein Versprechen, um obige Summe ein andres Gut anzukaufen, gehalten habe, erhellt aus einer Originalquittung dd. 10. Oktober 1583 über 100 fl., so der Junker H.

Hanns Sambssham von Sporenberg der Zeit zu *Hopfengarten* plebis *Wenzenbach*, dem Kloster St Jacob ertheilte, als ihm Herr Abbt Ninian sein eigenes Gut zu *Hopfengarten* um 2000 fl. aberkauft, u. Herr Jacob Prior in absentia dñi abbatis Niniani demselben die erste Frist mit 100 fl. erlegt hatte; die stipulirte Kaufssumme wurde in Fristen in den Jahren 1583, 1584, 1585, 1586, und 1587 gänzlich abgetragen.—MS., Kreisbibliothek, Regensburg.

[In the above account ℔ stands for pounds; ß for shillings; ₰ for denars (pfennigs); fl. for florins; kr. for kreuzers.—ED.]

XIII.—STATEMENT OF AFFAIRS OF ST JAMES'S MONASTERY IN 1589.

Nos Ninianus abbas, et F. Joannes Jacobus Albus Prior, necnon et totus Conventus ibidem notum facimus cunctis et singulis præsentes conspecturis et lecturis literas,—Nos ob certam et evidentem nostri Monasterii necessitatem, et ob ejusdem etiam maius emolumentum, ac ad alia nobis magis commoda, prædia et hoffmarcas *Hopfengarten* et *Hofreut* in Ducatu Bavariæ coemenda, Illustrissimo Principi ac Domino, Domino Philippo Ludovico, Comiti Palatino Rheni, Bavariæ Duci, et Comiti Veldentiæ et Sponhemii, Domino nostro gratiosissimo *nostras sylvas, item agros et annuos reditus in Dietldorf, Pettenhoven et Calminz* in Suæ Cel^mi. Ducatu Neoburgensi sita et præstanda, consentiente ad hoc summo Pontifice Gregorio XIII. pro certa Summa pecuniæ, de qua inter Suam Celsitudinem et nos pactum et conventum, prout Instrumenta Venditionis de super confecta dd. 10. Julii 1584 et 26. Jan. 1585 latius demonstrant, vendidisse suæ Cel^ni. horum omnium possessionem effectualiter et plene tradidisse. Verum cum diploma Pontificii Consensus, prout a nobis promissum et conventum erat, partim ob prænominati Pontificis Gregorii XIII. intervenientem mortem, partim ob dotarii Pontificii crebras infirmitates, partim denique ob alia incidentia impedimenta, tam cito in Curia Romana expediri et obtineri non potuerit, quam nostri Monasterii necessitates, et Creditorum nostrorum, quibus fidem nostram obstrinxeramus, molesta importunitas, postulabant, et hoc etiam præfatus Ill^mus. Princeps ratione pacti et Conventionis initæ, de Summa precii quingentos florenos, usque dum promissum diploma impetrati Pontificii Consensus Suæ Cel^ni. exhiberetur, pro maiori securitate reservaret, eamque Summam S. C. usque ad exhibitiones et traditionem prædicti Diplomatis ipso iure retinere potuisset; tamen S. Cels. preces nostras submissas ex singulari gratia tum etiam ad intercessionem et interpositam pro diplomate illo brevi obtinendo fidem Agnati S. Cels. Ill^mi. Bavariæ Ducis, Guilielmi, Dñi. nostri gratiossissimi, iussit et curavit per S. Cels^nis. officiales Longifeldianos præfatam Summam residuam quingentorum florenorum annumerari, et ita integram Summam totius precii exolvi, prout etiam nobis *in-*

tegrum precium conventum ita totaliter ad nostrum beneplacitum et Summam Satisfactionem exolutum.

Nos itaque prædicti Abbas, Prior et totus Conventus agnoscentes singularem gratiam et magnum beneficium a sæpe nominato Ill^mo. Principe nobis hac in parte collatum, his nostris præsentibus literis bona fide pollicemur, et promittimus, nos non obstante totali evolutione integri precii, promissum istud diploma Pontificii Consensus S. Cel^ni. intra spacium unius anni ad summum exhibituros et ad manus tradituros. Ac pro huius rei maiori certitudine et assecuratione S. Cels. omnia nostra bona et iura intra S. Cels. terminos Palatinatus et Jurisdictione sita et existentia, tam mobilia quam immobilia, præsentia quam futura, hisce præsentibus literis oppignoramus et hypothecamus, tali conditione et licentia, ut si intra constitutum tempus annum prædictum diploma Pontificii Consensus a nobis non fuerit S. Cel^mi. oblatum et traditum, eo modo et forma, ad pactum et a nobis promissu est, S. Cels. liberum potestatem et facultatem habent, omnia prædicta nostra bona et iura in S. Cels. territorio existentia propria authoritate absque indiciali processu capere, arrestare, et detinere tam diu quoad promissa fidos a nobis vicissim integraliter evoluta fuerit: eo tamen diplomate Suæ Celsit^ni. tradito, oppignoratio et hypotheca ista bonorum et iurium nostrorum in Palatinatu solvatur et liberetur, et præsens nostra ista obligatio, et alia prius a nobis data nobis reddatur. Ad hæc fideliter et sincere servanda, Nos fidemque nostram obstringimus quam fidelissime. In cuius rei testimonium his literis obligatoriis Sigilla monasterii nostri abbatiale nimirum et conventuale sunt adpensa. Actū in nostro Monasterio, antedicto die 22. mensis Junii, anno Dñi. 1589.

⁂ Sigilla deperdita sunt.

—MS., Kreisbibliothek, Regensburg.

XIV.—Robertvs Tvrnervs Niniano Vinzeto Abbati S. Jacobi Ratisbonæ. Ratisponam. LXXIII.

Die Jouis vix remota fuit prādii mensa, cum hospita nuntiat adesse qui me quæreret. Rogo quis homo sit. Excessit illa, vt intelligas, cautā esse mulierem ac fictam penè ad malitiā frendere eum ac more meo frangere verba Germanica tàm artificiosè, vt debeat esse Anglus, aut oporteat esse aliquem, qui Anglum ementiatur peregregie. Sentio esse aculeum in me; delectat tamen aculeus, vt à muliere peringeniosè iactus in meam eloquentiam Germanicam. Video mulierem, curro ad ostium, video Christophorum. Quærin? Prehenso manum, ac, quasihoc nimis esset peruagatum ad amoris magni magnam significationem, irruo in gremium, ad illud tritum. Saten saluæ? Vix responderat saluas, cum quæram de te, de Patre, Jacobo Vito. Tacet. Vrgeo de te.

Interposita mora tanto mussitat te valere. De Jacobo non exprimo vocem, sed lachrymas, easq. tam vbertim fluentes, vt mirarer in viro puerum. Rogo quid rei sit, quid iniuriarū, quid doloris, quid lachrymarū, conantis loqui voce aliquando interciderunt media, aliquando obruerunt totam lachrymæ, vt nihil penitus eliciam. Putabā primo fuisse lachrymas doloris, intelligo tandem esse lachrymas amoris. Nam postquam mulcendo, perstringendo composueram hominem, ac, in gyrum, quasi quendam rationis duxeram, infert te ita deuinxisse Jacobum, ita amasse, vt vitæ apud vos tam suaviter actæ memoria eliciat lachrymas. Nouū sane hoc est in Benedictinis vostræ ætatis, sed non nouum in Ninianis ac Jacobis, sic amare, sic deuincire, vt qui amantur deuinciuntur, non satis se putent gratos, nisi recordantes fleuerint largius, quam deceat non dico viros sed ipsas mulierculas. Etsi laudo facile has lachrymas, vt grati pias, tamē reprehendissem vt viri ineptas, nisi sensissem in illo amato, deuincto, me amatum fuisse ac deuinctum. Largior ergo has amori, ac cum verba mea nihil habeant neruorum ad agendas gratias pro re tanta, sino illius lachrymas obire gratiarum agendarum piam functionem. Quid narro de agendis gratiis? Sentietis me si non in referendis gratiis, bene opimum certè in habendis sincerè gratum. Hoc nostrum fuit, illud vestrum est, monachos esse moratos, suaues, pios, addictos religioni, ac disciplina ita astrictos, vt optarem sanè omnes Benedictinos ad vestram normam sanctos per sanctum Ninianum ac reliquos Scotiæ Diuos hanc nobis famam, ac religionis gloriam conseruate integram à labe,—nam magna est, mira est, antiqua est quid? Quod hac ætate? Dico plane ac prædico, me venturum breui vt præsentibus gratuler vobis hanc gloriam famæ, pietatis, religionis, quod, si quis me excluserit Anglum, contendam sacramento me Scotum esse. Ad id nisi satis fuerit, me cooptatum fuisse à Reuerendissimo Rossensi, vixisse cum Scotis familiarius vbeq. quàm cum Anglis, Reginam obseruare Scotam, amicos colere vbiq. Scotos, adferam illa grauiora,—cognomen me habere Scoti, auum Scotum. Nam Turnerorum gens non fuit fortasse potius ex Angliæ Deuonia, quam ex Sanctandrepoli Scotiæ, cum Turneros ante quinquaginta annos non viderit Deuonia, viderit Sanctandrepolis à memoria Fergusis. Sed non premam acrius cum sperem me habiturum te disceptatorem caussæ meæ planè æquum; nam facilem non cupio in re tàm clara ac justa. Vale. Monachii.

XV.—Robertvs Tvrnervs Niniano Vinzeto, S.P.D. LXXIV.

Et si nihil sit quod cupiam minus quàm te tangi leuiter, tamen gaudeo hoc tempore te angi grauiter, nam quod amor non potuit, id angor extorsit, vt scribas, ac ad eum scribas, qui literas tuas amat in te, seu potius te in literis. Nosti amorem suauē, sed in suauitate im-

portunum; nosti amorem sedulum, sed in sedulitate impudentem. Quare si scripserim suauiter, suauitas hæc fuit importuna, vt elicerem tuas literas; si scripserim sedulò, sedulitas fuit impudens, vt viderem tuum amorem vna charta quasi Syngrapha consignatum. Scripsisti, id est, amorem in me tuum ostendisti esse constantem. Rescribo, id est, ostendo me omni contentione dimicaturum, vt amorem tuum vel officio æquem, vel constantia vincam. Quare vt dolorem, quem inussu tibi proximè tacendo, iam totum abstergam scribendo, audi, incipio. Sed non incipio, nisi audias & diligenter seria, & amicè nostra. In Anglia Patres e societate Jesu mira præstiterunt. Nullus, cùm fueram ego Leodii, captus fuit: ac tam frequens populus sequebatur illorum conciones, vt frequentia indicaret rem. Nunc quatuordecim dicuntur capti, & in reliquis Campianus. Spero falsum esse. Nam Campianus oraculum fuit Angliæ, ac adeò miraculum nosti hominem, si latinè fuerit, Anglicè fuit Demosthenes. Literas tuas Cancellario dedi ad Ducem: premebam de responso: promisit se facturum officium. Pater Oliueris, qui res societatis in his partibus procurat, Monachii iam est. Vale. Monachii.

XVI.—Robertvs Tvrnerus Niniano Vinzeto, S.P.D. LXXV.

De memoria sui conseruata habet gratias, easq. immortales gratias Turnero? immortales de memoria sui? perpusillum hoc est. Cur non etiam adiecerat illam vocem, diuinas? cur non hanc formulam, amplissimis verbis? ad summam multa desunt, si omnia quis velit exigere ad aulæ normam, quanquam aulæ non fecissem mentionem. Abbati sacerdos, nisi Abbas aulæ quandam vmbram effinxisset in suis literis tam ridiculam vt gratias agat sacerdoti, quòd colat Abbatem; clienti, quòd obseruet patronum. Noui quem laudo, qui laudo Ninianum; noui cur amo, qui amo Vinzetum, illum tam officiosum hominem Turnero, hunc tàm vtilẽ Abbatem ecclesiæ, ut nisi laudem summè, amem sincerè, planè sim dignus, qui & stultitiæ & rusticitatis notis sempiternis inurar. Quare omittas posthac gratias quoties ad me? Nisi fortasse velis agere gratias, quod ostendo me gratum, vt experiaris an futurus sim in illis reiiciendis tàm prudens, quàm essem in recipiendis impudens, quanquam hoc certè est vocare in controuersiam illum animum, qui tàm sincerus est, vt in tuis rebus nisi ardeat, frigeat: si frigeat, pereat. Quare cũ sit, vt in ardore quodã animi mei vita, sic in frigore mors, patiaris hunc meum ignem inclusum, facto, verbo, quacunq. ratione exire, neq. eum coneris agendarum gratiarum ceremonia, vel tanquam aqua extinguere? Sed hæ amoris notæ placent, quia irrident. Vale.—Turner, Epistolæ, pp. 221-225. Col. 1615.

XVII.—Robertvs Tvrnervs Reverendissimo et Doctissimo Niniano Vinceto Patrono salutem. CLVI.

Ipsa oportunitas non potuit quicquam oportunius, quam hic vester quem vocatis puerum, puerum sanè aureolum, & mihi Junonium partum. Nam dùm scribo ad Rossensem, & queror me vel contemptum, vel præteritum, eccum puerum hunc! Quæ querelæ iniustæ intercedit tribunus, iubetq. mediam me vocem interprimere, vindicandam exilio, vel iniustam de re falsa, vel impiam contra hunc Consulem, qui toties conatur nobis rem Romanam in Britannia restituere. Quare quicquid volebam despuere conuitii in Reverendissimum Rossensem de literis nõ scriptis, illud ego iure trãsfero in te de literis perditis. Fuit quidẽ dulce Rossensẽ ad me scripsisse. Dulce? immò graue. Nã quo vberiorem capio semper voluptatem ex literis patroni, Opt. Max. eò acrior doloris morsus, caruisse me hac iã voluptatis vsura vestra negligẽtia. Dolerẽ infœlicitatem meam, nisi ipsæ literæ Patroni mei essent infœliciores. Equitant Parisiis Monachium, Monachio nauigant Constantiam, Constantia vehuntur Ratisbonam. Bis tu verbis errorem literarum describis. Mirum sanè, in equo, in naui, in curru, post gyrum anni, via impeditissima à milite, eas millies non periisse. Quid tandem? ad miseriam summam, in portu pereunt. At latent in libris probè seruatæ. Quàm probè? latent, at seruatæ. Maior profectò earum miseria, seruatas periisse. Bilis, vbies? Accusaris ab aliis, nimis acriter mordere, siue in literis, siue in conuiuio exerta. Sic accusata, malè bilis, cur nunc langues? digna sanè iniuria, in quam infigas aculeum. Quis credat de bile mea? nam cùm omnis bilis malè audiat, quia bilis: tamen mea bilis habet nescio quam laudem, quia pungit iudicio. Nam quemadmodum parata expedit atque incurrit in fungos illos hominum, qui in aula, nosti qua, dum conabantur perdere, seruarunt: sic patronos & bonæ notæ Patres, cauet diligenter, ne leui quidem digitulo, violet, quare frustra rogatis, vt largiar vobis hanc negligentiam. Nam incidistis in bonam bilem, quæ id habet iudicii, vt malit non esse bilis, quam mala contra bonos. Venia ergò esto huic vestræ culpæ, sed cum conditione, vt si quid ego peccaro in vos, vestram bilem acuatis ad hanc iudicii mei cotem. Vide, sis in mea bile, quam nihil bilis! vult irasci, ne videatur lædere extra iocum. Historia, de qua tàm anxiò quæritis, penè exierat in fabulam. Nam cùm eius multò maximam partem coniecissem in cistam, quam ego ex mora putaram periisse; tamen ita vrsi, scripsi, frendui apud eum, cui committebam cistam Pariseis, vt iam tandem ante sex primũ septimanas receperim cistam, & partem historiæ, quæ ibi erat. Quàm propè historia exiuerat in fabulam, narrarem lepidè, vt gaudeatis mecum fabulam rediisse ad historiam, in prima parte, quam apud me habui, laboraui, sed tàm frigidè post mortèm Reginæ, vt nunquam hanc manum aut oculum admouerim sine lachrymis. Tamen

expressi ex chartis illis historiam cædis Darleanæ totam tam planè & plenè, vt mihi nunquam magis satisfecerim edidissem his nundinis, nisi vtraq. Typographia Ingolstadiana fuisset impeditissima, quà à Bellarmino, quà à Naso; nisi exeat his nundinis id quod promittit Reuerendissimus Rossensis, hic partus meus videbit lucem, summum post mensem. Reliqua pars apud me iacet intacta. Nam Reginam & animum mihi eadem securis perdidit quid consilij? est res disiecta, longa, operosa, quid consilij? Manū promisistis. Manū? Frustrà vix tres manus suffecerint. Tamẽ conabor, vt placeã illi, cui vellem probari, vult meū stilū, cur vult non scio causam, id tantū pertinaciter vult. Vrsit. Recepi, conabor, eò maiori animo, quo fœliciori vestræ manus subsidio. De duplici monachali portione gratus sum. Certè si cõditio hæc mea non esset, tantum abesset, vt portionem hanc reiicerem, vt vellem apud vos miserrimè seruire medium annum, nõ de hac solum re, sed de alia, quam celo, honoris mei causa. Tamen hoc paschate videro, an possim surtim apud vos ponere duos tantum dies, vt in medium consulatur, deest hic, qui me iacentem excitet, currentem incitet. Si aut iacens starem, aut stãs currerem semper, extruerem mihi immortalitatis trophæum. Ita scribo cum inuidia magnorum. Id signi, me placere, quod displiceo. Nam inuidia huius genii est, vt plurima vbi placeant, ibi aliqua semper rodat, quasi displiceant. Si non esset torpor ille, quem mihi vel inseuit natura, vel consuetudo insculpsit, volumẽ certè possem intra mensem. Ita mihi omnia è mediis digitis effluunt, non fluunt tantum, quoties aggredior ad stylum; sed nunquam aggredior; nisi sint, qui cubitum lateri adhibeant, Lœsli & Winzeti, dii hominum. De nepote vestro doleo, iter cum ingressum sine meis literis si sciuissem prius rem, nexuissetis fortasse & aut vos huius mentis, aut ille itineris huius filum multò fœlicius, meo consilio. Sed frustrà optamus & consulimus post Saguntum captum. Apud vos sunt interrogationes Haii administros Scotos, lingua Scotica, si huius libelli mihi faciatis copiam, in vnum mensem, agnoscam Reuerendissimam V. D. (quod scribitis) sincerè in me animatam valde librum cupio. Vt amor reddatur amori, promitto vobis vsum cuiuscumque mei libri Anglici. Habeo multos & in hoc genere bene bonos. Expecto à vobis literas, & cum literis libellum istum. De Scotia nihil boni? ex Anglia nihil noui? Putabam ex ouo hac hyeme posito exiturum æstate aut gallum aut Basilicum, spero illum rimeo hunc speremne probabilius, an timeam, à vobis expecto.—Turner, 'Epistolæ,' pp. 363-367, Col. 1615.

VINCENTIVS

Lirinenſis of the natioun of Gallis, for the antiquitie and veritie of the catholik fayth, aganis ye prophane nouationis of al hæreſeis,

A richt goldin buke writtin in Latin about .xi. C. zeris paſſit, and neulie tranſlatit in Scottis be Niniane Winzet a catholik Preiſt:

Vt ædificentur muri Ieruſalem.
Pſal. 50.

ANTVERPIAE
Ex officina Ægidij Dieſt,
1. Decemb. 1563
Cum Gratia & Priuilegio.

O

VINCENTIVS LIRINENSIS, Fain

OF THE

NATIOUN OF GALLIS

[Commentary] FOR THE

ANTIQUITIE AND VERITIE OF THE CATHOLIK FAYTH

AGANIS THE PROPHANE NOUATIONIS OF AL HÆRESEIS

A RICHT GOLDIN BUKE WRITTIN IN LATIN ABOUT
XI.C. ZERIS PASSIT, AND NEULIE
TRANSLATIT IN SCOTTIS

BE NINIANE WINZET A CATHOLIK PREIST

Vt ædificentur muri Ierusale
Psal. 50

ANTVERPIÆ
EX OFFICINA ÆGIDIJ DIEST
I DECEMB. 1563
CUM GRATIA ET PRIUILEGIO

TO[1] THE MAIST CATHOLIK, NOBLE, AND GRATIOUS SOUERANE, MARIE QUENE OF SCOTTIS, &c.

Niniane VVinzet, a Catholik Preist, and hir Grace's *humble subiect, wishis grace frome God our Father, constance in the trew catholik religioun in Christe our Saluiour, throw the gouernance of the Haly Gaist. Amen.*

AMANGIS the mony comfortable exemplis of the haly Scriptuir, maist excellent SOVERANE, the notable historie of the wailzeant cheiftane of God and wpbigare of the wallis of Ierusalem, Nehemias, 2. Esd. 1. 2. &c. vnto the end.
in this tribulous and maist da*n*gerous[2] tyme of schisme and dissensioun, apperis weray mete to be doung in the eris of al faythful catholik, quhasoeuir preisis to haif ony godly quietnes in vnitie and peace within our new Ierusalem, the citie of God, Christis haly Kirk.

Forsamekle as Nehemias, being presoner (albeit gentlie intertineit) in a strange countrey, fra he wes aduertisit of the destructioun of the wallis of Ierusalem, sat doun, weipit, and murnit mony days, fastit also and prayt for remissioun of his sinnis, of the sinnis of Israel, and of his forefatheris, quharethr*o*w[3] he and his cumpanie war be God iustlie sufferit to be led and haldin in captiuitie amangis infidelis, and the haly citie to be se ouirthrawin. And this he dois hoip*i*ng in the suete promise of God

[1] O.E. p. A ii. [2] O.E. dagerous. [3] O.E. quharethrw.

maid to the faythful peple conuertit to him in al thare hert. Be the quhilk meanis he apperis weil to hef bene recouncelit vnto his fauour.

Quhilkis being done, fra he had obtenit ony tolerance and opportunitie, makis he to without delay, be sik pouer as he micht, in a meruolous fortitude of fayth, without respect of the micht, contempt, or lichtliing, writtingis, boist, or craft of his potent aduersar Sanabalath and wtheris his enimeis, without respect of the murmuring and penuritie amangis his peple; nocht[1] regarding the terrouris spokin to him be fals prophetis; nocht regairding that his priuat counsel wes reuelit to enimeis be his awin natiue familiaris; nocht, finalie, that the principalis of the peple, put nocht thair craigis in zok to the werk of the Lord: and sa in a gret stoutnes of spirit biggis he wp in a schort space, contrare al manis expectatioun, al the braid wallis of Ierusalem afore destroyt, renewis, and strenthis the portis thairof, settis furth the law of God syncerlie to the peple: and sa furth, quhilk al war lang to reherse.

Bot zit naways fuleschlie attemptis he thir thingis, bot in al aduentuir airmis he his folkis with habirione, suord, speir, bow, and targe; that in the tyme of thare labour thai hald the speir reddy in the ane hand aganis the force of enimeis, and biggit wp the wallis of Godis Citie with the wther hand.

Bot to expres, Madame, vnto zour *Grace* my porpose conforme to this mater, in few wordis: The wallis of our Ierusalem præfigurit be the wther, I hald to be vnitie amangis our selfis, in the treu Catholik religioun, seruing God thairin treulie in feir and luue, euery man walking in a cumlie ordour according to his vocatioun.

Gif this vnitie micht be conquest amangis al the professouris of the blissit name of our Lord Iesus, I think that our new citie of Ierusalem suld be sa strang ar

[1] O.E. p. A iii.

hald, that al the enimeis thairof (as ar infidelis, hæretikis, and schismatikis) suld nocht mak thame be force and plane violente to sact it, or onyways subdew it. And zit, gif the trew citienaris thairof (that is, the faythful Catholikis, quha allane may clame ony hæretage in new Ierusalem) war recouncelit vnto our hie Empriour and Prince of our Citie, the Lord of Sabaoth, be sik meanis as we scheu Nehemias to hef bene,—thai war na dout—bot sik stoutnes of spirit with Nehemias we suld resaue, and sik terrouris and draidour suld be amangis our aduersaris, that our wallis suld be biggit incontinent in dispyte of Sathan and of al his ministeris.

Bot[1] be ressoun that grete controuersie is, in sindry wechty pointis quharein we suld be recouncelit to him,—the wickit (as the wyseman wryttis) esteming the wir- Eccl. 1. scheping of God to be abominatioun, and crying in word to turn to God, and to big wp the wallis of Ierusalem, quhais labour zit is nocht ellis, bot to draw fra God, to diuyde his peple fra Godly vnitie, and, finalie, to schuil doun thir wallis to the ground,—necessare it is heirfor to be also assuirit of the trewth of that controuersie. And, albeit I can nocht think me to hef wrocht sik pennance, for thai thingis confessit be al man to be sin, as did Nehemias, zit for twa causeis I hoip to be admittit ane of Godis airmie, amangis wtheris Catholikis to this werk. First, for His awin Names saik, quhilk, throw the trible of the Catholikis in sum partis at this præsent, is pollutit amangis our aduersaris, as it wes sumtyme be the sub- Ezech. 36. iectioun of the Israelitis amangis the Gentilis. And secundlie, because we hait with the Kirk of Ephesus, Apoc. 2. zea, and with God himself, the Father of peace, the doingis of the Nicolaitis of al forgearis and manteaneris[2] of schisme and errour. And thairfor, Madame, sen I intend, be Godis grace, al my ingyne, wit, and pouer, to be a faythful souldiour to this wailzeant cheiftane of

[1] O.E. p. A iiij. [2] O.E. manteameris.

God, Nehemias, in the wpbigging of thir haly wallis, and zit is in that penuritie that I may nocht furnise to this excellent werk euery kynd of necessar waippin and werklume, quhilk did Nehemias cumpanie,—as habirione, scheild, suord, bow, speir, spade, mattok, and mell, &c. (that is, al necessar eruditioun to suppres al errour, and to sett wp al trewth) I hef præparit to me self, and to thais siklyke of zour *Graces* faythful Subiectis, quha ar of smal leirning, or quha misknawis the Latin toung, a litle, partie, handsum, instrument that may suffice ws in tyme of neid, bayth for a waippin and a werklume, for a speir or a spade, a heumont or a hemmir, or for ony wthir siklyke; and with that also may sted for a bricht lantern, quhareby[1] we may cleirlie se quhat way we suld happelie return and be recouncelit to our grete Empriour, or quhat way we hef vnhappelie turnit ws fra his maiestie. Quhilk singular instrument, I am assuirit be the iugement of the maist godly experimentit, quhays sentence in this mater I hef othir hard or red, to be of sik strenth, that be na force of enimeis it may be brockin; of sik scharpenes, that na armour of thairis may resist it; of sik pissance and aptitude, that with ane strake it sal bayth ding a faa deid to the ground, and with that also sal help wp the wallis of Ierusalem; and, besydis al thir, sal schaw sik licht, as said is.

This noble instrument is this litle tractate of this cunning and anciant father, Vincentius Lirinensis, an haly man sumtyme in the Ile of Lire. The forcie and irrecouerable strake, quhilk he richt michtelie oft doublis aganis al sawaris of discord in our treu catholik fayth, is that al faithful Christianis suld hald firmlie and perpetualie in religioun that thing, *Quod vbique, quod semper, et quod ab omnibus est creditum:* that is, quhilk ouer-alquhar, quhilk at al tymes, quhilk be al (trew Christianis without dout) hes bene beleuit. This is, Madame,

[1] O.E. p. A v.

or I am begylit, an infallible, as it is[1] a general, reul to al richt, an ewin lyne of lawtay, a tweche stane of the treuth, a cleir licht to schaw the way, and a necessar meanis at al tymes of debate, to tramp doun on al sydis bayth errour and hæresie, abuse and superstitioun, and to sett wp in the awin synceritie, our trew catholik religioun, quhareupon the inuincible wallis of vnitie, quhareof we now trete, ar maist suirlie and only biggit. For albeit maist trew it is that the scheip of Christis flok heiris, and obeys his voce, and fleis frome the voce of a strangear: zit amangis sa mony dissaitful spiritis transfiguring thame selfis in angelis of licht, obstinatlie allegeing the haly Scriptuir to mak for thare dremis, na man may sufficientlie schaw the obstinate conuict, and ditt the mowthis of the contentious, that[2] ony sentence in[3] the haly Wreit is the voce and mynd of Christe, or the contrare sense consauit be the wickit the voce of the enimie, bot insafer as he may preue the ane sentence,—*Oueralquhare, at al tymes, and be al Christanis to hef bene beleuit*, and the wther as to it planelie contrarious, to hef bene euir refuseit. Be this reul it is expreslie knawin, quha ar sones of the haly Kirk vniuersal, in the communioun of the Sanctis of God: quhare, as in the House of God, quhilk is the pillar and estabilissing of veritie, the vndoutit trewth without al dout is to be socht.

Io. 10.

2 Cor. 11.

1 Tim. 3.

This sentence of my auctour to be maist trew, it is mair than plane, be the mony diuerse and contrarious sectis, raigeing at this præsent amangis the professouris of Christis name—raigeing I say, nocht only aganis our mother the haly, catholik Kirk, bot maist sauagelie aganis thame selfis; euery ane of thame allegeing with Sathan, thare maister, the wordis of the Scriptuir for thare defence: and zit neuir ane of thame (be the testimonie, zea, of euery sect aganis wthir) haifand the Word of God,

[1] O.E. id. [2] O.E. yath. [3] O.E. A vi.

that is, the trew sense of the Scriptuir, for the porpose thai allege it for aganis ws.

For wald ony of thame al lay to this lyne and square reul, and preue thair doctrine amangis al trew Christianis vniuersalie, al tyme, and place resauit? Without al dout, sa doing, thai had win the cause, and al our pley hald an end, and we and al wtheris professing our commoun crede, war compellit to confess thame to be the trew Catholikis, and our selfis to hef errit. Bot sen thai can neuir do that, and zit wald be haldin sones of the haly, catholik Kirk, it followis necessarlie, that thai suld leue thare awin phantasie and condescend with thame, quha can preue thare doctrine to the wthir contrarious, to be catholik be the samin lyne. And sua as this reul dounthrawis the errour, sa incontinent it settis wp the treuth on the wthir syde: that, nocht without cause, we nameit it bayth a waippin and a werklume to strek doun a faa, that is, an errour quhatsumeuir, and in the mein[1] tyme, to big wp thir haly wallis of vnitie and consent, in the trew catholik fayth.

And zit nocht onlie may this, my instrument, proffet to a godly concord aganis al errouris, bot also in al wther effairis, may strenthe mekle the samin vnitie. Quhilk specialie is conquest and keipit, gif euery persoun in ilk state sal leue worthelie, as occasioun seruise, according to his vocatioun: as gif that the pastouris suld vnabaisitlie gainstand the woulfis, quhensoeuir be that meanis thai ar persuadit, that thai may saue the flok: that the Princes be thare auctoritie manteane[2] al Godlines and richt, and suppres al impietie and wickitnes: that the nobilitie suld stoutlie assist thairto, reddy euir to defend the fayth, law, and peace of thare lauchful and catholik Souerane, that sua thare airis may lauchfullie to thame succede: that the burgessis and craftismen suld remember on the auld prouerb, (saifing

[1] O.E. p. A vii. [2] O.E. manteame.

dew honour to zour Maies*tie* I name it) *Ne sutor vltra crepidam*, and take na mair reuling on thame aboue wtheris than thai haif commissioun frome thare Souerane thairto: and breuelie, that al superiour poueris suld godly reul, and inferiouris humelie obey, euery ane contening himself in that reul, quhareto he is callit. For only sa may the wallis of our Ierusalem be biggit wp, and aganis the force of al enimeis be defendit. For that this ordour, conforme to my reul in Godis house, suld be keipit, *Oueralquhare, at al tymes, and be al trew Christianis is beleuit.*

Sap. 6. 20. 13. Ephes. 4. 1 Cor. 7. 12.

And albeit zour G*races* excellence, besydis zour eruditioun in the Latin toung, is sik a mirrour of al godlines, constance, and continence, integritie, wisdum, and of al hæroical vertewis, and a nurisear be al possible meanis of this vnitie and peace, that the trompet of zour fame (to the Almychty be al gloir) is blawin loud amangis al Christiane nationis, to the grete confort of zour G*races* trew subiectis, that I neidit nocht to hef tane thir my labouris.heirin for zour Maies*ties* cause: zit, be ressoun this[1] my auctour makis sa mekle to that Godly concord, quhareof zour G*race* is sa desyrous, I richt humblie and hertlie dedicatis my smal labouris heirin to zour Hienes, be quhais name and auctoritie this anciant father may haif place in disputatioun, according to his dignitie, to help to discuss the treuth veray necessar at this tyme to be outset and manteanit,[2] of the quæstioun exagitat præsentlie in zour G*races* realme. Quhilk is, *quhow the awin proper sense, and mynd of the Haly Gaist in the Scriptuir, may be discernit fra the erroneous sense, consauit thairof be the wickit.* Of this mater, I heir of a buke set furth certane zeris passit be an honorable confessour of the trew, catholik fayth, M. Quintine Kennedie, a werk commendit be sindry cunning men als weil of Ingland as of Scotland. And

[1] O.E. p. A viii.

[2] O.E. manteamit.

also, laitlie, I hef sein certane clatteris, and I wate nocht quhat, nameit contumeliouslie in hie contempt of the Kirk of God, *A confutatioun of the said M. Quintinis Papistical counselis*, put out be ane of our windfallin brethir, laitlie snapperit in the cummerance of Caluin, M. Iohne Dauidsone, quha, for his parte of the new padzeane of his desperat brethir, wald be haldin a Dauidsone sa douchty, that with a puff of his mouth he micht be iudgeit to cleik fra the Counselis, als weil general as wtheris, al auctoritie, in that he dar be sa temerarious as to cal thame papistical,—that is, as he intendis contumeliouslie be that terme, dissaitful, wickit, leing, and erroneous. And sua impudentlie dar he affirme few godly Counselis to hef bene othir, sen Syluestris days or afore; and agane nameis thame sa few, and sa few, that nocht only he makis him to misknaw ony ane of that sort: bot the first and principal General Counsel efter the Apostolis, haldin at Nice, as he can nocht cal it a General Counsel, sa he apperis to insinuat that the haly Fatheris aggreit nocht thare amangis thame selfis, be ressoun that certane wickit consentit nocht to thame, bot to the blasphemie of[1] Arrius thare condemnit. As he wald say nixt, (for certane is it that sik men decays euir to worse) the Apostolis war nocht of ane consent and mynd in Christe, because Iudas left thame. And finalie concluidis he, that nocht only General Counselis may erre, bot to be a dreme to think that euir thai hef bene a Counsel vniuersal præsenting the Kirk of God, sen the Apostelis days: and zit he thinkis nocht al that venum aneuch, bot affirmis als that thai hef bene few guid pastouris in the Kirk sen the said Syluester. *O ingentem confidentiam!* My toung treulie, Madame, failzeis me to expres the zele that a faythful Christiane suld haif for the House of God, aganis thir schameles learis, aganis the folie, zea, the phrenesie of thir proud

[1] O.E. p. a.

pestilent Protestantis, euery day descending a step ferther to thare maister in hel. Layng may thai heir protest, or ony man quha hes cuir of his saul be moueit for sik a protestatioun. For quhat war that ellis, bot to admit place to the discipulis of Arrius, Macedonius, Eutiches, Nestorius and wtheris iustlie condemnit be General Counselis, and to cal abak agane thare hæreseis sa mony C. zeris erdit in hel? Bot this manis folie is sufficientlie declarit be the maist cunning wrytearis of Caluinis and of Lutheris[1] sect; quha almaist appreuis the first four general counselis, and testifeis that al the Bischopes of Rome quhil Bonifacius, quha succedit to Gregore the grete, about iijC. zeris efter Syluester, war cunning and godly pastouris. And quhatkin wtheris pastouris thai war sen syne, the lichtis and lampis of the Kirk of God, Athanasius, Gregore, Nazianzene, S. Hierome, Ambrose, and Augustine, Basil, Chrysostome, and Cyril with mony wtheris in thare dayis, sen the tyme of Syluester, testifeis be thare writtingis. Bot this my auctour, as he had foresein the vanitie or rather impietie of this man, makis al thir materis almaist sa cleir aganis him that M. Quintine neidis na wthir apologie, nor nane wthir man, to waist paper and ink for this porpose. For[2] the quhilk cause, I mak mentioun of thame bayth to zour *Grace* that the treuth of thare pley, be support of this father, mot be tryit, and silence put to the erroneous. And this specialie I do to confirme the wyse and graue say*i*ng, quhilk I hard zour Maies*tie* sumtyme speik on this manere: *Sen of wryteing of buikis* (as witnessis Salomon) *thair is na end, and sen the veritie in al thingis is bot ane, and vnuariable, thai ar buikis anew alrady put furth, gif thai war weil vnderstand.* Quhais say*i*ng (sen the hertis of princis ar in the handis of God) I wnderstuid as proceding of the Haly Gaist, and, conforme to zour *Graces* mynd, hes specialie, according to my smal

Thair buikis I haif nocht heir, to cite the places: bot it is sa plane, that thai can nocht deny it.

Eccle. 12.

Prouerb. 21.

[1] O.E. Luthdris. [2] O.E. p. a ii.

talent, labourit sen syne, as I gat oportunitie, besydis sum wthir mater that I had than begun, that sum tractatis, writtin be anciant Fatheris mony zeris ago, micht be for a Godly vnitie in zour *Graces* realme vnderstand be thame, be quhome thai micht nocht afore. Of the quhilkis, as I cheisit this auctour first, sa the mater of the wechty quæstioun foresaid, cunninglie tretit be him, is necessarlie first, efter my iudgement, for an vnitie in the trew religioun to be vnderstand. To the quhilk vnitie, Madame, besydis the help and aid that we hef afore expressit, it wald help mekle gif twa thingis war to addit: First, that worthy punisment war tane of schameles oppin learis and treuth brekaris, and of thame, quha ar knawin on set porpose wristearis of the veritie, and nurisearis of discord. The secund, that the grete gentrice of zour Maies*tie* wald persuade to certane desperat personis that ze ar an hertlie and a compatient mother to thame (as na faythful subiect doutis, bot sa is in deid), and that zour *Grace* nothir seikis the lyues nor landis of certane of the vnleirnit nobilitie, and wtheris seduceit be thir dissaitful foxis, and rauenous woulfis—thare fals techearis. For suythlie sa it becumis, and equitie that requiris: sen, be the negligence and inordinat affectioun of zour Hienes forebearis (quhat[1] is zour awin parte thairin præsentlie, I am incertane) in the promoueing of vnqualifeit Prælatis in the Kirk, al this perturbatioun, trible, and hie interpryseis, in Scotland, as the lyke for the lyke causeis also in vtheris partes, ar wpsproung. Insameke that the peple houngerit throw inlake of the heuinlie and necessare fuid of Godis Word, and haifand a vehement houngir and thrist thairof, entering vnhappelie to be refreschit in the cumpanie of thir neu techearis,—as it war in an apothecaris buyth ful of al kynd of droigis, bayth of delicat spycerie and of rady poysoun, quare thai, without ony consyderatioun

[1] O.E. p. a iii.

or respect of the guid or the ewil, hes tane sa gredy a fil, bot sum mair and sum les of the poysoun, that certane ar fallin as it war in an apoplesie nothir heiring, seing, nor feling thare infirmitie; wtheris as in a phrenesie, rinnand and ruscheand without knaulege quhat thai othir do or say; wtheris also as it war in a licht slummir easelie to be walkinnit. Of quhome mony ar, as I am be euident ressonis persuadit, fra al perel sa recouerit, that with litle craft and diligence of a guid medicinar, thai may be cuirit fra al infirmitie, and without al scrupulositie accumpaniit with the Kirk of God, bot that zit mair spedelie thai wald do, gif thai war deliuerit from feir of thare former plays. Thir meanis, gratious Souerane, being prouideit, and the trew sense of myn actour deulie embraceit, thare is na dout bot thir wallis of vnitie, Madame, be zour gratious assistence, sal be vpbigit and defendit, with sik expeditioun and fortitude, as wes the wallis of Ierusalem be Nehemias. The quhilk mot grant ws the only auctour of vnitie and peace, our Lord IESVS CHRISTE: quha mot hald zour Celsitude in his continual protectioun. Amen.

Of Antuerp the 2. of Decemb. 1563.

¶ In[1] the catalog of Gennadius, quhilk is conionit with the catalog of S. Hierome of the Ecclesiastik wrytearis, this testimonie is of Vincentius Lir.

Vincentius natione Gallus, apud Monasterium in Lirinensi insula presbyter: vir in scripturis sanctis doctus, et notitia ecclesiasticorum dogmatum sufficienter instructus, composuit ad euertenda hæreticorum collegia, nitido et aperto sermone validissimam disputationem, quam absconso nomine suo, attitulauit Peregrini aduersum hæreticos: cuius operis quia secundi libri maximam in schedulis partem à quibusdam furatam perdidit, recapitulato eius paucis sermonib. sensu, primò compegit, et in librumvnum ædidit. Moritur Theod. et Valentiniano regnantib.

¶ Tritemius in his buke of the Ecclesiastik men wrytis this:

Vincentius Monachus et Presbyter Monasterij Lirinensis insulæ, natione Gallus, vir in diuinis scripturis eruditissimus, et sæcularium literarum non ignarus, vita et moribus clarus. Exstat eius insigne opus, quod sub Peregrini nomine composuit, à veteribus doctoribus percelebre laudatum, De erroribus et collegiis hæreticorum fugiendis, lib. ij. Alia quoque nonnulla scripsisse legitur, quæ ad notitiam meam non venerunt. Claruit sub Theodosio et Valent. regnantib. An. D. 430.

[1] O.E. p. a iv.

TO THE REIDAR.

TO eschew al occasioun of wane stryfe with aduersaris, for * Iimpis of Grammar or sik triflis, I hef behauit me in the translatioun of this tractate sa that I hef bene scrupulous to vse the ful libertie of a translatour, bot hes geuin labour als weil to expres almaist the samin self wordis of myn auctour, as his ful sense and mynd. And zit I hoip that yow sal think me to speik propir langage conforme to our auld brade Scottis. As to my fidelitie, I referre it to the godly cunning. I hef vseit twyse only the iugement of Costerius concerning * the text, quhare he planelie apperis to deliuer the wordis of Vincentius. Gif in wthiris places I vseit his iugement or myn awin, I inserit it within sik twa ( ) circulis, and alterit na thing of the text, as sumtyme I did the lyke, eiking sum thing to explane an obscuir word, and anis notit my apperence in the margin. And that al mot be mair facil, les tedious, and mair attentlie considerit, I hef distinctit the first and principal parte in cheptouris, proponing sum breue argumentis thairto. Quhilk thing I suspect na leirnit man to repreue. Bot sen my labouris heir ar for the vnleirnit only, I exhort the zoung scoleris to reid this auctour in his awin toung, that thai may bettir knaw his godly eruditioun, quhilk makis mekle at this tyme for the first step fra errour, to a haly concord in our Lord Iesus. Quhais spirit mot induce and conserue thee,[1] and thame in al treuth. Amen.

* Of the quhilkis we reid sum of thame to hef maid a grete parte of the ground of thare werk.

* In thir wordis, *Cuius scientiæ cum Græcia cederet*, and, *Qui artem totius scientiæ conscendisset.*

[1] O.E. the.

VINCENTIVS LIRINENSIS,[1]

OF THE NATIOUN OF GALLIS,

FOR THE ANTIQUITIE AND VNIUERSALITIE OF THE CATHOLIK FAYTH, AGANIS THE PROPHANE NOUATIONIS OF AL HÆRESEIS.

The causeis that moueit the Auctor to wryte this tractat. Cap. I.

Deut. 32. THE Scripture sayand and commandand, Demand thy fatheris and thai sall tell the; Thi eldaris, and thai sall schaw the, and agane,
Prouer. 22. To the wordis of the wyse apply thi ere, and sik-
Prouerb. 3. lyke, My sone forzet nocht thir sayngis, bot thi hert
Be the name of a Pilgrum he first intitulit this buke. mot keip my wordis, it apperis to me, the Pilgrum, the leist of Godis seruandis, that it, be Godis help, sall nocht be a mater of litle proffet, gif thai thingis, quhilkis I hef resauit fra haly Fatheris, I put in writt, weray necessare at the leist to my awin waiknes: as quhen it mot be in reddines, quhareby the imbecillitie of my memorie be continuall reiding may be supportit. To
The vtilitie. the quhilk bissines nocht onlie the fruit of the werck, bot also the consideratioun of tyme, and commoditie of
The tyme. place prouoikis me: the tyme, be ressoun all manlie thingis ar reuissit be it, we also euery ane to wthir sum thing suld reuiss fra it, that mot proffet to the lyfe

[1] O.E. p. 1.

eternall: specialie, sen bayth a terrible expectatioun of the diuine iugement requiris gretumlie the studie of religioun to be eikit, and the fraudfull dissait of new hæretikis hes mekle neid of thocht and attendence. Note.

Bot the place, insamekle that we, fleand the frequent cumpanie of townis and wtheris vnquietnes, remanis in the secret duelling place of a quiet village and monasterie in it, quhare without grete distractioun that may cum to pass quhilk is soung in the Psalme, *Waik and se, that I am God.* Bot the cause also of our porpose makis to this end, that I, quha sumtymes wes inuoluit with sindry and sorrouful cummeris of this warldlie weirfair, at the last, be the help of Christe, I hid me self in the heuinning place of religioun, to all man at all tymes maist suir, that thair the blastis of vanitie and pryde being put doun, be the sacrifice of Christiane humilitie,[1] I satisfiing my God nocht onlie mycht eschew the schipbreking of this præsent lyfe, bot also the fyrie flambis of the warld to cum. Bot now in the name of the Lord will I begin that thing quhilk is in reddines, to witt, that I may wryte thai thingis be our forbearis til ws deliuerit, and amangis ws laid vp in keiping and stoir, and that rather be the fayth of a trew rehersar, than be the præsumptioun of an auctour; this law of writting nochttheles obseruit, that nocht all, bot onlie all materis necessare I mot collect, and that nocht in an ornate and exquisit, bot in a facill and commoun style, that mony thingis may rather appere signifiit than explanit. Lat thame wryte delicatlie and exquisitlie, quha to that porpose ar moueit, othir be bauldnes of ingyne, or be ressoun of thair office: bot it sal suffice me for the support of my memorie, or rather forzetfulnes, to hef præparit to me self this memorial, quhilk pece and pece reduceing to memorie, I intend daylie, God willing, tha thingis quhilkis I hef lerit to correct and complete. Bot

The place.

Psal. 45.

Vincentius wes in his zowtheid a man of weir, and efter dreu him to monastik life: bot now mony passis the bakwart way, fra the monastik life to the weris, fra the horssis (as is the prouerb) to the assis. A wechty mater he tretis, and the end of al our pley, this day.

The humil spirit of the godly.

And zit al the hæretikis out of hel dow nocht cor-

[1] O.E. p. 2.

rect iustli a iote hierin. Lat thame mok as thai pleis to thare awin schame.

this fer heir hef I afore aduertisit, that, gif peraduenture ony thing ouerslippit be me cum in the handis of haly men (or of iudges), tha na thing suld repreue without cause: forsamekle as tha see, that zit be a promist emendatioun, this is to be maid mair trim.

Aganis errouris and hæreseis al trew Christiane suld strenth him self with double armour: that is, with the haly Scriptuir, and with auctoritie of the haly catholik Kirk, tueching the trew wnderstanding thairof. Cap. II.

Obserue you, quhasoeuir wald perseuere a Catholik.

I heirfor, oftymes with grete diligence and maist attendance, seirceand at veray mony men of excellent halines and doctrine be quhat manere I be sum suir, and, as be sum general and reulful way, micht discerne the treuth of the catholik fayth fra the falset of hæretical wickitnes, ane anssuer on this manere gat I almaist euir of al men:—that gif othir I, or ony wthir, wald persaue the dissaitis, eschew the snairis of the wpsprouting hæretikis, and in the[1] hail fayth wald sound and hail perseuere, on double manere suld he, be help of the Hieast, strenthe his fayth. First, to wit, be the auctoritie of haly Scriptuir, syne thairefter be the traditioun of the catholik Kirk. Heir peraduentuir sum man may speir: Sen the canoun of the Scriptuiris is perfyte, and to the self till all thingis anewche and largelie sufficient, quhat neid is that till it be ionit the auctoritie of the Kirk? Because, to wit, that all man resauis nocht the haly Scriptuiris for the heich hid sense thairof, in ane and in the samin sence, bot the sayingis of the samin wtherways this man, and that man interpretis; that almaist quhow mony men thai ar, that sa mony sentences apperis may be drawin thairof. For wthirways exponis it Nouatianus, wthirways Photinus, wthirways Sabellius, wthir-

The way to eschew al errour.

A quæstioun.

The samin spirit of diuersitie is nou betuix the Lutheranis and the Caluinistis,

[1] O.E. p. 3.

ways Donatus, wthirways Arrius, Eunomius, Macedonius, wthirways Apollinaris, Priscillianus, wthirways Iouinianus, Pelagius, Celestius, wthirways finalie Nestorius. Bot heirfor for werray necessare it is, for sa grete dangerous slonkis of sindry errouris, that the lyne of propheticall and apostolik interpretatioun be directit, according to the rewll of the ecclesiastik and catholik vnderstanding. Siklyke in the catholik Kirk self, cuir is gretumlie to be hald, that we retene that thing, quhilk oueralquhare, quhilk at all tymes, quhilk be all men is beleuit. For that is treulie and properlie catholik (quhilk thing the self strenthe and propirtie of the name declairis), quhilk verelie and vniuersalie comprehendis all. Bot this thing onlie sua cumis to pass, gif we follow vniuersalitie, antiquitie, and consent. We sall follow vniuersalitie trewlie on this maneir, gif we confes this ane fayth to be trew, quhilk the haill Kirk ouer all the compas of the erd confessis: antiquitie suythlie sua, giue we dissiuir nawais fra this vnderstanding, quhilk our haly forebearis and forefatheris is knawin to hef appreuit and renounit: consent also siklyke, gif in the antiquitie self, we sall follow the diffinitioun[1] and sentence of all, or at the leist of almaist all the Preistis togiddir and the techearis.

betuix thame twa and the Anabaptistis, betuix thame thre and the Suinkfeldianis, betuix thame four and the Seruetianis, of quhilkis euery sect callis thame the trew Kirk; and zit tha al ar out of the way.

Catholik, a Greik terme, signifiis ouer al. The catholik fayth is knawin of vniuersalitie, antiquitie, and consent of bayth.

Sindry quæstionis tueching this mater worthy to be obseruit. Cap. III.

Qvhat sall heirfor a Christiane Catholik do, gif ony portioun of the Kirk sall cut the self fra the commonioun of the catholik fayth? Quhat treulie bot that he præfer the helthe of the haill body to ane poysonnit or corruptit membre? Quhat gif sum cankir makis to defyle nocht onlie a portioun, bot the haill Kirk at anis? Than siklyke sall he prouide that he inhere to the antiquitie, quhilk aluterlie may nocht now be ony fraud of noueltie

1 Four goldin reulis.

2

3

[1] O.E. p. 4.

be dissauit. Quhat gif in the antiquitie self, the errour of twa or thre men, or of a citie, or also of sum prouince be persauit? Than sall he aluterlie do diligence, that he, to the fuilhardines or ignorance of a few numbre, præfer the decreis of the vniuersal Kirk, gif ony vniuersalie be of the auld. Quhat gif ony siklyke thing brek out, quhare na decre of that kynde may be found? Than sall he do diligence to inquire and serce the sentences of our forefatheris conferrit amang thame selfis, and that of thame only quha, albeit in diueris tymes and places, nochttheles perseuerand in the communioun and fayth of ane catholik Kirk, wes prouable or laudable techearis: and quhatsumeuir nocht ane or twa onlie of thame, bot all togidder with ane and the samin consent, he sall knaw planelie, frequentlie, perseuerantlie to hef haldin, writtin, and techeit, lat him vnderstand that thing also without all dout, suld be beleuit be him.

The vniforme consent of the doctouris.

Obserue.

Exemples of the præmissis, and first, of the Donatistis. Cap. IV.

Bot that thir thingis, quhilkis we speik, may be maid mair plane, be exemplis seueralie thai ar to be illustrate, and a litle mair largelie to be dilatit; leste be the studie of immoderat schortnes the wecht of the mater be swiftnes of speche suld nocht be persauit.

In the tyme of Donatus, of quhome are the Donatistis [1] callit, quhen a grete part of Aphrik had wappit doun the self in the furious rage of his errour, and quhen it, vnmyndfull of the awin name, religioun, and professioun, præferrit the cursit fuilhardines of ane man to the Kirk of Christe, than quhæuir wes in Aphrik, detesting the prophane schisme and diuisioun, war accumpaniit to the haill vniuersal Kirkis of the warld, thai onlie of al within the sanctuarie of the catholik fayth micht be saifit,—

Donatus allegeit that thair wes na Kirk of Christe, in his days, bot thame in Aphrik of his sect.

[1] O.E. p. 5.

leuand, but dout, an excellent forme and exemple to thair eftercummeris, to wit, quhow thairefter, be a guid custum, the helth of al mot be præferrit to the wodnes of ane, or always of few.

Of the Arrianis. Cap. V.

Arrius, a Preist in Alexandria, puft vp in his awin consait be opinioun of his science, inuentit the damnable errour, that the Sone of God [1] wes nocht of æqual substance with the Father. Of the grete calamiteis in the Kirk throu the Arrianis.

Siklyke, quhen the venom of the Arrianis had nocht than infectit a certane portioun, bot almaist the haill warld,—insafer that a certane mist wes zet vpon the myndis of al the Bischopes of the Latin toung almaist, partlie dissauit throw ignorance, and partlie throw fraud, quhat thing in sa grete confusioun of materis wes specialie to be followit,—than quha euir become the trew luuear and worschipar of Christe, præferring the auld fayth to the new wnfaythfulnes, be na pestilence of that contagious cankir, wes defylit. Be experience trewlie and dainger of the quhilk tyme it is sufficientlie and mair furthschawin, quhoumekle calamitie is inbrocht be the inductioun of a new doctrine: sen than nocht onlie smal thingis, bot the maist heich wes doung almaist to nocht. For nocht onlie affinitie, consanguinitie, freindschip, houssis, bot also townis, peple, prouinces, nationis, and breuelie the haill Romane Empyre fra the ground wes schaikin and moueit out of the place. For quhen the prophane nouatioun of the Arrianis, as the goddace of battel or as a furie, the † Emperour of all first being maid captiue, had subdewit thairefter al the hie turretis of the palice be new lawis, naways efter that ceissit to mingle throw wthir and confound all, bayth priuat and publict, bayth hallowit and prophane, na regard nor difference to haif of [2] the guid and the trewth, bot quhomesoeuir it pleisit, as it war furth of a superiour place to bete doun to the ground,—than wes mariit women defilit, wedowis spulzeit, virginis prophanit,

† Constantius or Valens, quha bayth defendit the Arriane impietie, and cruelie persuitit the trew catholikis, bot specialie the religious men in the desertis. The Caluinianis at this present

[1] O.E. that that the sone God.

[2] O.E. p. 6.

intendis in this part to follow the Arrianis vnfenzetlie.

monasteriis destroyit, clerkis wappit sindry, the ministeris of the Kirkis strikin, the preistis dryuin away and banissit, the presonis, pittis, and mettal places fillit ful of the sanctis of God. Of the quhilkis a grete parte, the townis being forbiddin thame, wes hurlit out and banissit, and amang the desertis, coiuis, wild beistis, and rolkes, be naikitnes, hungir, and thrist wes worne away and consumit. Bot come all thir thingis for ony wthir cause, bot treulie quhen for the heuinlie doctrine manlie superstitioun is introducit, quhen the weill foundit antiquitie for a cursit noueltie is ouerquhelmit, quhen the statutis of the superiouris ar violatit, quhen the decreis of the fatheris ar cuttit away, quhen the determinationis of the eldaris ar rugit vp, as it war be the ruitis, quhen within the maist chast boundis of the haly and vndefylit antiquitie, the lust of prophane and new curiositie contenis nocht the self.

He citis for this porpose the authoritie of S. Ambrose: and techis that the constancie and fayth of tha Catholikis tribulit be the Arrianis be ws is to be followit. Cap. VI.

Bot peraduentuir throw the haitrent of noueltie and luue of antiquitie we imaginat thir thingis. Quha euir iugeis that, lat him haif traist at the leist to blissit Ambrose. Ambrose, quha in the secund buik to the Emperour Gratiane, deplorand the bittirnes of the tyme, says: Bot now sufficientlie, says he, O omnipotent God, be our extreme calamitie, and be our bluid we hef weschin away the slawchtir of the confessouris, the banissing of the Preistis, and the horrible cryme of sa grete impietie. The hæritable selis of the catholik doctrin is the trew vnderstanding of the Scriptuir. It is maid manifest anewch that thai, quha violatit thair fayth, micht nocht be suir. Siklyke, in the thrid buik of the samin werk: Lat ws keip heirfor, says he, the præceptis of our eldaris, and lat ws nocht violat the

hæritable selis be temeritie of a brutal fuilhardines.[1] For that selit prophetical buik, nocht the eldaris, nocht the potestatis, nocht the angelis, nocht the archangelis durst oppin: to Christe allane wes reseruit that prærogatiue to explane it. Quhilk[2] of ws dar oppin the preistlie* buik selit be the confessouris, and consecrat now be the martyrdome of mony? Quhilk buik quha wes compellit to oppin, efter that nochttheles the dissait being condemnit, seilit it: quha præsumit nocht to violat it, become confessouris and martyris. Quhow sall we deny the fayth of thame quhais victorie we preche? We preche, I say, O wirschipfull Ambrose, we preche planelie, and in louing thame we ar estonist. For quha is sa woud, quha, albeit he may nocht attene to thame, will nocht desyre to follow thame, quhome fra the defence of the fayth of thair eldaris na violence repellit nor put abak, nocht manassing, nor plesand flattrie, nocht the lyfe, nocht the dethe, nocht the court, nocht the garrisoun, nocht the Emperour, nocht the Empire, nocht men, nocht the deuillis; quhome I say, for the suir gripping to the religious and godlie antiquitie, the Lord iugeit worthy sa grete reward, that be thame he wald raiss vp his Kirkis afoir wappit doun, wald quikin his spiritual peple afoir slane, wald place vp agane the multitude of preistis afoir cassin fra thair dignitie, wald delete thai cursit nocht writtingis, bot wristingis, of the new vngodlines, be the fontane of faythfull teris pourit in the Bischopes frome the heuin; and, finalie, wald cal agane almaist the hail warld, than scatterit be a cruel storme of a suddane hæresie, to the auld faith fra the new vnfaithfulnes, to the auld helth of mynd fra the neu woudnes, fra the blindnes of noueltie to the auld licht?

Apocal. 5.

* The Scriptuir.

Thai only wes than worthy the name of confessouris, quha in tyme of peril confessit the fayth.

Fy on our febilnes at this tyme.

God send ws sik Bischopes.

[1] O.E. p. 7. [2] O.E. qhilk.

Aganis the abominable impietie of Arrius determinate the haly Fatheris according to the mutual consent of vniuersalitie and antiquitie. Cap. VII.

Bot in this diuine strenthe of confessioun that thing till ws also is maist specialie to be considerit, that than in the samin antiquitie[1] of the Kirk, nocht the defence of ony ane part thairof, bot of the vniuersal Kirk wes tane on thame. For it wes nocht lesum that sa grete and siklyke men suld affirm with sa grete force and feruour the wauerand suspicionis of ony ane or twa men, and thai contrarious to thame selfis, or zit that thai suld striue for the fulege conspiracie of ony ane prouince; bot thai following the decreis and determinationis of al preistis of the haly Kirk, and of the apostolik and catholik veritie, had leuir hef loseit thame selfis, than the fayth of the vniuersal antiquitie. Quharthrow thai hef deseruit to attane to sa grete gloir, that thai nocht onlie confessouris, bot the principalis of confessouris, be al ressoun suld be haldin. Grete heirfor and manifestlie diuine is this exemple of the samin maist blissit Fatheris, and be al trew Catholikis in continual meditatioun to be rememberit, quha in maner of the seuinfauld chandelar schinand be the seuinfald licht of the Haly Gaist scheu afoir a maist cleir forme to the eftercumeris, on quhat maner thairefter amang euery vane clattir of errouris, be the auctoritie of haly antiquitie, the malepeirtnes of prophane noueltie mot be trampit vnder fute. This is suythlie na new thing, sen this consuetude flurissit euir in the Kirk, that quhoumekle euery man wes mair godlie in religioun, insafer the mair reddelie he gainstuid new inuentionis.

Obserue this, O ze luuearis and slaueis of zour awin phantasie!

He alluidis to the goldin chandelar in the 25. of Exo.

[1] O.E. p. 8.

According to the consent of vniuersalitie and antiquitie determinat Pape Stephanus with wtheris Bischopes aganis thame of Aphrik, quha techeit to baptize agane thame quha wes baptizit be hæretikis. Cap. VIII.

Of sik exemplis al historiis ar ful. Bot that my mater be nocht prolixt: a certane exemple, and that fra the Apostolik Sait specialie wil we tak, that all men mair cleirlie than the licht may se, be quhat feruour in al tymes, be quhat diligence, be quhat ernistnes, the blissit successioun of the blissit Apostolis hes euir defendit the integritie of the religioun anis resauit. Sumtyme heirfor Agrippinus, of worschipful memorie,[1] Bischope of Carthage, the first of all men contrare the diuine canoun, contrare the reul of the vniuersal Kirk, contrare the vnderstanding of al wtheris preistis, contrare the consuetude and statutis of his eldaris, iugeit to baptize agane. Quhilk præsumptioun sa grete damnage inbrocht, that nocht onlie it gaue an exemple of sacrilege to al hæretikis, bot also occasioun of errour to certane Catholikis. Quhen heirfor on al sydis thai cryit out al on the noueltie of the mater, and al preistis oueralquhare, euery man for his awin diligence, gainstuid, than Pape Steuin of happy memorie, Prælat of the Apostolik Sait, with wtheris his collegis,—bot zit he mair than the rest —maid obstacle, estemand it worthy (as I think), gif he micht ourcum safer al the rest be deuotioun of fayth, safer as he surmontit the rest be auctoritie of his place, —and breuelie in an epistil, quhilk than wes send to Aphrik, he decretit in thir wordis, that na thing suld be alterit, bot that † keipit quhilk wes be traditioun commandit. For the haly and prudent man vnderstuid that godlines admittis na wthir thing, bot that al thingis in that samin fayth suld be consignit and deliuerit to the sones, in quhilk fayth, thai war resauit fra thair

Agrippinus bischope of Carthage wes the first that causit to baptize agane.

Pape Steuin in the tyme of Cypriane.

Quhilk epistil is the seuint in numbre of the secund buik of Cypria. epistolis.

† In Lat. *exem. eiusmodi vox desyderari videtur.*

[1] O.E. p. 9.

A trim and a godly saying.

fatheris. And that it becumis ws nocht to leid the religioun quhat way we wald, bot that we rather suld follow it, quhat way it wald leid ws; and that to be the propirtie of a Christiane modestie and constancie, nocht to deliuer thair awin thingis to the eftercumeris, bot to keip thai thingis resauit fra the forbearis. Quhat end heirfor wes of the haill bissines? Quhat treulie bot the vseit and accustomit end? That is, to wit, the antiquitie is reseruit, and the noueltie is schot to the duir.

Of the excellent leirning, eloquence, &c. in thir hæretikis, quhilkis wes estemit nochtis aganis the consent of the vniuersal antiquitie. And quhou the inuentaris of this hæresie ar the sones of God, and the defendaris thairof efter, the sones of perditioun. Item, quha now ar the sones of Cham. Cap. IX.

Bot[1] perchanse at that tyme the new inuentioun wantit aid and supple? Bot erar thai war than sa grete quiknes of ingyne, sa grete fluidis of eloquence, sa grete multitude of defendaris, sa grete apperence of the trewth, sa mony auctoriteis of the law of God, bot planelie of a new and of an euill maner vnderstandit, that it apperis to me, that al that conspiracie naways micht be destroyt, except that professioun self of the noueltie anis resauit, anis defendit, anis appreuit, had left[2] the cause of sa grete an interprise. At last quhat wes the strenthe of that counsel or decre of Aphrik? Be Godis gift it was nane, bot al as dremis, as fabellis, and vaniteis abolissit, annullit, and trampit vnder fute. And, O meruolous turning of materis! the inuentouris of the samin opinioun ar haldin Catholikis, and the followaris ar haldin hæretikis. The maisteris ar absoluit, and the discipulis ar condemnit. The wrytaris of thir buikis sal be the sones of the kingdome of heuin, bot the hellis

Of obstinate pertinacitie in arrour.

[1] O.E. p. 10. [2] O.E. lest.

fyre sal resaue the defendaris thairof. For quha is he sa woud, quha may dout, bot that schyning licht of al the sanctis, bayth of Bischopes and Martyris, maist blissit Cypriane I mein, with the rest of his collegis, sal ring æternalie with Christe? Or, contrarie, quha is sa wickit, that he may deny the Donatistis and the rest of that pestilent band, quha craikis and wanetis thame be the auctoritie of that counsel to baptize agane, with the deuil euir to be brint? Quhilk iugement to me, suythlie, apperis to hef bene pronunceit and declarit frome aboue, for thair falset specialie, quha, quhen vnder an wthir manis name imaginis to dek vp hæresie, takis oftymes the writtingis of sum auld aunciant man weil dirklie † setfurth, quhilkis for the obscuritie thairof as thai suld aggre to thair doctrine; that that thing quhatsumeuir, I wate nocht quhat, quhilk thai put out, that thai nothir first, nor zit allane suld appere to vnderstand it sua. Quhais wickitnes I think worthy double hatrent, bayth because thai feir nocht to propyne the venum of hæresie til wtheris,[1] and because also that thai schaik vp in the wound with thare cursit handis the memory of euery haly man, as it war the muildis of thame now laid on sleip,—followand aluterlie the fuitstepis of thair fathir Cham, quha nocht onlie neclectit to couer the baernes of venerable Noë, bot also maid the samin patent to wtheris to be scornit. Quharethrow he deseruit sa grete displesour for the violatioun of natural honour, that his eftercumaris † also wes thrallit to the curse of his sin; the wthir brethir being blissit and fer vnlyke, quha wald nothir defile with thare ene, nor zit haif patent to the syth of wtheris, the baernes of thair worschipful father, bot turning thair faces abak couerit him, as it is writtin, that is, that thai nothir appreuit the falt of the haly man, nor maid it oppin till wtheris, and thairfor wes rewardit with an happy blissing to thair eftercumeris.

Cypriane consentit to the first prouincial counsel of Carthage, quhar it wes statut that quha wes baptizit be heretikis, suld be baptizit agane: and zit he wes na hæretik, sen nathing wes determinat in that quæstioun contrare him, afoir his days, be the Kirk.

† As all heretikis dois at this present.

Note.

Quha ar this day the sones of Cham? Genes. 9.

† The peple of Chanaan destroyit be the Israelitis.

[1] O.E. p. 11.

The terrouris pronunceit be the Apostole aganis al fickil of fayth, apostatis, schismatikis, and hæretikis. Cap. X.

Bot lat ws return to the purpose. Wyth grete dreidour heirfor is the horrible cryme of a changeit fayth and violatit religioun be ws to be ferit: fra the quhilk nocht onlie the discipline of ecclesiastik ordinance geuis ws terrour, bot also the iugement of the apostolik auctoritie. For it is knawin to al men, quhow greueouslie, quhow seueirlie, quhow vehementlie inweys the blissit Apostil Paul contrare certane men, quha be meruolous inconstancie, ouer suddanlie wes turnit fra him, quha
Galat. 1. callit thame vnto the fauour of Christe, vnto an wthir
2 Tim. 4. Euangell, quhilk is nocht an wthir; quha had heipit vp to thame selfis maisteris till thair awin desyris, turning away suythlie thair hering fra the trewth, wes turnit to
1 Tim. 5. fabellis; haifand thair damnatioun, for that thai violatit thair former fayth. Quhome thir men had begylit, of the
Rom. 16. quhilkis the samin Apostil to the Romane brethir wrytis: Bot I praye zow, brethir, that ze mark thame, quha makis dissensioun and impediment, by the doctrine quhilk[1]
2 Tim. 3. ze hef lerit, and decline fra thame. For thir kynd of men seruis nocht the Lorde Christe, bot thair awin belly, and be suet speche and blissingis dissauis the hertis of the innocent. Quha enteris in houssis, and leidis in
* For wthirways this day God wald nocht permit sa mony to fall. bondage women ladin * with sin, quhilkis women ar led with sindry lustis, euir lerand, and to the knaulege of the trewth neuir cumand. Wanetalkand men and dis-
Tit. 1. sauearis, quha peruertis hail houssis, techeand that becumis nocht, for filthy lucres cause: men of corruptit mynd, and reprobat as concerning the fayth, proud and
2 Tim. 3. but all knawlege, bot tribuland thair wit about quæstions and stryfe of wordis, quha ar denudit of verite, este-
1 Tim. 6. mand lucre to be godlines: and with that also ydil, leris

[1] O.E. p. 12.

to ga fra houss to houss; and nocht allanerlie ydill, bot also clatterand and curious, speikand that becumis nocht: quha repelland fra thame guid conscience, as concerning fayth thai ar schipbrokin: quhais prophane vane clattir makis mekle to vngodlines: and the speche of thame creipis as a cankir. Bot weill is it, that it is writtin of thir on this maner: Bot langer sall thai nocht incress: for the fulechenes of thame sal be manifest to al men, as it wes of the wthyr. Quhen heirfor siklyke men passand about cuntreis and citeis, and cariing about thair errouris to be sauld come also to the Galathianis; and thir men being hard, the Galathianis almaist irkit of the veritie, layand asyde the heuinlie fuid of the apostolik and catholik doctrine, with the filthynes of hæretical noueltie wes defylit, the auctoritie of the apostolik pouer put out the heid sua, that with maist hie seueritie it decretit: Bot albeit othyr we, says he, or an angell frome heuin preche to zow, by it quhilk we hef prechit, lat him be as accursit. Quhat is it that he says, But albeit we? Quhy nocht erar, Bot albeit I? That is, zea, gif Petir, zea, gif Andro, zea, gif Iohne, zea, finalie, gif all the haill cumpanie of the Apostolis, wald preche to zow by it quhilk we hef prechit, lat thame be as accursit. A feirful charge for to defence the perseuerance[1] of the first faith, that he nothir sparit him self, nor the rest of the Apostolis. This is bot smal. Zea, gif an angel, says he, from heuin wald preche to zow by it quhilk we hef prechit, lat him be as accursit. It had nocht bene sufficient to the conseruatioun of the faith anis techit, to hef nameit the natuir of manlie state, except he had comprehendit also the excellencie of angelis: Albeit we, says he, or an angell frome heuin. Nocht that the angelis or sanctis of heuin may now sin: bot this is it, that he says: Zea, gif it war done, quhilk may nocht be done,—quhasoeuir wald attempt to change the fayth anis techit, lat him be

1 Tim. 5.
1 Tim. 1.
2 Tim. 2.
2 Tim. 3.

Errouris to be sauld. An allusion of licht coipmen.

Galat. 1.

A quik declaratioun of the Apostolis wordis.

[1] O.E. p. 13.

as accursit. Bot paraduentuir he hes spokin thir thingis raschelie, and hes brestit out erar of a manlie passioun, than decretit be heuinlie ressoun. God forbid: for it followis, and the samin thing he oft repetis, with a vehement feruour of ferther declaratioun. As we hef said afoir, says he, and now I say agane: Gif ony man sal preche to zow, by it quhilk ze hef resauit, lat him be as accursit. He said noth: Gif ony man wald schaw to zow, by it quhilk ze hef resauit, be he blissit, be he louit, be he admittit; bot, be he as accursit, says he, that is diuidit, segregat and schot out, lest the contagious scab of ane scheip be pestiferous accumpaniing mot smit the hail innocent flok of Christe.

Quhat wes commandit to the Galathianis, wes commandit to all Christianis. Cap. XI.

Bot peraduentuir thir thingis ar onlie commandit to the Galathianis. Heirfor also thir thingis to the Galathianis only ar commandit, quhilkis in the places following of the
Galat. 5. samin epistil ar red, of quhilk kynd ar thir: Giue we leue of the spirit, lat ws walk in the spirit. Be we nocht maid desirus of vane gloir ane prouokand ane wthir, ane inwying ane wthir: and the rest. Quhilk thing gif it be an absurditie, and to al men thai thingis ar commandit alyke, it restis that lyke as thir præceptis of maneris, sua also the wtheris, quhilkis ar decretit of fayth, suld comprehend al men on lyke[1] maner. And as it is nocht
Note. lesum to ony man to prouoke an wthir, or to inwy an wthir, sua it mot nocht be lesum to ony man to resaue ony doctrine by that, quhilk the catholik Kirk in al partis hes precheit. Or, peraduentuir, it wes at that tyme commandit, gif ony man had precheit by it quhilk wes precheit, to be accursit: bot now it is nocht sua commandit.

[1] O.E. p. 14.

Heirfor also that thing quhilk he on lyke maner says thair: Bot I say walk ze in the spirit, and the lustis of the flesche ze sal naways wirk, than only wes commandit, bot now efter is nocht sua commandit. Gif it be bayth vngodlie and pernicious with that also, to beleue, it followis necessarlie, that as al thir ar in al aiges to be obseruit, sua alsua thai thingis quhilkis ar ordanit, for nocht changeing of the fayth, in al aiges ar commandit. To preche heirfor ony thing to Christiane Catholikis, by it quhilk thai hef resauit, wes neuir lesum, neuir is lesum, nor neuir sal be lesum. And to accurse thame, quha precheit ony thing by it quhilk wes anis resauit, wes neuir vnlesum, neuer is vnlesum and neuir sal be vnlesum. Quhilkis thingis sen sua ar, is thair ony man of sa grete fuilhardines, quha suld preche by it, quhilk is precheit in the Kirk? or of sa grete lychtnes, quha suld resaue by it, quhilk he hes resauit fra the Kirk? Lat him cry, and cry agane, and that to al men, and at al tymes, and oueralquhare, and be his writtingis lat him cry, he quha is the choisin weschell, he quha is maister of the gentilis, he quha is the trompet of the Apostolis, he quha is herald of al cuntreis, he quha knawis the secretis of heuin, that gif ony man sal preche ony new doctrine, lat him be accursit.[1] And on the wthir syde, contrare cryis certane padokis, filthy verming, and fleis præparit to the dethe, of the quhilk sort are the Pelagianis, and that to the Catholikis:—Be our auctoritie, say thai, be our dominioun, be our expositioun, condemne that thing quhilk ze held, hald that thing quhilk ze condemnit, cast away zour auld fayth, the determinationis of zour fatheris, the pledgeis of zour eldaris, and resaue,—quhat materis I pray zow? I wg to tell. For thai ar sa prydeful, that nocht onlie thai appere that thai may nocht be affirmit, bot nocht to be confutit without sum horrible cryme.

An illatioun or consequence.

S. Paul.

An illusioun of the plagis in Ægipt. Ar nocht the Caluinianis this day as proud in Scotland?

[1] O.E. p. 15.

Quhy ar sum cunning men sufferit be God sumtymes to preche errouris? Item, that hæreseis ar callit also strange Godis. Cap. XII.

Bot sum man will say: Quhy oftymes heirfor ar thai sufferit be God sum excellent persones placeit in the Kirk to preche new thingis to the Catholikis? This is an apt quæstioun, and worthy to be tretit mair diligentlie and mair largelie: to the quhilk nochttheles it becumis to satifie nocht of my awin ingyne, bot be auctoritie of the diuine law, and be the doctrine of an ecclesiastik maister. Lat ws thairfor heir the haly man Moyses, and lat him teche ws, quhy cunning men, and quha, for the gift of science, be the Apostil ar callit also Prophetis, ar permittit sumtyme to setfurth new doctrine, quhilk the auld testament be an allegorik speche vseis to cal strange Godis, for that cause, to wit, that sua be hæretikis thair opinionis ar haldin in reuerence, as be the gentilis wes thair Godis. Thairfor blissit Moyses wrytis in Deuteronomie: Gif a Prophet, says he, sal ryse in the middis of the, or quha sal say that he hes sein a dreme,—that is, a techear * placeit in the Kirk, quhome his discipulis or auditouris beleuis to teche be sum reuelatioun. Quhat thairefter?—And gif he sal fore-speik, says he, a signe or foretaking, and it sal chanse, as he hes spokin. I wate nocht treulie quhattin a grete maister is signifiit, and of sa grete science, that he mot appere to his awin scoleris to knaw nocht only manly thingis, bot also that he may knaw afoir thai thingis, quhilkis ar aboue man. Of quhilk kynd thair discipulis almaist bragis to hef bene Valentinus, Donatus, Photinus, and Apollinaris, and the rest of that sort. And quhat thairefter? And he sal tel to thee, says he, lat ws go and follow[1] strange Godis, quhome thow misknawis, and lat ws serue thame. Quhat ar strange Godis, bot

S. Paul callis the expositouris of the Scriptuir Prophetis. Strange godis ar callit erroneous doctrine.

Deut. 13.

An allegorik speche is, quhen an wthir thing is meanit than the wordis planelie signifiis.

* Zea, bot the new techearis takis the place at thair awin hand.

To haif confidence in onyane man, quhow pernicious is it.

Note.

[1] O.E. p. 16.

strange errouris, quhilkis thow misknew, and is new and nocht hard? And lat ws serue thame: that is, lat ws beleue thame, and follow thame. Quhat than finalie? *Thou sall nocht heir*, says he, *the wordis of that Prophet, or dremar.* And quhy, I pray thee, is that thing forbiddin be God nocht to be techeit quhilk be God is forbiddin to be hard? Because, says he, the Lord zour God temptis zow, that it mot be plane quhidder ze luue him or nocht in all zour hert, and in all zour saul. Mair cleirlie than the lycht the cause is oppinnit, quhy sumtymes the prouidence of God sufferis sum reularis of the Kirkis to preche sum new doctrine: that the Lord zour God, says he, mot preue zow. And, suythlie, it is a grete temptatioun, quhen that man, quhome thow beleuis to be a Prophet, a Disciple of the Prophetis, a Doctour, and affirmar of the veritie, and quhome thow hes embraceit in grete veneratioun and luwe, the samin man fra hand suld inbring in hidlingis pestilent errouris, quhilkis haistelie thow may noth parsaue, quhilis thou is led be the præiudice of the auld doctrine; and iugeis noth lesum esalie to condemne it, sa lang as thow is empescheit be the affectioun of thi auld maister.

Quhy sufferis God sumtymes hereseis to ryse vp?

It is a grete temptatioun gif thi bischope precheis hæresie, bot nocht sa grete gif a strangear, to quhome thow aucht na attendence, precheis the samin.

Exemples of temptatioun in the lauchful ministeris of the Kirk: and first, of the hæretik Nestorius, quha wes a Bischope lauchfullie ordinat. Cap. XIII.

Heir, perchanse, sum man wald ask that thir thingis, quhilkis ar allegeit be haly Moyses, be sum ecclesiastical exemples war maid plane. It is a iust requeist, and nocht lang to be delayt. For that I may begin at the nerrast and maist manifest, quhattin a temptatioun think we it to hef bene, quhen that mischeuous Nestorius haistelie of a scheip turnit in ane wowlf, began to ryue the flok of Christe: quhen thir samin men quha wes revin and gnawin be him, beleuit that

A greatear temptatioun, nor quhen a rennigat and a voluptuous preist, or munk makis his assalt aganis the trewth.

he hadd bene ane[1] of Christis scheip, and thairfor war thai mair patent to his byting? For quha wald esalie beleue that man to erre quhome he saw electit be sa grete iugement of the empyre, and haldin in sa grete fauour of the preistis? quha with sa grete luue of the sanctis, with sa grete fauour of the peple, daylie wes renounit; quha oppinlie tretit the word of God, and confutit also the pestiferous errouris of the Iowis and Gentilis. Be sik a maner as this, I pray zow, quhome wald he nocht cause trow, that he techit the trewth, precheit the trewth, and vnderstuid the trewth? Quha, that he mycht oppin the way to his awin ane hæresie, persuitit the blasphemeis of al hæreseis? Bot that wes it that Moyses says: The Lord zour God temptis zow, gif ze luue him or nocht.

A delitious venum.

Of the hæretik Photinus. Cap. XIIII.

And that we sett Nestorius asyde, in quhome wes euir mair admiratioun than proffet, mair fame and name, than experience; quhome, be the opinioun of the peple, a certane tyme throw manlie fauour mair than godlie, wes haldin in æstimatioun: lat ws mak mentioun of thame rather quha, being excellent in grete actis, and grete diligence, become nocht a litle tentatioun to the Catholik men, as in Pannonia, in the memorie of our eldaris, Photinus is rememberit to hef temptit the Kirk of Sirmitane; quhare, quhen with grete fauour of al men, he wes promotit to the dignitie of preistheid, and certane tyme maid ministratioun thair as a Catholik, fra hand, as that euil prophet, or dremar quhome Moyses signifiis, began to persuade the peple of God committit to him, that thai suld follow strange Godis, that is strange errouris quhilkis afoir thai misknew. Bot this is a commoun thing: bot this wthir a pernicious, insafer as

Pannonia wes thai landis quhilk nou ar callit Vngarie and Austrik. Photinus a cunning hæretik.

[1] O.E. p. 17.

to sa grete a wickitnes he vseis nocht a mein and a vulgar support. For he wes bayth potent in quiknes of ingyne, excellent in the riches of leirning, and weray pissant in eloquence: as he quha had copiouslie and grauelie bayth ressonit[1] and writtin in bayth the toungis, quhilk thing is maid manifest be his bukes zit resting, quhilkis he partlie maid in Greik, and partlie in Latin. Bot it chanseit weil that the scheip of Christe committit to him, gretumlie and warlie walkryfe for the catholik fayth, haistelie had respect to the saynges of Moyses afoir wairning. And albeit thai meruelit at the eloquence of thair Prophet and Pastour, zit thai misknew nocht the temptatioun. For quhome, thai afoir as the belwodder of the flok followit, the samin thairefter as a woulf thai began to flie.

The ingyne, leirning, and eloquence of Photinus.

Deut. 13.

Of the hæretik Apollinaris. Cap. XV.

And nocht onlie be exemple of Photinus, bot also of Apollinaris, leir we the perel of this temptatioun in the Kirk, and togidder ar aduertisit mair diligentlie to obserue the saifgaird of the fayth. For he engenerit to his scoleris richt vehement cummeris, and grete perplexitie, as quhen the auctoritie of the Kirk drew thame fra this syde, and the familiaritie of thair techear drew thame abak agane fra the wthir syde: sua thai, sweand and swounand betuix thame twa, determinatis nocht quhat wes specialie erast to be chosin be thame. Bot peraduentuir that man wes of sik sort that he wes worthy lychtlie to be contemnit. Zea, trewlie he wes sa excellent, and sik a man, to quhome thai micht ouer haistelie hef geuin credit in mony thingis. For quha wes mair excellent than he in quiknes of ingyne, in exercise, and leirning? Quhow mony hæreseis in mony volumis oppressit he? quhow mony errouris inimeis to the fayth

The excellencie of Apollinaris. Of his large writtingis aganis Porphirius.

[1] O.E. p. 18.

confutit he? Ane signe thairof may be that noble and large werk, of na les than of thretty buikis, in the quhilk, be grete heip of probationis, he confoundit the woud, fals allegeance of Porphirius. It war a lang tyme to reherss al his werkis, be the quhilkis trewlie he micht hef bene æquall to the grete bigaris of the Kirk, war nocht be that prophane lust of hæretik curiositie, I wate nocht quhat noueltie[1] he had found, be quhilk, as be the admixtioun of certane lepre, he defylit al his labouris: that his doctrine mycht be callit nocht sa mekle ædificatioun as temptatioun of the Kirk.

Of the principal hæreseis of the forenameit: and first of Photinus errour. Cap. XVI.

Heir, perchanse, it may be askit at me that I declare the hæreseis of sum of thame afoir nameit, to wit, of Nestorius, Apollinaris, and Photinus. Bot this thing treulie to the mater of the quhilk we now talk pertenis nocht. For we hef tane porpose nocht to discuss the errouris of euery man, bot to produce the exemplis of few, be quhilkis euidentlie and cleirlie it mot be schawin that quhilk Moyses speikis: that is to wit, gif ony techear in the Kirk, he being a Prophet also in the interpreting the mysteriis of the Prophetis, attemptis to inbring ony nouatioun in the Kirk of God, that the prouidence of God sufferis that thing to be for our probatioun. It sal be profetable heirfor, in the bypassing, quhat the foirnamit hæretikis thinkis schortlie to expone, that is, Photinus, Apollinaris, and Nestorius. This, heirfor, is the sect of Photinus. He affirmis that God is single† and solitare, and to be confessit of the Iowis manere: he denyis the fullines of the Trinitie, and nothir thinkis he to be ony persoun of the Sone of God, or ony persoun of the Haly Spirit; bot affirmis Christe

Thir auld hæretikis barkit specialie aganis Christe our heid: bot the new aganis the Kirk—his mystical body, and sumtymes aganis bayth.

† That is, without distinctioun of persones.

[1] O.E. p. 19.

to be only a man allane, to quhome he ascriuis the beginning to be of Marie; and sua on al manere techeis he, that we suld worschip onlie the persoun of God the Father, and worschip Christe only as a man.

Of the hæresie of Apollinaris. Cap. XVII.

Thir thingis, heirfor, techis Photinus. Bot Apollinaris in a manere crakis and waintis that he consentis in deid to the vnitie of the Trinitie, and that, trewlie, be full hailnes of fayth; bot, be oppin professioun, he blasphemis the incarnatioun of the Lord. For he[1] says that in the body of our Saluiour that othir aluterlie thair wes nocht a manis saul, or at the leist, that thair wes sik a saul quhilk wantit mynd and ressoun. Atouer, he said that the flesche of the Lord wes nocht resauit of the flesche of the haly virgine Marie, bot descendit frome heuin in the virgine. And he, all tymes, flowand and doutsum, sumtyme precheit it to be coæternal, and euir alyke lestand with the Sone of God, and sumtyme it to hef bene maid of the diuinitie. For he wald nocht twa substances to be in Christe, ane diuine, and an wthir humane, ane of the father, an wthir of the mother; bot he beleuit that the self natuir of the Sone of God wes cuttit sindrie,—as that ane part perseuerit in God, and ane wthir part wes turnit in the body;—as quhen the veritie says of twa substances to be ane Christe, he, contrarious to the veritie, of ane diuinitie of Christe, wald affirm twa substances to hef bene maid. Hiddirtillis, sua dremis Apollinaris.

Of Nestorius errour. Cap. XVIII.

Bot Nestorius, be a contrarious seiknes to Apollinaris, quhen he imaginatis him self to diuide twa substances

[1] O.E. p. 20.

in Christe, he bringis in fra hand twa persones, and be an vnhard wickitnes he will that thair be twa Sones of God, twa Christis—the ane to be God, and the wthir man; the ane of the father, the wthir quhilk is generat of the mother. And thairfor affirmis he haly Marie nocht to be callit *θεότοκον* (that is the Mother of God), bot *χριστότοκον* (that is the Mother of Christe): for that cause, to wit, that nocht that Christe quhilk is God, wes borne of hir, bot that quhilk wes man. Gif ony man thinkis him in his writtingis to name ane Christe, and to preche ane persoun of Christe, lat him nocht beleue him fulechelie. For othir hes he inuentit that be craft of dissauing, that be guid, he mycht mair esalie persuade the euill, as the Apostill says: Be guid he hes wrocht to me dethe. Or, thairfor, as we hef said, for dissait in sum places of his writtingis he bragis that he beleueis to be ane Christe,[1] and ane persoun of Christe. Or, at the leist, efter the birthe now of the Virgine, he says that twa persones conuenis sua in ane Christe, that nochttheles in the tyme of the conceptioun and birthe of the Virgine, and a litle thairefter, he contendis to hef bene twa Christis: and quhen, to wit, Christe wes first borne a commoun man and man allone, and nocht zit marrowit be the vnitie of the persoun of the Sone of God, that thairefter the persoun of the Sone of God resauing Him to the self descendit: and albeit now He resauit, remanis for a tyme, in the glore of God, zit that na difference suld be hald betuix Him and wthir men. Thir thingis sua Nestorius, Apollinaris, and Photinus, as woud doigis, barkis contrare the catholik fayth;—Photinus, nocht confessing the Trinitie; Apollinaris, sayng the natuir of the Sone of God to be conuertible, and nocht confessing twa substances to be in Christe, and othir denying the hail saul of Christe, or, at the leist, denying mynd and resoun to be in the saull, and affirming the Word of God to hef

The craft of hæretikes.

Rom. 7.

The summe of thir thre errouris.

[1] O.E. p. 21.

bene for the knaulege of the mynd; Nestorius, allegeing twa Christis othir euir to be, or sumtyme to hef bene.

Quhat is the trew catholik fayth aganis thir hæretikis. Cap. XIX.

Bot the catholik Kirk, vnderstanding bayth richt of God and of our Saluiour, nothir blasphemis contrare the mysterie of the Trinitie, nor contrare the incarnatioun of Christe. For it worschipis ane diuine substance in fulnes of the Trinitie, and æqualitie of the Trinitie in ane and in the samin maiestie: and ane Iesus Christe, and nocht twa Christis, and the samin to be bayth God and man. It beleuis suythlie to be in him ane persoun, bot twa substances; twa substances suythlie, bot the twa substances to be ane persoun, because the Word (or Sone of God) is nocht changeable, that he may be changeit in a body. It beleuis ane persoun, lest professing twa sones it mot be iugeit to worschip a Quaternitie, and nocht the Trinitie. Bot it is weray proffetable that we [1] explane the samin thing agane and agane, mair distinctlie and expreslie. In God is ane substance, bot thre persones: in Christe twa substances, bot ane persoun. In the Trinitie is ane wthir and ane wthir, bot nocht ane wthir substance and ane wthir substance. In our Saluiour is ane wthir substance and ane wthir substance; but nocht ane wthir and ane wthir. Quhow is thare in the Trinitie ane wthir and ane wthir, and nocht ane wthir substance? Because, to wit, ane wthir is the persoun of the Father, ane wthir of the Sone, and ane wthir of the Haly Gaist: bot, zit, thair is nocht ane wthir and ane wthir, bot ane and the samin natuir of the Father, and of the Sone, and of the Haly Gaist. As in our Saluiour thair is ane wthir substance and ane wthir substance, bot nocht ane wthir and wthir. Because, to

Note the godly eruditioun of the wrytear, in the hie mysterie of the haly Trinitie, and of our Saluiour.

Ane wthir and ane wthir: that is, in personis. In the diuinitie is ane substance and thre persones: bot in Christe ane persoun and twa substances, diuine and humane.

[1] O.E. p. 22.

wit, the substance of the diuinitie is ane, and of the humanitie ane wthir: bot, zit, the diuinitie and humanitie is nocht ane wthir Christe, bot ane and the samin Christe, ane and the samin Sone of God; and of ane and the samin Christe and Sone of God is ane and the samin persoun. As in a man the body is ane thing, and the saul an wthir thing; bot the saul and body is ane and the samin man. In Petir and Paul ane thing is the saul, and wthir thing is the body: and zit the saul and the body ar nocht twa Petiris: or the saul is ane Paul, and the body ane wthir Paul: bot Petir is ane and the samin, and Paul is ane and the samin, being of twa and diueris naturis of saul and body. Sua, heirfor, in ane and the samin Christe ar twa substances; bot ane is diuine, and ane wthir is humane; ane of God the Father, ane wthir of the Virgine the mother; ane coæternal and æqual with the Father, the wthir in tyme les than the Father; ane of the samin substance with the Father, ane wthir of the samin substance with the mother: zit bot ane and the samin Christe is in bayth the substances. Heirfor Christe God is nocht ane, and Christe man an wthir; nocht the ane nocht creat, and the wthir creat; nocht the ane impassible, and the wthir passible;[1] nocht the ane æqual with the Father, and the wthir les than the Father; nocht the ane of the Father, and the wthir of the mother; bot the ane and the samin Christe is God and man; the samin nocht creat and creat; the samin vnchangeable and impassible; the samin changeit and sufferit; the samin æqual to the Father, and les; the samin of the Father afoir al warldis begottin, the samin in the warld generat of the mother: perfyte God, and perfyte man; in Him as God ful diuinitie; in him as man ful humanitie. Humanitie, I say, ful as it quhilk hes bayth saul and body, bot a weray body, zea our body, and body of the mother; a saul

A similitude.

[1] O.E. p. 23.

trewlie endewit with vnderstanding, strenthit with mynd and ressoun.

In Christe Iesus is na commixtioun nor changeing of diuinitie in humanitie, or contrare: bot bayth the twa naturis vniit in ane persoun, without al præsenting of ony wther persoun. Cap. XX.

Thai ar, heirfor, in Christe the word, the saul, and body; bot al this thing is ane Christ, ane Sone of God, ane Saluiour, and our Redemar. Bot ane, nocht be, I wate nocht quhat, corruptible confusioun of the diuinitie and humanitie, bot be ane hail and certane singular vnitie of persoun. For that coniunctioun changeit nor conuertit nocht the ane in the wthir, quhilk errour is propre of the Arrianis; bot sua ionit thame bayth in ane, that the singularitie of the ane and the samin persoun, euir remaneing in Christe, for euir also mot perseuere the proprietie of euery ane of baith the natuiris; to wit, that God neuir beginnis to be the body: quhilk thing also is maid plane be exemple of the state of man. For nocht onlie in this præsent lyfe, bot in the lyfe to cum also, euery man sal consist of body and saul; zit neuir sal the body be turnit in the saul, nor the saul in the body. Bot euery man being to leue without end, in euery man without end necessarlie sal perseuere the difference of bayth the substances. Sua,[1] in Christe, also, the proprietie of bayth the substances is to be retenit to euery ane thairof, saifing zit the vnitie of persoun. Bot quhen we name oftymes the Persoun, and says that the persoun God wes maid man, gretumlie is to be ferit that we appere nocht to say this that God, the Sone, be only imitatioun of doing hes tane vpon Him our natuir, and quhateuir that thing be of manlie leuing, quhilk He did, that He did it as ouerschaddowit, and nocht as a

An errour heir confutit concerning the ane persoun in Christe.

[1] O.E. p. 24.

weray man: as it vseis to be done in the playng places, quhare a man schortlie plays the partis of sindry persones, of quhilkis nane is he in deid. For quhouoft euir that ony imitatioun of wthir menis doingis is tane vpon ony, sua the offices or werkis of wtheris ar done, that thir zit quha dois thame ar nocht the samin persones, quhome thai præsent. For lat ws nocht vse, as for demonstratioun, the exemplis of secularis, and of the Manicheis: quhen the playar of a tragedie præsentis the persoun of a preist, or of a king, he is nocht a preist, or a king. For efter that he hes endit the part of his play, thai thingis also ceissis quhilkis he tuke on him be that persoun. God stay fra ws that wickit and cursit mokrie. Lat that be the madnes of the Manicheis, quha, precheand phantaseis, says, that the Sone of God become nocht the persoun of a man in substance, bot, be a certane apperand gysing and conuersatioun, finzeit the samin. Bot the catholik fayth sua says the Sone of God to be maid man, that He tuke nocht our natuir on Him finzetlie and vnder a schaddow, bot verelie and manifestlie; and that He præsentit nocht thai thingis quhilkis pertenit to man, as of an wthir, bot exerceit thame as His awin, and, aluterlie, wes that thing, quhilk He præsentit. As we our selfis, also, in that we speik, vnderstand, leuis, and in substance ar, we præsent nocht wthir men, bot ar men in deid. For Petir and Iohne, that I may name thame specialie, wes nocht men be præsenting wtheris, bot men in weray substance. Siklyke, Paul nocht feinzetlie præsentit an Apostil, or feinzit him to be[1] Paul, bot wes an Apostil, and in weray substance wes Paul. Siklyke, also, the Sone of God, takand on Him and haifand ane body in speiking, doing, and suffering be the flesche, zit without al corruptioun of His natuir, He deinzeit Him aluterlie to do this in deid, nocht that He be imitatioun schew

The Manicheis.

The catholik doctrine.

[1] O.E. p. 25.

or finzeit Him to be man, bot trewlie gaue Him self a perfyte man, nocht that He suld appere or be iugeit, bot that He suld be, and that in weray substance, a perfyte man. Heirfor, as the saul adunit to the body, bot nocht zit turnit in the body, præsentis nocht an wthir man, bot is a man, and a man nocht be feinzeing, bot be substance; sua, also, the Sone of God, without al changeing of the self, be vniing Him self to man, nocht be commixtioun of natuiris, nor be præsenting an wthir, bot in the self substance, wes maid man. Heirfor, lat al the vnderstanding of sik a persoun aluterlie be wappit away, quhilk be finzeing and præsenting an wthir, is tane on hand, quhare ane thing euir is in trewth, and ane wthir thing is finzeit: quhare that man quha præsentis the persoun, neuir is he quhome he præsentis. God forbid that be this dissaitful maner the Sone of God mot be beleuit to hef tane on Him the persoun of man: bot rather sua, that, His substance remanyng vnchangeable, and takand the natuir on Him of a perfyte man, He mot be the body self, the man self, and the self persoun of the man, nocht a fenzeit, bot a trew persoun; nocht in præsenting, bot in substance; nocht, schortlie, that mot ceiss with the præsenting, bot quhilk aluterlie remanis in substance.

A similitude.

That the vnitie of persoun in our Saluiour wes complete in the Virginis bosum. And that the propirteis of the humane natuir in our Saluiour ar catholiklie attribute to His Godheid: and the propirteis siklyke of His Godheid, to His manheid: be ressoun that the Sone of God and man is ane Christe only in persoun. And that the blissit Virgin deulie is callit the Mother of God. Cap. XXI.

Heirfor, this vnitie of persoun in Christ, naways eftir the birthe of the Virgine,[1] bot in the self wombe of

[1] O.E. p. 26.

the Virgine, wes coniunit and perfytit. For we man, gretumlie, bewar that we confes Christe, nocht onlie ane, bot also euir to be ane: because it is an intolerable blaspheme that, gif thow affirme that He is now ane, zit sumtyme thow wil contend that He hes nocht bene ane bot twa: that is, ane eftir the tyme of baptime, bot twa about the tyme of His natiuitie. Quhilk botumles sacrilege na wthirways trewlie may we eschew, except we confes man vnit to God in vnitie of persoun, nocht in His ascensioun, or resurrectioun, or in baptim, bot than in the motheris wombe, than quhen the Virgine consauit. For the quhilk vnitie of persoun, indifferentlie to Him and alyke bayth, thai thingis, that ar propir to God, ar attribute to man, and quhilkis ar propir to the body, ar appropriat to God. For, frome this ground, is it that is reuelit in writ be God: bayth the Sone of Man to hef descendit frome heuin, and the Lord of gloir to hef bene crucifiit in erth. Fra that ground is it, also, that the body of the Lord being maid, the body of the Lord being creat, that the Sone of God Himself mot be callit maid, the complete wisdome of God mot be callit the creat knawlege: as in the foreknaulege His handis and feit ar schawin to be peirsit. Be this vnitie, I say, of persoun, that thing also is perfytit be ressoun of siclyk a mysterie, that the body of the Sone of God being borne of an immaculat mother, God Himself in the secund persoun, mot be beleuit maist catholiklie to be borne of the Virgine, and maist wickitlie denyit to hef bene borne. Quhilk thingis sen thai ar, God forbid that ony man preiss to defraude the haly Virgine of the priuilegis of the grace of God, as of hir special gloir. For sche, be a special gift of oure Lorde and God, bot of hir Sone, maist treulie and blissitlie is to be confessit to be θεότοκος (that is, the Mother of God). Bot nocht on that manere the Mother of God, as sum vickit hæresie suspectis, quhilk affirmis hir to be callit be

Note. A proffetable reul, to vnderstand sindry scripturis concerning our Saluiour.

Io. 3.

1 Cor. 2.

Psal. 21.

Aganis an hæresie contrare to this trewth.

name onlie the Mother of God, as sche quha buir a man[1] quha efterwart was God: as we cal the mother of a preist, or the mother of a bischope, nocht now in the bering of a preist or a bischop, bot in the bering a man, quha eftirwart wes maid a preist or bischope. Nocht sua, I say, haly Marie is the Mother of God, bot thairfor rather, because, as it is ellis said, that in hir consecrat bosum that maist haly mysterie wes wrocht, quhilk, for a singular and onlie vnitie of persoun, as the Sone of God in manly nature is man, sua man in God is God.

A repetitioun of the errouris præceding: with a congratulatioun to the trew catholik Kirk, for hir synceritie of fayth. Cap. XXII.

Bot now to thai thingis quhilkis of the foresaidis hæresiis ar of the catholik fayth schortlie spokin afoir, for strenthin of oure memorie, lat ws schortliar and mair narroulie reherse: to wit, that the thingis rehersit agane may be bayth mair fullelie vnderstand, and pressit in memorie mair firmlie may be kepit. Lat it be, heirfor, an accurse to Photinus, quha nocht resauis the fullines of the Trinitie, and quha prechis that Christ is man onlie. Lat it be an accurse to Apollinaris, quha affirmis that thair is corruptioun of the Trinitie changeit in Christ, and quha takis away the proprietie of the perfyt manheid in Him. Lat it be an accurse to Nestorius, quha denyis God to be borne of the Virgine, and affirmis to be twa Christis, and, the fayth of the Trinitie being schote away, introducis til ws a Quaternitie. Bot, blissit is the catholik Kirk quha wirschipis ane God in fullines of Trinitie, and siklyk æqualitie of the Trinitie in ane diuine substance: that nothir the singularitie of the substance mot confund the proprietie of persones, nor

Obserue guid Christiane, that you be partisman of thir blissingis.

[1] O.E. p. 27.

zit, siklyk, the distinctioun of the Trinitie mot diuide the vnitie of the Godheid. Blist, say I, is the Kirk quha in Christ beleuis to be twa weray and perfyte substances, bot the persoun of Christ to be ane: that nothir the distinctioun of naturis mot[1] diuide the vnitie of persoun, nor zit alykways the vnitie of persoun mot confound the difference of substances. Blist, I say, is the Kirk, quhilk that it mycht grant bayth euir to be, and to hef bene ane Christe, confessis the manheid vnitit to the Godheid, nocht eftir the birthe, bot ewin in the self wombe of the Virgine. Blist, I say, is the Kirk quha vnderstandis God maid man, nocht be changeing of natuir, bot be ressoun of the ane persoun, —of the persoun trewlie nocht finzeit, appering, and vanissing away, bot of the subsisting persoun, and euir permanent. Blist, I say, is the Kirk quhilk prechis this vnitie of persoun to haif sa greit power, that, thairthrow, be a meruolous and intellable mysterie, it attributis the godlie propirteis to man, and the manlie to God.

Io. 3. For, thairthrow, that man descendit from heuin as concerning God it denyis nocht; and beleuis that God as concerning man, wes in the erd maid, sufferit, and crucifiit. Thairthrow, breuelie, it confessis bayth man to be the Sone of God, and God the Sone of the Virgine. Blist, heirfor, and worschipful, sanctifiit, and maist haly is that confessioun, aluterlie to be comparit to that supernal louing of the angelis, quhilk be ane threfald blissing glorifiis ane Lord God! For specialie thairfor it furthschawis the vnitie of Christ, that the mysterie of the Trinitie exceid nocht in numbir. Thir thingis ar spokin, as it war be the way; ane wther tyme mair fullelie to be tretit and explanit.

[1] O.E. p. 28.

He returnis to the temptatioun of the faythful be erroneous doctrine, techeing al guid Christiane that he suld resaue the doctouris aggreing with the Kirk, and nocht leue the fayth of the Kirk with ony ane doctour quhatsumeuir. And first, of Origine. Cap. XXIII.

Now lat ws return to our porpose. We said thairfor, in the former partis, that in the Kirk of God tentatioun of the peple wes the erroure of the techear: and in sa mekle the tentatioun gretar, quhow mekle he war cunningar, quha had errit. Quhilk thing first be authoritie of Scripture, thairefter be exemplis of the Kirk we declarit: to wit, be the rehersing[1] of thame, quha quhen sumtyme war estemit of hail fayth, and at lenthe zit othir fel in an wther manis sect, or thame self inuentit thair awin hæresie. A gret mater trewlie and proffetable to be lerit, and necessare to be brocht in memorie, quhilk thing diligentlie be abundance of exemplis we suld mak cleir, and ding in the eris of men: that al Catholikis almaist hes knawin that thai suld resaue the doctouris with the Kirk, and nocht with the doctouris leue the fayth of the Kirk. Bot I think this, that sen we may produce mony in this kynd of tentatioun, that almaist nane is that may be comparit to the tentatioun of Origine,—in quhome thai war mony thingis sa fer excellent, sa singular, sa meruolous, that in the begynning ony man esalie mycht iuge credit to be geuin to al that he affirmit. For gif lyfe makis authoritie, he wes a man of grete labouris, of grete chastitie, of grete patience, and suffering. Gif gentrice or leirnyng, quha was mair noble than he, first quha was borne in that houss, quhilk wes maid noble be martyrdome? And thairefter for Christis saik, nocht onlie wes denudit of his father, bot of al his geiris also, sa mekle proffetit in the stryte way

Note.

Of Origine.

Of the singular propirteis in Origine.

Sa mony excellent propirteis wes nocht knawin

[1] O.E. p. 29.

amangis al
ner remem-
gais:
quharefor.
mair ma-
cheanie
wes the fetie
of fayth
vincent.

of haly powerie. that he, for confessing the Lord oftymes (as thai say), wes afflictit. Bot zit thir thingis allane war nocht in him. quhilkis all efterwart mycht be temptatioun; bot sa grete also quiknes of sa profound, sa scharpe, sa gentil ingyne,[1] that almaist he gretumlie and fer ourcome al wtheris; and of sa gret excellencie of leirnyng and of al eruditioun, that thai war litle of diuine philosophie, and almaist peraduentuir nane of humane philosophie, quhilk he had nocht throwchlie knawin. To quhois knawlege, quhen the Greikis gaue place, the Hebrew literis also war exornat be him. Bot quhairto sal I tel of his eloquence? quhais speche wes sa plesand, sa iocund, sa sueit, that to me apperit out of his mouthe, nocht wordis sa mekle as certane hwnie to hef flowit. Quhat thingis difficil to persuade, be strenthe of disputatioun maid[2] he nocht plane? Quhat thingis difficil to be done, dressit he nocht that thai mot appere maist facil. Bot perchanse, be knottis onlie of argumentatioun he dressit his allegeance. Ze, planelie, neuir wes ony of the doctouris that vseit *sa* many[3] exemplis of Godis law. Bot I trow that he wrate bot litill. Na mortal man wrate mair: that it apperis to me that al his writtingis may nocht onlie nocht be perfytlie red, bot na wayis may be found. To quhome, that na thing suld inlake to the occasioun of science, the fowthe of age aboundit also. Bot peraduenture he wes litle happy be his scoleris. Quha ewir was mair happy? Furth of his bosum treulie become innumerable doctouris, innumerable preistis, confessouris, and martyris. Bot quhou gret wes than the admiratioun of him amangis al men, quhow grete the gloir, quhou grete the fauour, quha can declair? Quha weil studious of religioun come nocht fleand to him, fra the vtmaist partis of the warld? Quhat Christiane worschipit nocht him as a prophet? Quhat philosophour worschipit him nocht as a maister?

His leirning in the Greke and Hebrew toungis. His suete, flouing, speche: his strenthe in disputatioun.

Pleraque exemp. lat. hoc loco corrupta sunt.

[1] O.E. ingyme. [2] O.E. p. 30. [3] O.E. vseit may.

Quhow worschipful wes he, nocht onlie to the priuat estate of men, bot to the Empyre self also, the historiis declaris, quhilkis schawis that the mother of Alexander the Empriour callit him in hir cumpanie, and that for the merit trewlie of heuinlie wisdome, with gift and luue of the quhilk he was inflammit. Bot his epistolis also beris witness, quhilk he, be authoritie of his pouer in Christe, wrate to Philip the Empriour, quha wes the first Christiane of the Romane Princis. Of quhais incredible knawlege, gif ony resauis nocht a testimonie be report of ws Christianis, lat him at the leist resaue the confessioun of the Ethnikis, according to the witnessing of philosophouris. For wickit Porphyrius self, mouit be the name of him, almaist in his barneage, passit to Alexandria, and thair saw him, than ane aigeit man, bot planelie sik a ane, and sa excellent that he had ascendit the heich toure of al science. Tyme sal sonear failze me nor I may collect anis, for[1] the leist part, thai excellent thingis, quhilkis sprang of that man, quhilkis al nocht onlie zit pertenit to the gloir of religioun, bot also to the[2] grete cause of tentatioun. For quha is he quha wald hef schaikin fra him a man of sa grete ingine, of sa greit leirnyng, of sa gret beutifulnes, and nocht rather vse this sentence: that he had leuir erre with Origene than with wtheris to vndirstand the trewth? And quhat neidis mair? The mater declinit heirto, that nocht a manly, bot as the mater schew, a weray perelous tentatioun of sa grete a persoun, of sa grete a doctoure, of sa grete a prophete, dounled mony fra the integritie of fayth. Quhairfor the samin Origene, sa excellent and sik a man; quhylis he insolentlie abuseis the grace of God; quhylis he lippinnis ouermekle to his awin ingyne, and creditis til him self largely; quhylis he estemis lytle the auld simplicitie of the Christiane religioun; quhylis he præsumis to haif vnderstanding by all wtheris; quhylis he,

Philip, the first Christiane Empriour. Euseb. Hist. Eccles. lib. 6.

Porphyrius wes a blasphemous wrytear aganis the Christiane religioun.

Of Origenis fal, and of the cause thairof.

[1] O.E. p. 31. [2] O.E. ye a.

contemnand the ecclesiastik traditionis, doctrine, and auctoritie of the forefatheris, interpretis of a new manere certane heidis of Scripturis, he deseruit that of him also to the Kirk of God it mot be said: Gif a prophet sal ryiss in the middis of thee:[1] and a litle eftir: Thow sal nocht heir (says he) the wordis of that prophete: and siklyke, Because the Lord zoure God (says he) temptis zow, quhiddir gif ze luue him, or nocht? Trewlie, nocht onlie a tentatioun wes it, bot also a grete tentatioun, quietlie, and step and step, to draw away be admiratioun of his ingyne, eloquence, conuersatioun, and fauoure, the Kirk of God til him submittit, and on him depend-and, and na thing suspectand of him, na thing fering him, haistelie fra the auld religioun til a new prophana-

Origenis buikis be wtheris corruptit.

tioun. Bot sum man wil say, that the bukis of Origene ar corruptit. This I ganestand nocht, bot erar wald the samin; for that is techit be sum and also writtin, nocht be Catholikis onlie bot also be hæretikis. Bot that is the thing quhilk we suld now consider, that albeit[2] him self wes nocht, zit the buikis set furth in his name, is a grete tentatioun: quhilkis, braistis owt in mony woundis of blasphemeis, nocht as wther menis, bot as his, ar red and luueit: that, albeit it wes nocht the mynd of Origene in the consaiting of the erroure, zit to persuade the erroure the authoritie of Origine mot appere to mak mekle.

Of the fall of the grete leirnit man Tertulliane. Cap. XXIIII.

His eruditioun.

Bot the samyn is the case of Tertulliane: for as the wther amangis the Greikis, sua he amangis the Latinis, is to be iugeit neir the principal of al oure men. For quha wes bettir leirnit than wes this man? quha in the diuine and humane materis wes mair exerceit? He,

[1] O.E. the. [2] O.E. p. 32.

trewlie, al the philosophie, and al the sectis of philosophouris, the authoris and appreuearis of the sectis, and al thair doctrine, al the veritie of historiis and of excerciseis, be a meruolous capacitie of mynd, perfytlie vnderstude. Bot excellit he nocht of solide and hie ingyne, that na thing almaist he set him to, quhilk he othir peirsit nocht be scharpenes of wit, or be wechty ressonis distroyit nocht. Ferther, quha may dewlie express the louing of his eloquence? quhilk is drest be sa grete, and be, I wate nocht quhat, force of ressonis, that it may schuit men forduart to the consent thairof, quhome it may nocht aluterlie tyist: of quhome thai ar almaist sa mony sentences as wordis, quhow mony sentences sa mony victoriis. This thing knawis the Marcionis, Apelles, Praxeæ, Harmogenes, Iowis, Gentilis, and thai callit† Gnostici, and the rest, quhais blasphemeis he, be mony and grete wolumis, as be certane fyireflachtis, brak doun to nocht. And, zit this man also, eftir al thir thingis, this man, Tertullian I mein, litil grippand and stikand to the catholik doctrine of the vniuersal, auld, aunciant fayth, and mair eloquent than happy, his iugement thaireftir changeit, did at lenthe that of him the blissit confessor Hilarius in a certane place wrytis: Be his errour following, says[1] he, fra his louable and approuable wrytingis he plukit away the auctoritie. And he also in the Kirk wes a grete tentatioun. Bot of him I wil speik na mair. This thing onlie wil I reherse, that, contrare the command of Moyses, in that he affirming the new furious madnes of ane Montanus sproutand vp in the Kirk, and thai woud dremis of new doctrine of certane voud women, to be trew propheciis, he deseruit that of him and of his wrytingis it suld be said: *Gif a prophete ryse in the middis of thee*; And, eftir: *Thou sal nocht heir the wordis of that prophete.* Quhy? *Because,* says he, *the*

Quhais errouris he confutit.

† Sua nameit for ostentatioun of thare science, quhen thai war maist vane, quha in that parte now hes mony discipulis. In 5. Math.

Tertulliane appreuit the dremis of Montanus.

[1] O.E. p. 33.

Lord zour God temptis zou, quhidder ze luue him, or nocht.

Quha is to be callit a Catholik? Of the miserable state of the wauering in fayth: and quhou in the haly catholik Kirk only is suir rest of conscience. Cap. XXV.

Be thir, heirfor, sa mony, and sa grete, and wtheris siklyk mony wechty ecclesiastical exemplis, we suld euidentlie persaue, and according to the law writtin in Deuteronomie mair cleirlie than the lycht vnderstand, that gif ony tyme ony techear in the Kirk sal wauer and aberre fra the fayth, that the prouidence of God sufferis this to be to the temptatioun of ws, quhidder we luue oure God or nocht in al oure hart, and in al oure saul. Quhilkis thingis, sen thai ar sa, he is a trew and a weray Catholik quha luuis the trewth of God, the Kirk of God, and the bodie of Christ; quha præferris na thing to the religioun of God, nor to the catholik fayth; nocht præferring the auctoritie of ony ane man, nocht the luue, nocht the ingyne, nocht the eloquence, nocht the philosophie: bot dispyseand al thir thingis, and perseuerand firme and constant in fayth, quhateuir thing he sal knaw the catholik Kirk vniuersalie to hef haldin of auld, that thing onlie decretis he to be haldin, and to be beleuit be him. Bot quhatsumeuir thing thaireftir be ony ane man, by al, and contrare al haly men to be brocht in of new, and nocht hard afoir, that thing[1] lat him vndirstand to pertene nocht to religioun, bot rather to tentatioun, and that, specialie, that he is instructit be the mynd and sayngis of Sanct Paul, for this is it, quhilk he wrytis in the first to the Corynthianis: It behuifis (says he) hæresiis to be, that quha ar prouin mot be manifest amang zow. As he wald say:—For this cause,

Quhy permittis God errouris and hæreseis to spring vp?

Lat the erroneous this day, lay to thair doctrine to this lyne, and reul.

1 Cor. 11.

[1] O.E. p. 34.

the auctouris of hæresie ar nocht haistelie be God ruitit out, that the prouin mot be maid manifest—that is, that euery man mot appere quhow grippand, faythful, and constant luuear he be of the catholik fayth. And, in deid, quhen euery noueltie springis out, fra hand is persauit the wecht of the corne, and lychtnes of the caf; than without gret difficultie is it blawin out of the barn fluir, quhilk without wecht wes haldin within the samyn. For sum ar quhilkis fra hand aluterlie blawis away: bot wtheris, aluterlie schakin out, bayth feriss to pereis, and thinkis schame to returne, woundit, half deid, and half leuing, as thai quha hes drunkin sik quantitie of wyne quhilk nothir hes micht to slay, nor zit may be digestit: nothir causis to de, nor sufferis to leue. O miserable state! O with quhou grete violence and feruour of cairis, and with quhou grete troublous blastis, ar thai cacheit and careit! For now quhat way the wind blawis, be suddane erroure ar thai reueist: now returnit to thame selfis, as certane contrarious wallis ar doung abak: now be fuleche præsumptioun thai thingis also quhilkis apperis incertane, thai appreue: now be an vnressonable dredoure also thai thingis quhilkis ar suir, thai feir—incertane quhat way thai suld pas, or quhat way suld return; quhat they suld couet, or quhat suld eschew; quhat thai suld hald, or quhat thai suld lat slip. Quhilk afflictioun trewlie, of thair doutsum and euil hung hart, is a medicine of Godis rewth towart thame, gif thai war wyise. For, heirfor, without the maist suir heuinning place of the catholik fayth, be sindry tempestuous stormis of thochtis and cuiris ar thai schaiking, strukin, and almaist slane, that thai mot lat[1] doun the sailis of thair proud consait, schaikin out to heicht, quhilkis vickitlie thai had dilatit to the windis of noueltie, and mot reduce and hald thame selfis within the maist suir raid, and harbery of thare haly mother the

The corne, the caf.

The half slane anis: nothir hait nor cauld.

A similitude.

The miserable state of the wauering wittit in fayth.

The haly catholik Kirk is a suir heuinning place, to a tribulit conscience.

A trim metaphore.

[1] O.E. p. 35.

Kirk, and womet out agane fra the ground thai bittir and tribulous seis of errouris, that eftir thai micht drink the fluidis of the quick springand wattir. Lat thame forȝet weil that thai haif lerit nocht weil; and of al the doctrine of the Kirk quhilk be vndirstanding may be tane, lat thame tak: quhilk may nocht, lat thame beleue.

Aganis the inconstant and curious, new, forgearis of sectis and errouris. Cap. XXVI.

Qvhilkis thingis sen sa ar, I, gretumlie reuoluand and panceand the samin thingis with me self, may nocht merwel aneuch of sa gret wodnes of sum men, at sa gret impietie of thair blindit mynd, and schortlie at sa gret lust to erre and wauer, that thai nocht content of the rewl of beleif anis of the auld techit and resauit, bot seikis noueltie fra day to day, and euir ar desyrous to eik sum thing to religioun, to change, or to pluk fra it.

Obserue, O forgearis of new phantaseis!

As it war nocht the heuinlie doctrine that sufficeis anis to be reuelit, bot manlie doctrine, quhilk may nocht bot be daylie mending, zea, rather be repreuing be perfitit.

Prouer. 11.

Sen Godis word cryis: Pass nocht ouer thai boundis (proptis, or marcheis) quhilkis thy fatheris hes putt;

Eccle. 9.

and: Aboue the Iuge, iuge thow nocht; and:

Eccle. 10.

The serpent sal byte him quha cuttis the haige. And that also of the Apostil, be the quhilk al the vickit nouelteis of al hæresiis, as be a spiritual suord, hes oftymes bene

1 Tim. 6.

stowit away, and oftymes ar to be stowit: O Timothe, saue that thing, quhilk is geuin the to keip, eschewand the prophane nouelteis of woceis, and the contradictioun of science falslie sa callit, quhilk science quhen sum men promisis thai hef errit, as concernyng fayth. And,

A grete feruour to the trewth in this auctour.

eftir thir thingis, ar thai ony found sa indurat, sa inueterat, and of sa schamelis a forret, of sik obstinat vnschamefulnes,[1] of sa stanerie stubburnes, quha suld

[1] O.E. p. 36.

nocht submit thame selfis to sa gret plentuousnes of thir heuinlie wordis? to sa gret force and wecht suld nocht bow? be sa strang mellis and hemmeris quha suld nocht be betit doun? with sa gret fyreflachtis breuelie suld nocht be dung to the ground? Eschew, says he, the prophane nouelteis of woceis. He sayd nocht, the antiquiteis, he sayd nocht, the thingis haldin of hald: zea, rather planelie quhat contrarie mot follow he furthschew. For gif noweltie is to be eschewit, antiquitie is to be haldin: and gif noweltie is prophane and vngodlie, antiquitie is haly and sanctifiit. And oppositionis, says he (or obiectionis), of science falslie sa nameit. Treulie the name is falss in the doctrine of hæretikis, that ignorance be the name of science, mist be the name of brycht and fair wedder, mirknes be the name of lycht, mot be colorit and clokit. Quhilk sum men (says he) quhen thai promiseit, thai errit as concernyng faythe. Quhat thing promiseit thai quhen thai errit? Bot ane new and, I wait nocht quhat, vnknawin leirnyng. For thow may heir sum of thame selfis say: Cum ze, O ignorantis and miserable, quhilkis ar commonlie callit Catholikis, and leir the trew faythe, quhilk except ws nane vnderstandis, quhilk mony lyftyme of men afoir hes lyin hid, bot it is laitlie reuelit and furthschawin. Bot leir it thiftuoulie and secreitlie, for it sal delyte zow. And siklyke: Quhen ze hef lerit it, teche it in hidlingis, leste the warld heir, lest the Kirk knaw. For it is geuin to few men to vnderstand the secrete of sa grete a mysterie. Ar nocht thir the wordis of that huir quhilk, in the Prouerbis of Salomon, callis til hir men by the way quhen thai had the gait. Quha is (says sche) the maist fulesche amangis zow, lat him cum by the way to me. Bot scho callis the puir of witt, sayng: Tak to zow glaidlie the hid breidis, and drink in hidlingis the sueit watter. Quhat followis? Bot he wate nocht, says he, quhow erthlie creaturis passis in hir cumpanie.

Of the fals opinioun of science amangis hæretikis.

The proud consait of hæretikis is na new thing.

Sa began our rennigatis.

Prouerb. 9.

Quha[1] ar the erthlie creaturis? Lat the Apostil declare it:—Quha hes errit, says he, as concernyng fayth.

The wechty command of the Apostil—Depositum custodi, *that is, Saue the thing geuin the to keip—is discussit. Cap. XXVII.*

Bot it makis mekle to the porpose to treit mair diligentlie the hail sentence self of the Apostil. O Timothe, says he, saue that quhilk is geuin thee to keip, eschewand the prophane nouelteis of woices.

O! O! This exclamatioun is bayth of knawlege of thingis to cum, alyke and of cheritie. For he saw afoir the errouris to cum, for the quhilkis he also afoir wes sorie.

Timothe. Quha is Timothe this day?—bot other generalie the vniuersal Kirk, or specialie the hail cumpanie of prælatis; quha awcht at the leist to haif the hail knawlege of Godis religioun thame selfis, or to teche it to wtheris.

Saue, &c. Quhat is, Saue that thing quhilk is geuin the to keip? Saue, says he, for theuis, for inimeis, that quhen men slepis, thai saw nocht fetcheis vpon that guid seid of the

Matth. 13. quheit, quhilk the Sone of Man hes sawin in his croft. Saue that thing quhilk is geuin the to keip. Quhat is the thing, that is geuin thee to keip? That is, quhilk is committit to thee, nocht that quhilk is inuentit be the; quhilk thow hes resauit, nocht that quhilk thow hes imaginat; a mater nocht of ingyne, bot of techement; nocht of priuat vsurpyng, bot of publict traditioun; a mater brocht to thee, nocht pronunceit be thee; in quhilk thow suld nocht be an actour (inuentour or forgear), bot a keipar; nocht a lawmakar, bot a lawkeipar; nocht a gyde, bot a followar. Saue, says he, that quhilk is geuin to thee; saif the talent of the catholik fayth vnbrokin and incorrupt. Quhat wes committit to thee, lat that remane in thy poiss; lat that be randerit

[1] O.E. p. 37.

agane be thee. Thow hes resauit gold, rander agane gold: I wil nocht that thow in the place of ane thing, slip in ane other: I wil nocht that thow othir for gold schameleslie put doun leid, or dissaitfullie brase: I wil nocht haif the apperance,[1] bot the natuir planelie of gold. O Timothe! O thow Preist! O thow Techear! gif the grace of God hes maid thee apt and ganeand be ingyne, exercise, and leirnyng, be thow a Beseleel of the spiritual tabernacle: graif owt the precious stanis of godlie doctrine: faythfullie set thame: wyslie trim thame: eik to thame licht, brychtnes, beutifulnes and plesance! Lat it be vnderstand be thy expositioun mair cleirlie, quhilk afoir was beleuit obscuirlie: lat the eftircumeris reiose that thai vnderstand be thee, quhilk the antiquitie afoir had in reuerence, quhen thai vnderstude it nocht. Zit, teche sa the samyn thing quhilk thow hes lerit, that quhen thow speikis newlie, that thow speik na new thingis.

Note.

Beseleel wes enduit be the spirit of wisdum and science to dres al thingis to the ornament of the tabernacle. Exod. 36.

Neulie, bot na neu thingis, to be techit.

That it is proffetable to incress in religioun and knawlege thairof, bot aluterlie vnlesum to alter or change ony thing thairin. Cap. XXVIII.

Bot perchanse sum man wil inqueir: Suld thair be, heirfor, in the Kirk of Christ na incress of religioun? zis, lat incress be hadd,[2] and that weray grete. For quha is he sa inwyous to man, sa odious to God, quha wald preiss to stay that thing? Bot zit, sa that the incress trewlie may be of fayth, and na change thairof, sen to incress pertenis onlie, that euerie thing bydand in the self mot be amplifiit: bot it is proper to changeing, that ane thing mot be transferrit and turnit in ane wther. It is expedient heirfor that knawlege, science, and wisdome gretumlie and mekle mot grow and incress, als weil of euerie man, as of al, als weil of ane man, as of the hail Kirk, and that in al greis of aigis and tymes,—bot zit

O quhou godly and cunninglie!

The incress of religioun.

Changeing.

[1] O.E. p. 38. [2] O.E. hald.

onlie in the awin kynd, to wit, in the awin doctrine, in the awin vnderstanding, and in the awin sense. Lat the religioun of saulis follow the natuir and maner of the bodyis, quhilkis, albeit be proces of zeris turnis ouer, reknis, and fwrthschawis thair number and compt, zit thai remane stil the samin thing that thai war. Thair is a gret difference betuix the floure of barneage and the maturitie [1] and rypnes of the eild. Bot zit, the samyn ar auld men quha afoir wes childer: that, albeit the state and forme of the ane and the samyn man be changeit, zit nochttheless ane and the samyn natuir, ane and the samyn persoun remanis. Litle ar the membris of infantis, grete of the zoung men; zit tha ar the samyn self membris. Quhou mony iuncturis and membris ar thai of barneis, sa mony ar thai of men: and quhat euery thingis thai ar, quhilkis be proces of the rypear aige ar generit, thai war than sawin in the strenthe of the seid; that na thing thairefter wes produceit in the auld men, quhilk than lay nocht hid afoir in the barneis. Quhairby thair is na dout bot this is the lauchful and rycht reul of incress, bot this is the suir and maist gay ordoure of grouing, gif the partes of the aige weiwe out thai membris, schape, and forme in the mair of aige, quhilkis the wisdum of the makar of al had formit afore in the zoung anis. For gif manis schape be eftir turnit in ony forme nocht of his awin kynd, or always ony thing be eikit to the numbir of the membris, or ocht tane fra the samin, force it is that other the hail body decay and perise, or be monstruous, or at the leist, be waikit. Sa it is also decent that the doctrine of the Christiane religioun mot follou thir lawis of incress and grouing, to wit, that be zeris it mot be strenthit, be tyme dilatit, and be aige vpheit: nochttheles that it perseueir incorrupt and vndefylit, and in al the membris and al sensis,

A similitude of the incres of bodyis and of religioun.

Obserue.

[1] O.E. p. 39.

mot be ful and perfyte, quhilk by that mot admit na interchange, na damnage of the proprietie, nor resauing na vthir definitioun than afoire. As for exemple, oure eldaris of auld hes sawin in this seid tyme of the Kirk the seid of fayth, as of clene quheit; it is weray iniust and vnganand, that we, thair eftircumaris, for the self veritie of the quheit, mot cheis the errour of fitches, and put in the place of the wther. Quhy, rather is nocht this rycht and followis bettir, that the first and last procedingis disaggre nocht amang thame selfis, that[1] of the incress of the first institutioun, as it war of sawing of guid quheit, we mot also scheir the fruit of the doctrine of quheit; that quhen ony thing of the natiue begynning of thai seidis, be proces of tyme be alterit in forme, and sumtyme be plesing, rank, and grow to maturitie, zit nochttheles na thing be changeit of the propirtie of the first seid, albeit the schap, zea, forme, and difference be eikit, zit the samyn natuir of euery kynd suld perseueir? For God forbid that the rose plantis of the catholik sense be turnit in thirsillis and thornis! God forbid, I say, that in this spiritual paradise, of the graiwis of cannal and balme, fra hand spring wp guild and humlokis! Quhat ewir, heirfor, in this Kirk, be the husbandrie of God, and be the fayth of the Fatheris is plantit, it becumis that this samin thing be the diligence of the sones be laborit, nurist and kepit: lat this samin thing flureis and wax rype! lat this samin thing proceid, and be perfytit! For it is lesum that the auld doctrine of the heuinlie philosophie be proces of tyme be labourit, trimmit, and polisit; bot aluterlie vnlesum that it be changeit: aluterlie vnlesum that it be mankit or maid mutilat. Lat it resaue plainnes,[2] lycht, and distinctioun; bot that it retene fullines, integritie, and the propir sense, it is aluterlie necessare. For gif anis sal be admittit this licence of diabolical dissait, I wg to talk

Be the seid of quheit is signifiit the trew doctrine.

The rose plantis of the catholik sense.

The Kirk is spiritual paradise.

A notable sentence.

[1] O.E. p. 40.

[2] O.E. plainness.

it quhou gret perel sal follou to cut away and abolishe the hail religioun. For ony part of the catholik doctrine being refusit, and schot away, wtheris thingis also, and wtheris agane siclyk, and thaireftir wtheris and wtheris, than as of a consuetude, and as of a lesum maner sal be schote away. Bot ferther, the partis being seueralie refusit, quhat wther thing sal follou at lenthe, bot that the hail mater togidder be refusit? Bot, also contrarie, gif we sal begin to mixt noueltie with antiquitie, vncouth and strange thingis with domestical materis, and prophaniteis with thay thingis, quhilkis ar haly, force it is that this maner spri*ng*[1] vp vniuersalie,[2] that na thing eftir this in the Kirk may be left vntwecheit, na thing vndefylit, na thing hail, na thing vnspotit, bot that heireftir be thare a bordal of abominable and filthy errouris, quhair afoir wes an haly temple of the chast and vndefylit veritie. Bot the pietie of God mot turn away this horrible cryme fra the myndis of his peple, and grant that this be rather the madnes of the wickit and of the reprobat! Bot the Kirk of Christe, a diligent and a war keipar of that doctrine to it deliuerit, in it neuir changeis ony thing, na thing diminusis, na thing eikis: it cuttis nocht away the thingis necessare, eikis to na superfluitie, it tynis nocht the awin, nor vsurpis na wther manis: bot with al diligence labouris this ane thing, that faythfullie and wyislie treting the auld, gif ony thingis be techit of auld and begun, that it mot set out and polise the samin: gif ony thing be expres and outsett, that it mot strenth and confirme the samin: gif ony thing be confirmit and determinat, that it mot kepe the samin. And schortlie, quhat wthir thing euir intendit the Kirk be the decreis of counselis, bot that thing quhilk afoir wes simple and planelie beleuit, to be eftir beleuit mair diligentlie: that afore wes precheit slawlie, the samin thing eftir to be precheit mair feruentlie:

Fit stay, O e deformeuris of he catholik Kirk!

A bordal of filthy errouris.

The diligence and deuitie of Godis Kirk.

Quhat decretit euir the counselis.

[1] O.E. sprig. [2] O.E. p. 41.

that afore wes haldin in litil reuerence, the self thing eftir to be haldin in mair reuerence. This thing, I say, the catholik Kirk, sterit be the nouatioun of inuentionis of hæretikis, perfytit euir be the decreis of counselis, and na thing ellis,—bot that quhilk sche had resauit fra hir forefatheris be traditioun only, eftir the samin thing to hir posteritie also, sche mot confirme and mak suir be hir handwrit,—comprehending a gret summe of materis in schort writtingis, and sumtymes for the lycht of vnderstanding, be the proprietie of a new name, makand na new sense of fayth. 1 Tim. 6.

He returnis to the wordis of the Apostil afore discussit: exhorting to perseuere in that doctrine of religioun anis be al Christianis resauit. Cap. XXIX.

Bot[1] lat ws return to the Apostil. O Timothe, says he, saue that thing geuin thee in keiping, eschewand the prophane nouelteis of woices. Eschew, says he, as fra a viper, as fra a scorpioun, as fra a cokintrace, leste thai slay thee nocht onlie be tueching, bot also be thair sicht and venemous[2] aind. Eschew. 1 Cor. 5. Quhat is to eschew? with siklyk men nocht to resaue mete. Quhat is it, eschew thow? Gif ony man cumis to zow, says he, and bringis nocht this doctrine? 2 Ioan. 1. Quhat doctrine, bot the catholik, the vniuersal doctrine, the ane and the samin doctrine, quhilk be incorrupt traditioun of the trewth perseueris be al successioun of aiges, and quhilk sal but end perseuer in al aiges to cum? Quhat mair? Resaue him nocht in zoure hous, nor bid him nocht guid day: for quha biddis him guid day, communicatis with his wickit werkis. Eschew, says he, the prophane nouelteis of woices. Prophane nouelteis, Quhat is prophane? Quhilk hes na halines, na godlines, strange and plane outlay fra the inwart chalmer of the Kirk, quhilk is the temple of God. Prophane

[1] O.E. p. 42. [2] O.E. venemo⁹.

Of woices. nouelteis of woices (says he), of woices, that is, of

A doctrine to be fast lockit this day in the breist of a Christiane. nouelteis of doctrine, of materis, of sentences, quhilkis to anciantie, quhilkis to antiquitie, ar contrarious. Quhilkis, gif thai be resauit, force it is that the fayth of the blissit Fatheris, other in the hail, or in a grete parte, be corruptit; force it is that al the faythful of al aiges, al the sanctis, al the chast, the continent, the virginis, al clerkis, diacones, and preistis, sa mony thowsand confessouris, sa grete oistis of martyres, sa grete anciant multitude of tounis and peple, sa mony ilis, prouincis, kingis, clannis, realmis, nationis, and, finalie, almaist the hail cumpase of the erth, be the catholik fayth now incorporat to Christ thair Heid, mot be pronunceit be sa grete proces of aiges to hef bene ignorant, to hef errit, to hef bene blasphemous, to hef misknawin quhat thai suld hef beleuit.

Recant, recant, O ze blasphemous and maist cursit Caluinistis! For, be zour doctrine, this is force to be said.

That neuir wes hæresie inuentit bot only be him, quha separatit him self fra the vniuersal consent of Godis Kirk: and certane exemples thairof. Cap. XXX.

Eschew,[1] says he, the prophane noueltie of woices: quhilkis, to resaue and follow, wes neuir the custome of Catholikis, bot of hæretikis. And, trewlie, quhat hæresie euir hes bullerit out, bot onder a certane name, a certane place, or a certane tyme? Quha euir set out hæreseis, bot he, quha first separat and disiunit him self fra the consent of the vniuersalitie and antiquitie of the catholik Kirk? Quhilk thing sa to be, exemplis makis mair cleir than the lycht. For quha euir afoir that wickit man Pelagius præsumit sa grete pouer of the fre vil of man, that to help it in al guid materis, in euery doing, thocht nocht the grace of God necessare? Quha euir afoir his monstruous disciple Cælestius denyit al mankynd to be bund with the sin of the transgressioun of Adam?

Pelagius. The Caluinianis fleis to the contrar errour of the Manicheis, denying the fre wil of man.

Cælestius.

[1] O.E. p. 43.

Quha durst afoir blasphemous Arrius diuide the vnitie of the Trinitie? or afoir cursit Sabellius confound the Trinitie of the vnitie in Godheid? Quha afoir the maist cruel Nouatianus affirmit God to be cruel, insamekle that he had leuir the dethe of the deand sinnar, than that he suld returne and leue? Quha afoir Simon the weche, quha wes strukin be the Apostolis cursing, of quhome that auld swellie of filthines be continual and secret successioun, sprang euin to the last of that sect Priscilliane, durst cal God the creator of al, to be the auctour and wirkar of euillis, that is, of our sinnis, vngodlines, and crymes? As quhome he allegis to hef maid with His handis the natuir of men of sik sort, quha be thair awin propir motioun, and be impulsioun of a certane wil led be necessitie may do na wther thing, may wil na wthir thing, bot sin; be ressoun that, this wil cariit about, and inflammit with a certane furious raige of al wices, in al the botumles potis of filthines, be an insatiable concupiscence violentlie is drewin. Thai ar intellable wtheris thingis, quhilkis for schortnes cause, we pas ouer, be quhilkis al, it is euidentlie and cleirlie schawin, this thing, almaist amang al hæreseis, to be as a maist praisit and a lauchful thing, that euir thai reiose[1] in prophane nouelteis, irkeis of the determinationis of antiquitie, and be the oppositioun of a fals name of science, passis as schipbrokin fra the fayth. Bot contrarie, this is the propirtie of the Catholikis, to saue thai thingis geuin and committit to thame be the haly Fatheris, to condemne prophane nouelteis, and as the Apostil commandit, and commandit agane: Gif ony man sal preche by that thing quhilk is resauit, to accurse it.

Arrius.

Sabellius.

Nouatian[9]

O Scotland, mair than xiij C.lx zeris a chast virgine to Christe, suld you be nou a strompet to this blasphemous harlot, Simon, or to ony sik a knaue?

Heretikis ar euir desyrous of nouelteis, and fascheit of antiquitie: and the Catholikis contrarie.

[1] O.E. p. 44.

Quhow hæretikis plenteouslie allegeis the Scripturis in a peruerst sense: of the rauenous woulfis: of the scheipis garmont: and of the dissait of Sathan and his ministeris. Cap. XXXI.

A mirrour of the maneris of the erroneous nou alyue.

Heir, perchanse, sum men may speir quhiddir gif hæretikis vseis the testimoniis of the diuine scriptuir? Ze, suythlie, thai vse thame, and that vehementlie; for thow may se thame as it war fleand athort al the buikis of Godis law,—athort Moses, athort the buikis of the Kingis, athort the Apostolis, Euangelis, and Prophetis. For quhidder it be amangis thair awin or amangis strangearis, quhiddir priuatlie or publictlie, quhidder in sermonis or in buikis, quhidder in bankatting or in the stretis, na thing of thair awin almaist euir produce thai, quhilk thai intend nocht to schaddow oure also with the wordis of Scriptuir. Reid the tractatis of Paul Samozatenus, of Priscilliane, Eunomius, and of Iouiniane, and of the rest of thai pestilences; thow may se an infinit of exemplis, na quair almaist omittit, quhilk is nocht feinzetlie pyntit and colorit with the sentenceis of the new or auld testament. Bot samekle mair ar thai to be eschewit and ferit, the mair quietlie thai lurk wnder the schadowis of Godis law. For thai knaw thair stink to na man almaist haistelie to be plesand, gif it stewit and reikit out naikit and plane; and thairfor thai strow it ouer, as it war with an odoriferous vnctment of the heuinlie Word; that he quha wald lichtlie dispyse a manlie erroure sulde nocht lichtlie contemne the Word of God. And thairfor thai do quhilk thir men vseis,[1] quha ar to temper certane bittir drinkis to bairnis,—first thai smeir oure thair mowthes with hwny, that the wnwar aige quhen it taistis afoir the suetnes suld nocht feir the bittirnes. Quhilk thing also vseis thir men to do, quha appropriatis to ewill weidis and to thair veno-

Hæretikis clokis thair errouris vnder the name of the law of God.

An apt similitude of the dissait of hæretikis. An wther.

[1] O.E. p. 45.

mous iuse the name of medicine, that na man almaist, quhen he sal reid the medicine and remeid writtin vpon it, mot suspect vennum. This samyn thing also cryit oure Saluioure: Tak tent to zoure selfis fra fals prophetis, that cumis to zou in the scheipis germunt, bot within thai ar rauenous wolfis. Quhat is the germountis of the scheip, bot the sayngis of the Prophetis and Apostolis, quhilkis thai as in syncere integritie of the scheip hes wowein, and maid as certane fleisis of wow, to that immaculat Lambis behalf, quha takis away the sinnis of warld? Quha ar the rauenoųs woulfis, bot the wyild and sauage vnderstanding of hæretikis, quha euir inuadis and trublis the faldis of Godis Kirk, and ryues in schundir the flok of Christe in al that thai may? Bot that thai mot steil mair fraudfullie vpon the vnwar scheip, quhylis thai keip the crueltie of the voulfis, thai lay of the voulfis schape, and faldis thame about, as it war with certane fleisis of the woul, that quhen ony man first felis the softnes of the wowl, naway suld feir the venemous scharpenes of thair tethe. Bot quhat says oure Saluioure? Of thair fruitis sall ze knaw thame: that is, quhen thai begin nocht onelie to crak and brag of tha wordis, bot also to interprete thame; than that sournes, than that bittirnes, than that furie is vnderstandit; than the new wenum stewis out; than the prophane nouelteis ar oppinit; than first thow may se the haige cuttit; than the boundrodis of oure elderis translatit and changeit; than the catholick fayth to be cuttit and diuydit; than the doctrine of the Kirk to be reuin. Of this sort war tha men quhome the Apostil Paul in the Secund to the Corinthianis twechis, sayand: For thir kynd of fals prophetis, says he, ar dissaitful werkaris,[1] transfiguring thame selfis in the Apostolis of Christe. The Apostolis produceit exemplis of Godis law, and the wtheris produceit thame also. The

Matth. 7.

The scheipis garmont.

The rauenous woulfis.

Sawaris of discorde.

Thare craft.

The fruitis of the hæretikis.

2 Cor. 11.

[1] O.E. p. 46.

Note. Apostolis produceit the authoritie of the Psalmes, and the wtheris produceit that ilk. The Apostolis produceit the sentenceis of the Prophetis, and the wtheris nochtheles produceit thame. Bot quhen thai begane nocht to interprete alyke manere, quhilk thai alyke manere produceit, than the simple fra the dissaitful, than the feinzet fra the vnfeinzet, than the richteous fra the peruerst, than, finalie, the trew Apostolis fra the fals Apostolis, war discernit. And na meruel, says he, for Sathan him self transfiguris him in the angel of licht: it is nocht, heirfor, a grete mater gif his ministeris ar transfigurate, as the ministeris of rychtuousnes. Heirfor, eftir the doctrine of the Apostil S. Paul, quhow oft soeuir fals apostolis, or fals prophetis, or fals techearis, produceis the sentenceis of Godis law, be the euil vnderstanding of the quhilkis thai preiss to confirme thair errouris, it is na dout bot thai follow the subtel inuentionis of thair maister, quhilk thingis he neuir but dout wald hef inuentit, except that he had knawin aluterlie na radiar way til dissait, than quhair the fraude of a curseit erroure is quietlie brocht in, that thair the auctoritie of Godis Word mot be allegeit.

To transfigure thame in the Apostolis of Christe quhat it is.

The radiast way to dissaue.

Quhow Sathan temptit our Saluiour: and of tha wordis of Sathan to him:—Wap thy self doun: *and quhow that sentence is oft inculcate in our eris be the ministeris of Sathan, that is, hæretikis: and of that sentence:*—Thow sal nocht offend thy fute at a stane. *Cap. XXXII.*

Bot sum men wil say: Quhairby is it prouin that the deuil accustomis to vse the exemplis of Godis law? Lat that man reid the Euangel quhairin it is writtin: Than the deuil tuke him, that is, the Lorde oure Saluioure and set Him aboue the prik of the temple, and said to Him: Gif thow be the Sone of God, wap thi self doun; for it is writtin, that God hes geuin His angelis charge

ouer thee, that thai mot keip[1] thee in al thy ways. Thai sal lift the wp in thair handis, that perchance thow offend nocht thy fute at a stane. Quhat sal he do to sillie miserable men, quha assaltit be testimonie of Scriptuir the Lord self of maiestie? Gif thow be, says he, the Sone of God, wap thi self doun. Quhy? For it is writtin, says he. The doctrine of this place is gretumlie to be markit and haldin in memorie, that, be sa grete exemple of the euangelical authoritie, quhen we sal se ony men produce the wordis of the Apostolis or Prophetis contrare the catholik fayth, that we suld naways dout bot the deuil speikis be thame. For, as the Heid spak than to the Heid, sua now also the membris speikis to the membris, the membris, to wit, of the deuil speikis to the membris of Christe, apostatis and rennigatis[2] to the faythful, the wickit to the godlie, the hæretikis, breuelie, to the Catholikis. Bot quhat, I pray zow, says he? Gif thow be, says he, the Sone of God, wap thi self doun. That is, gif yow wil be the Sone of God, and resaue the hæretage of the heuinlie kingdome, wap thi self doun; that is, put doun thi self fra the doctrine and traditioun of this heich Kirk, quhilk is estemit to be also the temple of God. And gif ony wald demand ony of the hæretikis, quha persuadit him sik thingis,—Quhairby preuis thow quhairby techis thow, that I sould leue the vniuersal and anciant fayth of the catholik Kirk? Fra hand sal he ansueir: For it is writtin, and but delay dressis he a thowsand testimoniis, a thowsand exemplis, a thowsand authoriteis, out of the Psalmes, out of the Apostolis, out of the Prophetis, be the quhilkis interpretit of a new and wickit manere, the miserable saul fra the toure of the catholik religioun mot be wappit heidlingis in the pot of hæreseis. Bot than, with thai promissis quhilkis followis, the hæretikis accustomis to dissaue the vnwar and incircumspect men, on a meruolous manere. For

Quhat is it to wap thi self doun. Obserue.

Fra the catholik castel to be wappit in the botumles pit of hæreseis. Note.

[1] O.E. p. 47. [2] O.E. remigatis.

thai dar promise and teche that a grete, special, and planelie a singular grace of God is in the conuenticle of thair congregatioun and communioun,[1] in sa fer that, without ony laboure, without ony diligence, ze albeit thai seik it nocht, ask it nocht, nor zit knok thairfor, quha euir pertenis to thair flok, zit sua thai ar ordanit frome aboue, as cariit vp be the handis of angelis, that is, saifit be angelical protectioun, that thai neuir may offend thair fute at a stane, that is, neuir may be sclanderit.

To offend thy fute at a stane.

Gif the deuil or his membris the hæretikis allegeis the Scriptuir in a wrang sense, to tempt a Catholik to erroure, quhat suld be done. Cap. XXXIII.

In thir ij. heidis following, besyds the rest, is a godly and cunning declaratioun of the first of our lxxxiij quæstionis proponit to the Caluinianis.

Bot sum man wil say, gif the deuil and his discipulis sa vseis the speche, the sentenceis, and promisis of God, of the quhilkis sum ar fals apostolis, fals prophetis, fals doctouris, and al fullelie hæretikis, quhat sal the catholik men and sones of the Kirk of God do? Be quhat maneir sal thai discerne in the haly Scriptuiris the veritie fra falset? This thing, planelie, sal thai maist diligentlie laboure to do, that, in the begynning of this Memorial, we hef writtin, haly and cunnyng men to hef techit, that thai interprete the diuine canoun of the Scriptuir, according to the traditioun and techement of the vniuersal Kirk, and according to the reulis of the catholik doctrine; in the quhilk siklyk neid is that thai follow the vniuersalitie, antiquitie, and consent of the catholik and apostolik Kirk. And gif ony tyme ane part sal rebel contrare the vniuersalitie, and noueltie contrare antiquitie, or the dissensioun of ane or few erroneous contrair the consent of al, or at the leist of fer may catholikis, lat thame præfer the integritie of the vniuersalitie to the corruptioun of a part; and in the samin vniuersalitie lat thame præfer the religioun of

A trim oppositioun.

[1] O.E. p. 48.

the antiquitie to the prophanatioun of noueltie; and siklyke in the antiquitie self, lat thame set, first, afoir the general decreis of the vniuersal counsel gif ony beis, to the temeritie and fuilhardynes of ane, or of a few numbir. Than, eftir, gif that be to litil, lat thame follow that is narrest, the myndis and iudgement in ane consent of the monyast[1] and greteast doctouris; quhilk thingis, be the help of God, faythfullie, sobirlie, and cairfullie, being obseruit, we sal but grete difficultie consider al the venemous errouris of wpstarting hæretikis.

Quhou, be vniforme consent and mynd of the Doctouris and anciant Fatheris in the Kirk, new hæreseis may be knawin, and condemnit. Cap. XXXIIII.

Heir now I se it conuenient consequentlie to mak plane, be quhat manere the prophane nouelteis of hæretikis, be the sentenceis and myndis togidder aggreing, of the auld Doctouris produceit and conferrit, may be knawin and condemnit. Quhilk auld consent zit of the haly Fatheris, nocht in al quæstionis of the law of God, bot onelie, or at the leist principalie, in the reul of faith, with grete diligence be ws is bayth for to be serceit and followit. Bot nother in al tymes, nor zit al hæreseis ar on this manere to be impugnit, bot the new and the lait onelie: that is, quhow sone thai sprout vp, afoir thai begin to falsifie the reulis of the anciant fayth, suddanlie in that mein tyme lat thame be stayit, and afore with thair vennum mair largelie bresting out thai mak thame to corrupt the buikis of our eldaris. Bot the hæreseis spraid alrady abreid, inueterate, and auld, naway on this maneir ar to be assaltit: because be lang proces of tyme, lang occasioun to thame to steil the veretie hes bein patent. And thairfor, it becumis on

That the consent of the anciant doctouris is sufficient to conuict al new hæreseis. Of auld hæreseis. Note.

[1] O.E. p. 49.

naways to conuict and suppres ony of thai wyld awld prophanationis, othir of schisme or hæreseis, except othir be onlie auctoritie of the scriptuiris, gif it beis expedient; or, at the leist, to eschew thame as of auld be general counselis of catholik preistis alrady conuict and condemnit. And heirfor, quhowsone soeuir the rottin stink of a wickit erroure quhatsumeuir sal begin to brest out, and to steil the wordis of Godis law to the defence of it, and falslie and dissaitfullie to expone thame, fra hand the sentenceis of oure eldaris ar to be gadderit to interpret that canoun [1] or reul, be the quhilkis sentenceis that quhatsumeuir noueltie, and thairthrow prophane sal wpryiss, without al hæsitatioun or dout bayth lat it be maid patent, and without ony retractatioun be condemnit. Bot the iudgement of thai Fatheris ar onelie to be conferrit and collectit, quha in fayth and in the communioun of Catholikis halelie, vyselie, constantlie, leuand, techeand, and perseuerand, other meritit to dee in Christe faythfullie, or for Christ to be slane happely. To quhome, nochtwithstanding, it is to be beleuit on this conditioun, that quhatsumeuir thing thai al, or moniast be ane and the samin self sense and mynd, manifestlie, frequentlie, and perseuerantlie, as be a certane counsel of maisteris and techearis aggreing amang thame selfis, hes be resauing, halding, and teching confirmit, lat that thing be haldin for vndoutit, suir, and firme veritie. Bot quhat sumeuir ony ane, albeit haly and cunnyng, albeit byschope, albeit confessoure and martyr, sal wnderstand by al, or also contrare al, lat that be sett asyde fra the authoritie of the commoun publict and general vnderstanding, amang his awin hid and priuat opinionis: and lat ws nocht follow, with extreme perel of æternall saluatioun, eftir the cursit custome of schismatikis and hæretikis, the erroure of ane man, the veritie of the catholik doctrine cassin at oure helis. Of the quhilkis

The sentence, of quhat Fatheris sal we follow?

Obserue this goldin reul, of na man, except of a weray apostate, to be denyit.

Of this priuat opinioun says Tertulliane: *Ex personis probamus fidem an ex fide personas?* and nocht of the vniuersal consent.

[1] O.E. p. 50.

blissit Fatheris halie and catholik consent, lest ony man iuge, perchanse, that he suld fuleschlie contemne, the Apostil in the first to the Corynthianis says: Certane men suythlie God hes placeit in the Kirk, first the Apostoles, of quhome he wes ane; nixt, the Prophetis, of quhat sorte we reid in the Actis of the Apostolis to hef bene Agabus; thridlie, the Doctouris, quha now ar callit expositouris, quhome this samin Apostil also sumtymes callis Prophetis, for that cause that be thame the mysteriis of the Prophetis ar oppinnit to the peple. Heirfor, quha euir sal contemne thir men ordanit frome aboue, be tymes and places in the Kirk of God, vnderstanding[1] ony ane thing in the sense of the catholik doctrine, contemnis nocht man bot God;—frome quhais trew vnitie that na man suld dissent nor disseuir, the samin Apostil maist ernestlie requeistis, sayand: Bot I beseik zow brether that ze al say the samin self thing, and that thai be na schisme amangis zou; bot that ze be perfyte in ane mynde, and in ane meanyng. Gif ony man dissentis fra the communioun and participatioun of thair mynde, he sal heir this of the samin Apostil: He is nocht God of dissentioun, bot of peace: that is, nocht God of him quha disseueris fra the vnitie of consent, bot of thame quha sal perseueir in peace of consent. As I teche in al the Kirkis, says he, of the sanctis—that is, of the Catholikis: quhilkis Kirkis heirfor ar sanctifyit (or halie), because thai perseueir in communioun of faith. And leste ony man, perchance lychtlyand wtheris arrogantlie, ascriue to him self that he onlie suld be hard, and he onlie suld be beleuit, he says a litle efter: Quhidder gif the Word of God procedit of zow onlie? or amangis zow onlie is it cum? And lest this sayng[2] suld be resauit as lychtlie spokin, he eikit: Gif ony, says he, is iugeit to be a propheit, or a spiritual man, that is, a techear of spiritual thingis, lat

Note.

1 Cor. 12.

1 Cor. 1.

Ibidem, 14.

[1] O.E. p. 51.

[2] O.E. sayngis.

him be with al diligence a worschepar of æqualitie and vnitie:—to wit, that he nother præfer his opinioun to wtheris, nor dissent fra the vnderstanding of the vniuersal Kirk. The command of the quhilk mater (says he) quha mysknawis:—that is, quha other leris it nocht quhen he mysknawis, or contemnis it, quhen he knawis, he sal be mysknawin.—That is, he sal be iugeit vnworthy that he mycht be sene frome aboue amangis thame quha ar vnyit be fayth, and maid æqual be humilitie: than the quhilk euil, I wate nocht gif ony wthir may be estemit mair pernicious. Quhilk thing according to the manassing of the Apostil, we see to hef hapnit to Iuliane the Pelagiane, quha other neglectit to incorporat him self to the vnderstanding of his collegis, or præsumit to separat[1] him thairfra. Bot now tyme is, that we set furth the exemple be ws promysit, quhair and quhou the myndis of the halye Fatheris war aggreit, that accordyng to thame be decrete and auctoritie of the counsel, the reul of faith in the Kirk mot be maid stable. Quhilk thing, that it may be mair commodiouslie done, latt heir be an end of this Memorial, that the rest quhilkis followis we maye tak of an other ground.

Iuliane the Pelagiane.

[1] O.E. p. 52.

Heir endis the first parte.

¶ *The secund Memorial is losit;*[1] *and na thing thairof mair vnperisit bot a litle of the last parte, that is, a recapitulatioun onlie, quhilk heir also followis.*

Qvhilkis thingis sen sa ar, now tyme is that we reduce thai materis quhilkis we hef spokin in thir twa Memorialis—in the end of this secund, to a breif summe. We hef said aboue that this hes bene, and is also this day, the consuetude of the Catholikis, that be thir twa wayis thai suld appreue the trew fayth:—First, be auctoritie of the diuine canoun of the Scriptuir; secundlie, be the traditioun of the catholik Kirk: nocht that the canoun allane may nocht be sufficient to the hail wair, bot because mony interpretand the wordis of God, euery man efter his consait, consauis sindry opinionis and errouris: and, thairfor, it behuifis that the vnderstanding of the heuinlie Scripture mot be directit to only ane ecclesiastical reul and meaning of the Kirk, in thir quæstionis, maist specialie, on the quhilkis dependis the fundament of the catholik doctrine. Atouer, we hef said that agane in the Kirk self it is necessare that the consent of vniuersalitie and of antiquitie alyke be considerit, leste other fra the integritie of vnioun we be brokin in sum part of diuisioun, or out of the religioun of antiquitie we be wappit heidlingis in the noueltie of hæreseis. Sua, we hef said that in the antiquitie self of the Kirk twa certane thingis ar gretumlie and diligentlie[2] to be obseruit, to the quhilkis aluterlie thai suld inhere, quha wald nocht be hæretikis. First, gif ony thing of auld, be al the Preistis of the catholik Kirk, be the

The trew catholik fayth is twa wayis approuin.

Ane principal sense of the Scriptuir in materis concerning fayth.

Recourse to the general counselis.

[1] O.E. loist.

[2] O.E. p. 53.

Consent of the Doctouris. Note for the first of our lxxxiij. quæstionis.

auctoritie of a general Counsel be decretit. Thairefter, gif ony new quæstioun vpstartis, quhare that may nocht be found, we mone hef recourse to the iugementis of the haly Fatheris,—of thame onlie, of quhome euery ane in thair tymes and places, perseuerand in the vnitie of communioun and fayth, become tryit and louable maisteris. And quhateuir thai in ane sense and consent mot be found to hef haldin, lat that be iugeit but al scrupulositie to be the treuth and catholik iugement of the Kirk. Quhilk thing, lest we appere mair be our præsumptioun than be the auctoritie of the Kirk to furthset, we hef applyit an exemple of the haly Counsel, quhilk afoir this almaist thre zeiris wes celebratit at Ephesus in Asia, quhen the renounit men Bassus and Antiochus war * Consulis. Quhare, quhen it was disputit of the reulis of fayth to be constitutit, leste perchanse ony prophane noueltie mot crepe in thair, eftir the maner of the vnfaythfulnes of Ariminia, to al the * preistis quha conuenit thair, to the number of twa hundreth almaist, this thing apperit maist catholik, maist happy, and best to be done, that the iugementis and sentences of the haly Fatheris mot be produceit oppinlie, of the quhilkis suld be knawin sum martyris, sum confessouris, bot al catholik preistis to hef bene, and perseuerit,—that is, that the religioun set furth of auld be the consent and decrete of thame mot be deulie and solemlie confirmit, and the blasphemie of prophane noueltie condemnit. Quhilk thing, quhen sua wes done, be al skil and ressoun the wickit Nestorius wes iugeit to be contrarious to the catholik antiquitie; bot blissit Cyrillus to be aggreing to the samin maist halie. And that na thing suld inlake to confirme the treuth of the mater, we schew also the names and the number (albeit we slippit the ordour thairof) of thais Fatheris, according to quhois ordour aggreing[1] thare

Quhen wes this tractat writtin.

* Be this name war twa of the principal magistratis, zerlie choisin in Rome, callit.

* Sua callis he the biscopes.

[1] O.E. p. 54.

amangis thame selfis, and concording iugement and myndis, bayth the wordis of Godis haly law wes exponit, and the reul of godlie doctrine estabilissit. Quhilkis Fatheris, to reherse heir also for the strenthing of our memorie, is naways superfluous. Thir, heirfor, ar thai men, quhais writtingis as of iugeis or as of witnessis in that counsel wes red:—Sanct Petir, Bischope of Alexandria, an excellent doctour, and maist blissit martyr; Sanct Athanasius, prælat of the samyn toun, a maist faythful techear, and maist renounit confessour; Sanct Theophilus, bischope, siklyke of the samyn toun, a man of fayth, lyfe, and knawlege honorable aneuch; to quhome succedit wirschipful Cyrillus, quha at this præsent decoris the Kirk of Alexandria. And leste, peraduentuir, that it mot hef bene iugeit to hef bene the doctrine of ane toun, or prouince, thair was adiunit also the lichtis and lampis of Cappadocia—S. Gregore, Bischope and Confessour of Nazansum; Sanct Basil, Bischope of Cæsarea in Cappadocia, and a confessour; and siklyke the wthir Sanct Gregore, Bischope of Nyce, be merit of fayth, conuersatioun, integritie, and wisdum, maist worthy of his brother Basil the Grete. Bot leste Grece allone, or the Orient onlie, and nocht the West and Latin parte also mot hef bene prouin euir sua to hef vnderstand, thair wes red thair lykeways sum epistolis, to certane men, of Sanct Fœlix the martyr, and of Sanct Iulius, Bischopes of the toun of Rome. And that nocht onlie the Heid of the world, bot also the sydis mot beir witnessing to this iugement, maist blissit Cypriane, the Bischope of Carthage, and martyr, wes adiunit fra the sowth; fra the Northe, Sanct Ambrose, Bischope of Millane. Thir ar, heirfor, al in the haly number of that table of ten-sum[1] at Ephesus produceit as maisteris, counseleris, witnessis, and iugeis. Quhois doctrine that haly Conuentioun halding, quhois counsel following,

The consent of quhat Fatheris wes produceit at Ephesus.

Sen the Caluinianis appreuis this counsel of Ephesus, suld thai nocht ad-

[1] O.E. ten sum, *i.e.*, decalogue.

mitt ws the consent of thir samin Fatheris in the materis now in controuersie? Quhilk gif tha syncerlie did, our pley war almaist endit.

quhais testimonie beleuing, to quhois iugement obeyng without irking (or hatrent[1]), præsumptioun, or fauour, pronunceit of the reules of fayth. Albeit a fer gretear number of the aunciant mycht hef bene to thame accumpaniit, bot thare wes na neid; for it wes nocht conuenient that the tyme suld hef bene occupiit with multitude of witnessis of the mater, and na man doutit bot thai ten hald na wther mynd nor iugement than the wtheris thair colleggis. Efter the quhilkis al we eikit also the blissit sentence of Cyril, quhilk is contenit in the procedingis self of the Kirk. For quhen the epistil of Sanct Capreolus, Bischope of Carthage, wes red, quha intendit and prayt na wther thing, bot that the noueltie being strampit doun, antiquitie suld be defendit, sua the Bischope Cyril forespak and definit—quhais sayngis to put in heir also amangis the rest apperis nocht to be impertinent. For he says this in the end of thare process: And this Epistil quhilk is red, says he, of the venerable and weray godlie Bischope of Carthage, Capreolus, mot be inserit for the treuth of thir thingis, quhais sentence is plane; for he desyris the doctryne of the anciant faith to be confirmit, bot the nouelteis and al thingis inuentit superstitiouslie, and vngodlie set furth, to be repellit and condemnit. Al the Bischopes with loude woce assentit: Thir ar the wordis of ws al; we al says the samyn; this is the feruent desyre of al. Quhat, I pray zow, wes the woceis and woteis of al, bot that the thing quhilk wes techeit of auld suld be haldin, and that quhilk wes neulie inuentit, suld be explodit, and hyit away? Efter the quhilkis we meruelit and schew quhow grete wes the humilitie and halines of that Counsel, and quhow mony preistis in number, almaist for the maist parte * Metropolitanes, of sa greit eruditioun, and of sa grete doctrine, that neir al micht hef disputit of materis determinate in religioun. To quhome,

* That is, principal Bischopes of the first principal

[1] O.E. p. 55.

quhen the conuentioun in ane mynd wes iugeit to geue a bauldnes, to take on thame, and to statute sum thing of thair deuyse, zit, na thing wald thai mak new, na thing wald[1] thai præsume, na thing wald thai aluterlie ascriue in arrogance to thame selfis, bot always wald be war and eschew, that thai suld deliuer na thing to thair posteritie, quhilk thai had nocht resauit fra thair foir-fatheris: and nocht onlie wald thai dispone the mater weil for the præsent tyme, bot also wald geue exemple to the eftercummeris, that thai, also, suld hald in reuerence the doctrine of the haly antiquitie, and condemne the inuentiones of prophane noueltie. We hef inueyit also contrare the wickit præsumptioun of Nestorius, in sa fer that he awantit him afore al wtheris, and allane to vnderstand the haly Scripture, and al thame to hef bene ignorantis, quha afore hald the office of preching, and tretit the Word of God:—that is, vniuersalie al preistis, confessouris, and martyris, of quhome sum had techeit the law of God, and wtheris had consentit or beleuit to the techearis: and, finalie, for that he affirmit the hail Kirk now to erre, and euir to hef errit, quhilk, as he thocht, had followit, and followis, ignorant and erroneous doctouris. Quhilkis al, albeit thai be largelie and abundantlie sufficient to tramp doun and slokin out al prophane nouelteis, zit that na thing suld appere to inlake to sa greit plentuousnes of defencis, last of al, we hef eikit the double auctoritie of the Apostolik Sait,—to wit, ane of Sanct Xistus the Pape, quha now rycht wirschepful lychtnis the Roman Kirk; the other of Pape Celestinus of haly memorie, his prædecessor. On this maner says Pape Xistus in an epistil, quhilk he send tweching the cause of Nestorius to the Bischope of Antiochia: Heirfor, says he, because, as the Apostil says, the faith is ane, quhilk euidentlie hes obtenit (and haldin) quhilkis ar to be said, lat ws beleue, and beleue

Christiane tounis, callit than motheris of the rest: as with ws nou ar Archebischopes.

The proud hert of Nestorius.

See the proud and blasphemous heretikes at this tyme pyntit be exemple of Nestorius!

Xistus.

Ephes. 4.

[1] O.E. p. 56.

we tha thingis quhilkis ar to be haldin. At the last he procedis to tha heidis quhilkis ar to be haldin and to be trowit, and says: Lat na ferther be lesum to noueltie, because it becumis to eik na thing to antiquitie. Lat the cleir fayth and credulitie of our elders be na mixing of glar[1] or mude be tribulit (and maid drumlye); and this, aluterlie as become an apostolik man, speikis he, that he be the lycht (and name) of clerenes mot ornate (and setfurth) the faith of our elderis: bot the new prophanationis he mot discriue be the mixing (and name) of glar (and mwde). Bot also the Pape Celestinus on lyke manere and in the samin sentence procedeis. For he says, in an epistil quhilk he sendis to the preistis of the Gallis, repreuand that thai wynkit and bure with sum, leueand be thair silence the auld fayth without defence, suffered prophane nouelteis to sprout vp. Iustlie, says he, the cause is laid to our charge, gif be silence we foster an errour. Heirfor lat thir kynd of men be reprewit, lat na fredome be, to talk at thair plesuir. Heir, peraduenture, sum men may dout quha ar thir quhom he wald forbid to speik frelie at thair plesuir—quhidder the precheouris of antiquitie, or the inuentouris of noueltie—lat him self speik and solue the quæstioun of the reidaris. For it followis: Lat it ceis, says he, gif the mater be sua,—that is, gif it be sua as sum men heir blaymes zour townes and prouincis, that ze cause thame be a weray hurtful dissimulatioun to consent to certane nouelteis. And sa, says he, lat noueltie hald the peace, and reproche nocht antiquitie. This, heirfor, wes the blissit sentence of blissit Celestinus; nocht that antiquitie suld ceiss to downtrampe noueltie, bot rather that noueltie suld ceiss to accuse antiquitie. To the quhilkis apostolik and catholik decreis quha ewer ganestandis, force it is, first of al, that he owtrageouslie reproche the memorie of sainct Celestinus,

Celestinus.

That na man suld be sa bauld, to impugne the consent of

[1] O.E. p. 57.

quha statutit that noueltie suld desist to accuse antiquitie: and syne, that he mok the determinatioun of sanct Xistus, quha iugeit that na thing ony ferther suld be lesum to noueltie, because it becumis nocht to eik ocht to antiquitie: and also dispyse the statutis of blist Cyrillus, quha, be grete louing, commendit the zeil of the venerable man Capreolus, because he desyrit the auld doctrine of fayth to[1] be confirmit, and the new inuentionis to be condemnit. And also, he mot trampe vnder fute the Counsel of Ephesus, that is, the iugement and determinatioun of the haly Bischopis of almaist the hail Orient, quhome it plesit, be diuine instinctioun, to decrete na other thing to be beleuit be the efter cummeris, except that quhilk the sanctifiit antiquitie of the halye Fatheris, consenting amangis them selfis in Christe, had beleuit: and quha also, crying and with loud woce affirming, witnessit with ane mouth thir to be the woces of al; al man to desyre this; al man to iuge this: that as the vniuersal hæretikis, almaist afoir Nestorius, contemning the antiquitie, and affirming noueltie, wes condemnit; sua Nestorius also him self, the auctor of noueltie, and impugnar of antiquitie, suld be condemnit.† Quhais maist halie consent, inspirit be the gift of heuinlie grace, to quhome is displesand, quhat other thing followis, bot that he affirme the cursit wychkitnes of Nestorius nocht to hef bene iustelie condemnit? And, finale, also he mot lichtlie, as wyle and contemptibil, the vniuersal Kirk of Christe, and the Doctouris of it, the Apostolis, and Prophetis, and zit, specialie, the Apostil Paul;—the Kirk, because it newir departit fra the religioun of the honoring and furthsetting of that fayth, anis be it ressauit; and Paul quha hes writtin,—O Timothe saue that thing quhil is geuin thee in keping, eschewand the prophane noueltie of woices. And siclyke,—Gif ony man sal schaw to zow by that, quhilk

the haly Fatheris, or of a general counsel.

S. Xistus the Pape.

† This argument iustlie may be proponit to al erroneous this day, tueching al hæreseis condemnit: git thai resaue the counsel bot in that parte only, quharein ony hæresie wes condemnit,—as thai do expreslie in al counselis that euir hes bene maist aunciant amangis the Catholikis.

1 Tim. 6.

Galat. 1.

[1] O.E. p. 58.

ze haue resawit, lat it be as accursit. Gif nother the
Note. ordinance of the Apostolis, nor the decreis and statutis of the Kirk, ar to be violatit, be the quhilkis efter the maist halye consent of the uniuersalitie and antiquitie, al hæretikis euir, and at the last Pelagius, Cælestius and Nestorius, be al ressoun iustlie war condemnit, force is suthlie to al Catholikis thairefter, quha intendis to preue thame selfis lauchful sonnes of the mother, the Kirk, that thai adheir, be glewit, and dee with the halye faith of the haly Fatheris, and detest treulie, abhorre,[1] and persew the prophane nouelteis of prophane men. Thir almaist ar the thingis quhilkis in thir twa Memorialis mair largelie ar discussit, bot now sum thing mair schortlie efter the maner of recapitulatioun ar drawn togidder; that my memorie, for support of the quhilk we hef thir thingis brocht to pass, be daylie aduertisment, mot be helpit, and be fascheous prolixitie nocht ouirlaidin.

[1] O.E. p. 59.

FINIS.

Pacis amator habes, pacem vt Vincentius vnus
Tutatur fusis hostibus innumeris:
Eripit arma truci, rabida obstruit ora draconi,
Detegit & fraudes: pax quibus exul erat.
Morte sua Christus pacem, fera schismata Dæmon
Fraude parit: pacem, pacis alumne, foue.

In defence of this auctour aganis certane mockaris, the sones of Cham, and mekle wors.

Vincentivs, be a proper applicatioun, conuenientlie callis thame the sones of Cham, quha, knawing ony licht falt or negligence in thare forefatheris, reuelis it fra hand til wtheris, as thai wald schaik wp (that I may vse his wordis) the muildis of thame deceisit wnto the wind. Bot quhais sones sal we propirlie cal thame, quha dar accuse thair fatheris til wtheris of a falt, quhen thair is nane? We knaw the principal of this sort to be the angel of dirknes,—quha as he is callit the father of leis, sa is he callit for the wther falt, Sathan, that is, a calumniator, a fals accusear. Gif his followaris, in this parte, ar to be callit his sones, quhais sone sal that vnkynd spark and vnnatural monstre of man be, quha labouris al his wittis, and ryueis his heid studiing to thraw be his mokrie and bairding the mekle vertew and honor of his father to be a vyce,—his godlines to be haldin impietie? This I wryte, forsamekle as sum blasphemous bairdis, conuict in conscience be the inuincible treuth in this litle buke, wald draw the cunning auctour thairof in a contempt, and lichtlie be thare iesting, tanting and rayling, thinkand that thai hef anssuerit sufficientlie to ony thing obiectit to thame of him, gif thai[1] cal him anis a munk, and imagin thame to rug of his clathis, as thai war playng with him,—pluk at the craw. For, suythlie, quhiddir he wes a preist (as sum wryteis) amangis the haly munkis of his tyme, as

[1] O.E. p. 60.

* In the monasterie of Bethleem he witnessis in Epitaph. Paul. The large writtingis of S. Hierome, Aug. Chrys., and Basilius, in commendatioun of the monastik lyfe, and the ryche fundationis maid to the efter cummeris of thir munkis throu opinioun of thare godlines, preuis this to be trew.

wes* S. Hierome a litle afore him, or an Abbate (as wtheris wil), he is naway to be reprocheit, bot gretumlie to be commendit thairfor. For it is manifest that the munkis fra the Apostolis daye, quhil his tyme and mony zeris efter, war munkis in dede, throw wilful and glaid pouertie, constance of fayth, and continence of body, besydis continual studie, prayer, or wthir Godly exercyse; that al the warldlie and fleschelie myndit, or apostate munkis,—knichtis of Venus court in our days, and wtheris siklyke clerkis of ryotous[1] and licentious lyfe, quha wald be haldin mair haly than thai war, and thareby makis thame reformearis of wtheris, suld be eschameit of thare parte. This I eik, Christiane Reidar, that thow be nocht temerouslie sclanderit, nothir in this porpose nor in wtheris, be euery wane manis trittil trattilis.

[1] O.E. roytous.

¶ *The faltis.*[1]

In the x. leif, i. face, xi. line, reid left.

In the margin beneth, reid errour. In the xi. leif, xiii. l., reid sicht.

¶ *In the buke of iiiixxiii quæst. sum places explanit or recognoscit.*

In the first leif, reid settfurth, and in the xii. lyne, 1561.

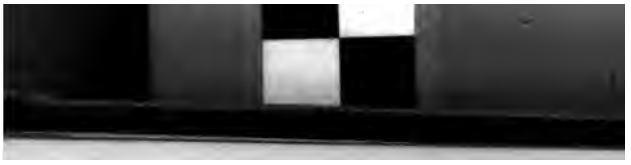
In the epistle and secund leif thairof, reid in the margin, O Mahometical impietie of the wickit deformearis, &c.

Item, luke the xxxvii. Quæst., and mak the nixt xxxviii., and in the. thrid lyne thairof, reid quhilk last name: that it may referre the terme priest only. And gif Io. Knox gat quhilkis names in his copie, lat him vnderstand it of the termes Sacerdos and Pontifex, and the wordis *Vseit nocht*, that thai callit nocht thame selfis be thai names. In the Li. Quæst., fourt ly., reid commoun.

In the margin of the Lxv. Quæst., reid be thir v, &c.

For fra the confortable signe of the croce contenit in the vi. Quæst. followuing, thai abhorre na les than dois the auld serpent, and his poysonit kenling Iuliane the Apostate did. In the last leif, ii. face, viii. ly., reid *nor* be mony of zouris sal nocht, &c. For we schaw thare ane of his at the leist to deny the mater quharof we thare speik.

[1] O.E. p. 60a.



NOTES

ABBREVIATIONS.

The following are the principal abbreviations used in the Notes and Glossary :—

sb., substantive.
adj., adjective.
pr. and *pron.*, pronoun.
dem. pr., demonstrative pronoun.
rel. pr., relative pronoun.
v., verb.
v. pr. t., verb, present tense.
v. pr. p., verb, present participle.
v. pp., verb, past participle.
v. ger., verb, gerund.
v. aux., verb, auxiliary.
adv., adverb.
conj., conjunction.
prep., preposition.
interj., interjection.
Jam., Jamieson's Scottish Dict.
N.E.D., Murray's New English Dict.
Sk., Skeat's Etymological Dict.
Strat., Stratmann's Old English Dict.
A.S., Anglo-Saxon.
O.E., Old English.
M.E., Middle English.
Fr., French.
O.Fr., Old French.
Ger., German.
O.H.G., Old High German.
O.L.G., Old Low German.
Su.-G., Suio-Gothic.
Icel., Icelandic.
I. and II. stand respectively for Volumes One and Two of Winzet's 'Certain Tractates,' S.T.S. Ed.

NOTES TO VOLUME I.

Title-page. *Inferiour Clergie.* The seven orders of the clergy, excluding the Bishop, were the ostiary, acolyth, exorcist, subdeacon, deacon, and presbyter—Smith, 'Dict. Christ. Antiq.,' pp. 396, 397. In the 'Second Book of Discipline,' 1578, "Clergy" included Clerks of Assemblies, and "Schuilemaisters also quhilk aucht and may be weill sustenit" of the teinds—'Sec. Bk. of Dis.,' cap. xii. §§ 4, 12. Cf. "clergie" with the "clerici" of Jerome in his designation of the clergy as the *portion* of the Lord, in reference to LXX. (Deut. ix. 29): "Cleros Græcè, sors Latine; propterea vocantur clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est pars clericorum." —Hieron. Epist. 2, Ad Nepot.

Title-page. *Layit men*=laymen, in contradistinction to clergy. This distinction of laity from priesthood is found in Clement of Rome: Cunningham, 'Growth of Church,' p. 95, Lond. 1886. Lat. *laicus;* Gr. λαικός, fr. λαός, the people; Ger. *leute*, Fr. *lai*. Winzet also uses *layt*. Lyndsay has—

> "Sumtyme of *layid* men to mak lordis,
> And sum tyme lordis to bynd in cordis."
> —'The Complaynt,' ll. 495, 496
> (Laing's Ed., vol. i. p. 60).

Cf. M.E. terms "lered" and "lewed," "lawd," for clergy and laity: 'Piers Plow.,' iv. 11; Chauc., 'C. T.,' Prol. l. 575; 'Wyntoun,' vii. 9, l. 160. Cf. also Lyndsay's 'Papyngo,' l. 1002.

2. 4. *Vnfenzeit*=unfeigned. Other forms of the word are *unfeinyeit, unfenyeit, unfenyet*, &c., with adverbs *unfeinyetlie*, &c.

> "To preche with *unfenyeit* intentis."
> —Lyndsay, 'The Complaynt,' l. 415.

2. 6. *Wryt*=a writing. Cf. A.S. *ge-writ*, also *writ*, a writing,—from *writ-en*, pp. of *wrîtan*, to write. O.Icel. *rit*.

"Amangs quhilk was broght a writte,
O Seth the name was laid on it."
—'Cursor Mundi,' ll. 25, 26.

In 'Piers Plowman,' *passim;* cf. Index, Skeat's Ed., E.E.T.S.

2. 10. *Brether*, also spelled *brethir*, brothers, brethren. Cf. A.S. *Brôthor, bretheren, brether;* O.Icel. *brôthir.*

"Ac breþer were þei bothe as bi on fader."
—'William of Palerne,' l. 2641 (Skeat's Ed.)

"*Brether* of court, with myn precordiall,
To the gret God hartlie I commend you."
—Lyndsay, 'Papyngo,' ll. 346, 347.

2. 19. *Glaid solemniteis*=joyful ceremonies. *Gled* is still the pronunciation of glad throughout Scotland. Cf. A.S. *glæd*, bright, cheerful, joyful—

"Yit, efter the nycht, cumis the *glaid* morrow."
—Lyndsay, 'The Dreme,' l. 999.

Cf. 'Ancren Riwle,' p. 282. Gawain Douglas, describing Phœbus, says—

"The fyry sparkis brastyng fra hys Ene,
To purge the ayr, and gylt the tendyr grene,
Defundand from hys sege etheriall.
Glaid influent aspectis celicall."
—Doug., 'Eneados,' Prol. xii. ll. 39-42,
vol. iv. p. 81 (Small's Ed.)

2. 22. *Pasche*=the Jewish passover, Easter. This word, derived from Heb. *pesakh*, a passing over (in reference to the incident narrated in Exod. xii. 1-51), was, in its Latin form *pascha*, at first unchanged in English. The Anglo-Saxon Chronicle has *Pascha* and *Pasche*. The Vulgate (Exod. xii. 11) gives: "est enim *phase* (id est transitus) Domini." In the Wyclif Bible this play on the word is kept up in *phase:* "It is forsothe phase, that is to seye, the passyng forth of the Lord;" and, "Y shal se the bloode, and Y schal ouerpasse 3ou." In 1530 Tyndale happily translated the word thus, "And ye shall eate it in haste, for it is the Lordes *passeouer*," &c. Knox, 'Hist.,' vol. ii. p. 370, refers to the *Pasche;* Lyndsay, 'Bagsche, l. 104, to *Paice*. *Pasch-Tuesday* fell on 24th March 1562—*i.e.*, last day of year (1561), old style.

2. 24. *Calking*, pres. part. chalking. The root *calc*, seen in the genitive case of Lat. *calx*, gen. *calc-is*, limestone, is the immediate root of this form. Cf. A.S. *cealc*, Ger., Dut., Dan., and Swed. *kalk*. "Calke or chalke, erye, calx, creta."—'Prompt Parv.,' p. 58.

"Fra they persaivd the hillis high of *calk*,
One to another they begouth to talk."
—Montgomerie, 'Poems,' xlviii. ll. 223, 224.

"The cunnar or taster having valued the ale shall *calk* upon a dur alsmony scoris with *calk* as the galoun salbe salde of the saide aile."
—'Burgh Recs.,' Prestwick, p. 17, Maitland Club Series (Jam. Suppl.)

'THE FIRST TRACTAT.'

3 (*heading*). *Dominus mihi*, &c. These words are taken from two passages in the Vulgate, Ps. xxvii. 7, and Ps. lv. 11.

3. 6. *Ane schip in ane dedely storme.* A similar allegory was used by the Legates of the Apostolic See in their "Admonition and Exhortation," given to the Council of Trent in its first session, 13th Dec. 1545. Cf. 'Joannis Calvini Opuscula,' p. 651, Genevæ, 1552. The following is a translation of the passage: "And we perform this duty the more willingly, because . . . we also exhort and dissuade ourselves, who are, as it were, *in the same vessel with you*, exposed to the same perils and the same storms; we say, we excite ourselves to watch, that we may neither fall among rocks, numbers of which will doubtless appear during the voyage, nor by our negligence allow the magnitude of the business to overwhelm us like waves of the sea; but, sustained by faith and hope, *may guide the vessel* in that special direction *where a haven of safety shall appear* to the glory of God in Jesus Christ."—Calvin's 'Tracts,' vol. iii. p. 19: Calv. Trans. Soc. John Knox's sermon, "The Source and Bounds of Kingly Power," opens with a similar allegory.

> "The *Schip of Faith*, tempestous winds and rane
> Of Lollerdry, dryvand in the sey hir blawis."
> —Walter Kennedy's 'Praise of Aige,' iv. ll. 5, 6.

3. 7. *Enforsed*=forced. Fr. *forcer*, adv. *enforcely*. Cf. *inforsit*, 'Barbour,' iv. 65 (Skeat's Ed.) "Yet to *enforce* the Kirk house (as if God had no gunnes) there are many of small feare."—'Blame of Kirk Buriall,' ch. 19 (Jam. Suppl.)

3. 9. *Rolkis*=rocks. The *l* has crept into the word in mistake for *k*, *rokkis*. Cf. also *awalk* for awake—i. 6, l. 20; *walter* for water. The pl. *rokkis* or *rockes* appears in Chaucer. Cf. O.Fr. *roke*.

> "Ye remue all the *rockes*, ston by ston,
> That they ne letten ship ne bote to gon."
> —Chaucer, 'C. T.,' ll. 11,305, 11,306.
>
> "I saw an river rin
> Out ouir ane craggie *rok* of stane,
> Syne lichtit in ane lin,
> With tumbling and rumbling
> Amang the *rochis* round,
> Dewalling and falling
> Into that pit profound."
> —Montgomerie's 'Poems,' Part i. p. 6 (S.T.S. Ed.)

3. 11. *Sterismen*=steersmen. M.E. *steren*, A.S. *steoran*, to guide. Chaucer uses *stere* as sb. in 'Cant. Tales,' ll. 4868 and 5253—

> "My sail and eke my *stere*."
>
> "and þa *steormen* alle
> to þan scipen neodde."
> —Layamon 'Brut,' ll. 28,436, 28,437 (Madden).

"As when a ship by skilful *steersman* wrought."
—Milton, 'P. L.,' ix. l. 513.

3. 12. *Promoueris*=patrons. Lat. *promoveo*, to advance. This refers to lay patrons having the right of presentation to benefices.

"Syne thame promove that wer most sapient."
—Lyndsay, 'Papyngo,' l. 1031.

3. 12. *Crasit*=dashed to pieces. This form is not found in Jamieson. It is akin to the Dan. and Swed. forms of this onomatopœic word, *krasa* and *krase*—

"The pot was *crased*."—Chaucer, 'C. T.,' G. l. 934 (Stratmann).

3. 13. *Schaldis*=shallows, shallow shelving places near shore. M.E. *schalowe*, *schold*. Cf. below, 3. 18.

"The dangerus *schaldis* and costis wp pykit we,
With all his blynd rolkis, of Libie."
—Doug., 'Eneados,' vol. ii. p. 162, ll. 31, 32 (Small's Ed.)

Also p. 325, l. 51.

"And al the tym that he thair lay
He spyit, and slely gert assay
Quhar of the dik the *schawdest* was."
—'The Bruce,' ix. l. 354 (E.E.T.S. Ed.)

3. 13. *Effrayit*=frightened. Cf. O.Fr. *effreier*, *effraier*, to frighten.

"It affraied the Sarazins."
—Rob. of Brunne's 'Langtoft's Chron.,' p. 174.

"And on the Squyer followit fast,
Till thay did see him at the last;
With all his men richt weill arrayit,
With cruel men nathing *effrayit*."
—Lyndsay, 'The Hist. of Squyer Meldrum,' ll. 1233-1236 (vol. i. p. 199).

Cf. also Knox, 'Hist.,' vol. ii. p. 352.

3. 18. *Airis and erect salis*=oars and erect sails. *Ar* is the northern form of oar, *ore* ('Havelok,' l. 1871), as in A.S. *ar*, pronounced also *air*. Cf. *air*,—still used in fishing villages on the Moray Firth.

"A hundreth schippys, that ruthyr bur and *ayr*
To turss thair gud, in hawyn was lyand thar."
—'Wallace,' vii. ll. 1067, 1068 (S.T.S. Ed.)

3. 18. *Splenderis*=splinters. Root, *splint* and *splent*, Fr. *spleter*, to split. *Splinner* is often used in Scotland yet.

"Thair speiris in *splendris* sprent,
On scheldis, schonkit and schent."
—'Gawain and Gol.,' ii. ll. 24, 25.

4. 1. *Returning thair course fet by the first sett compasse*—*i.e.*, taking a roundabout course in face of an adverse wind. M.E. *fecchen*, pt. t. *fette*, pp. *fet*, A.S. *fetian*, to fetch. Icel. *fet*, a step.

" þen *fet* fauel forth, floreynes, I-nowe."
—' Piers Plow.,' a. ii. l. 113.

Cf. Josh. xv. 3—"And went up to Adar, and fetched a compass to Karkaa;" also Acts xxviii. 13—"And from thence we fetched a compass, and came to Rhegium."

4. 2. *Harbery*=place of refuge. Either noun in apposition to *place*, or adjective signifying *harbourous*. O.H.G. *hereberga*, a camp: Icel. *herbergi*, a "host-shelter"; O.H.G. *heri*, an army, and *bergan*, to shelter.

" Seiledē to londe,
And *herberȝe* token a-neouwefte."
—' Layamon,' ll. 28,877, 28,878.

The word came to mean a traveller's shelter, inn; Fr. *auberge*.

" For-þi þai at in name of the
Askis *herbry*, sal herbryit be."
—Barbour, ' Legends,' "Julian," ll. 465, 466.

" I saw nat this yere swiche a compagnie,
At ones in this *herberwe*, as is now."
—Chaucer, ' C. T.,' Prol. ll. 766, 767.

" Sa scho had hap to be horsit to hir *herbry*
Att ane ailhouse neir [hevin] it nyghttit thame thare."
—Dunbar, ' Poems,' Pt. i. p. 52, ll. 14, 15 (S.T.S. Ed.)

4. 9. *Phrenesie*=madness, fury. O.Fr. *frenaisie, frenasie*. "Therfor I may compair them til ane man in ane *frenyse*, quhilk bytis his auen membris vitht his tetht," &c.—' The Complaynt of Scotland,' p. 124 (E.E.T.S. Ed.)

4. 11. *Ane edict.* On the 25th August 1561, six days after Queen Mary arrived in Scotland, she issued a proclamation from Edinburgh in reference to the "division presently standing in this realme for the differens in materis of religioun, that hir Majestie is maist desirous to see pacifiit." It proceeds to enact that none of the lieges "tak upoun hand, privately or oppinlie, to mak ony alteratioun or innovatioun of the state of religioun, or attempt ony thing aganis the forme quhilk hir Majestie fand publict and universalie standing at hir Majesteis arrivall in this hir realme, under the pane of deid: with certificatioun that gif ony subject of the realme sall cum in the contrair heirof, he salbe estemit and haldin a seditious person and raser of tumult; and the said payne sal be execute upoun him with all vigour, to the exemple of utheris," &c.—' Reg. Priv. Counc. Scot.,' vol. i., Preface, p. xxxvii, and pp. 266, 267. Knox, ' Hist.,' vol. ii. pp. 272, 273, Laing's Ed., 1848. This proclamation was affixed to the Cross of Linlithgow on the 29th Aug. 1561.—' Compt. Thesaur.,' 1559-1562. A similar proclamation was made from St Andrews on 17th March 1562, and also from Holyrood-house on 29th June 1564.—' Reg. Priv. Counc. Scot.,' vol. i. pp. 267, 268.

4. 13. *Aduertisment*=a written statement drawing attention to any-

thing. Fr. *avertissement*. "Here followen Advertisements for the gevyng of the Kyngs Offyces."—Fortescue, 'Absol. & Lim. Mon.' (1714), p. 122. Cf. 'N.E.D.'

4. 14. *Craibit rewlaris* = harsh (sour, incensed) rulers. *Crab* seems also to have been pronounced *crabe*, as above. Cf. Dut. *crabben*, to scratch; *kribben*, to quarrel.

> "And Swingeour, for thy sake refuse it,
> To *crabe* thee humbler by thy mind."
> —Watson's 'Coll.,' iii. ll. 6, 7.

"Thou are *crabbid*, O Lord, because we have sinned." "Be not *crabbid*, O Lord, remember not our iniquities for ever."—Knox, 'Treatise on Prayer,' quoting Isa. lxiv. 5, 9.

> "ȝit *crabit* Cupid not content,
> Apollois anger to augment,
> Did nok agane incontinent."
> —Montgomerie's 'Poems,' Pt. i. p. 152 (S.T.S. Ed.)

> "Ten times more gentle than her father's crabbed,
> And he's composed of harshness."—Shakespeare.

4. 19. *Aduisment* = deliberation. Fr. *a(d)visement*, fr. *aviser*.

> "He tuk *avisment* vith his men,
> On quhat maner thi suld do then."
> —'The Bruce,' vii. ll. 526, 527.

'N.E.D.,' *voce*, has—

> "Doth what hym lust without dyscrete *advysement*,
> And wyll in no wyse take myne advertysement."
> —Bale's 'God's Promises' in Dodsley (1780), i. ll. 14, 15.

4. 32. *Louing* = praise. A.S. *lovian*, O.Icel. *lofa*, to praise. In the 'Catholicon Anglicum' the following note is given under "To love; *ubi* to praise"—"I love, as a chapman loveth his ware that he wyll sell. *Je fais*. Come, of howe moche love you it at: *sus combien le faictez vous?* I love you it nat so dere as it coste me: I would be gladde to bye some ware of you, but you love all thynges to dere. 'Þe sullere *loved* his þing dere.'"—'Old Eng. Hom.,' ii. 213.

5. 1. *Merchandrice* = merchandise.

> "Many of this maistres Freris · mowe clothen hem at lykyng,
> For here money and *marchandise* · marchen togideres."
> —'Piers Plow.,' Prol. ll. 63, 64.

The Scottish clergy were forbidden by a law of King William the Lion, as well as by many statutes of the Church, to engage in husbandry or merchandise: "Item statuit quod viri ecclesiastici vivant honeste de fructibus redditibus et emolumentis ecclesiarum ita ut non sint husbandi neque pastores neque mercatores."—'Act. Parl. Scot.,' vol. i. p. 60; also 'Conc. Scot.,' vol. ii. pp. 60, 89, 156, 157.

5. 2. *Symonie*, "the crime of trafficking in ecclesiastical preferment;" the crime of Simon Magus. Cf. Acts viii. 18.

> " For hit is Symonye to sulle that send is of grace,
> That is witt and water, wynd and fuyr the furthe."
> —' Piers Plow.,' C. Pass. x. ll. 55, 56.

Piers also describes the Church assailed by enemies, one of which is Simony—Pass. xxiii.

5. 2. *Glorious estait.* This refers to the worldly spirit ruling in the Church, which impelled the superior clergy to imitate the princely style of, and amass wealth like, the secular lords. Ambitious and proud, frequently the bishops appeared clad in armour, surrounded by retinues of jakmen and servants, and in vestments so rich and unseemly that the councils of the Church enacted that they should not be worn. They built palaces, amassed wealth to bequeath to their illegitimate children, and, still more, showed their "*solicitude be mariage*" of their children into powerful families. Cf. 'Stat. Eccl. Scot.,' *passim*, and notes. Lyndsay, referring to the Primate, James Betoun, says—

> " His princely pomp, nor Papale gravitie,
> His palyce royall, ryche, and radious,
> Nor yet the flude of superfluitie
> Of his ryches, nor travell tedious,
> . . . . . .
> Avalit hym nocht," &c.—' Papyngo,' ll. 577-582.

In this respect he was not so notable a sinner as his nephew and successor, David Beatoun, whose bastard son David, a few days after his father's installation as Primate, received a grant of Crown lands in Angus. Cf. 'Stat. Eccl. Scot.,' vol. i. Preface, p. cxxx, note. When, in 1546, his daughter was married to the Master of Crawford, the Primate gave her a dowry of 4000 merks. Bishop Chisholm of Dunblane gave his daughter, on her marriage to Sir James Stirling of Keir, a dowry of £1000. Cf. 'Stat. Eccl. Scot.,' vol. ii. p. 303, note. To examples of this kind Winzet makes plain reference in taunting the clergy with having "brocht the baronis to be impis [scions] of your posteritie." The acquirement of Church lands, &c., by the marriage of barons with the daughters of the superior clergy, had become so great a scandal, that at the Council of Edinburgh in 1558-59 a statute forbidding the practice was enacted : "De non elocandis filiabus Prælatorum baronibus de patrimonio Christi."—Statute, No. 264; 'Stat. Eccl. Scot.,' vol. ii. p. 155. In a similar strain Sir Richard Maitland declares—

> " Sumtyme the priestis thocht that they did weill,
> Thocht that all vyces rang in thair persoune,
> Letcherie, gluttunie, *vain gloire*, and avarice."
> —' Poems,' p. 32.

Sir David Lyndsay makes several allusions to this subject—

> "That Prelats dochtours of this natioun
> Ar maryit with sic superfluitie:
> Thay will nocht spair to gif twa thowsand pound
> With thair dochtours, to ane nobill man:
> In riches, sa thay do superabound."
>
> —'The Thrie Estaitis,' ll. 3189-3193.

"Spiritualitie" boasts—

> "And to my sons I have givin rich rewairds,
> And all my dochters maryit upon lairds."
>
> —*Ibid.*, ll. 3377, 3378.

Another contemporary writer, alluding to the clergy, says—

> "Thai brocht thair bastardis with the skrufe thai skraip,
> To blande thair blude with barrownis be ambitioun."
>
> —Alexander Scott's 'Poems,' p. 7 (Laing's Ed.)

5. 4. *Impis*=shoots, scions, used figuratively of children. Welsh, *imp*, a graft. A.S. *impan*, to ingraft.

> "'I am wrath,' quod he: 'I was sum tyme a frere,
> And the couentes Gardyner for to graffe *ympes*.'"
>
> —'Piers Plow.,' Pass. v. ll. 136, 137.

Cf. also 'Piers Plowman,' C. Pass. xix. l. 5.

> "And so those *imps*, which might in time have sprong
> Alofte (good lord) and servde to shielde the state,
> Are either nipt with such vntimely frosts,
> Or else growe crookt, because they be not proynd."
>
> —Gascoigne's 'The Steel Glas,' ll. 455-458.

5. 6. *Pure*=poor people. The poor at this time were maintained by the Church. (See note on 'Rigour done to the Poor,' p. 101.) In Bishop Hamilton's Catechism are censured "beneficit men quha wyll gyf na parte of thair benefice for the sustentatioun of pure peple within thair paryschyng."—Fol. lix.

5. 6. *Collegeis.* "The universities of Scotland are the legitimate offspring of the Church. . . . In 1411 the Bishop of St Andrews founded his University. Forty years later (1450-51) the rival see of Glasgow; and in 1494 Bishop Elphinstone of Aberdeen obtained the Papal constitution for the *studium generale* or university of his episcopal see."—C. Innes, 'Sketches of Early Scotch History,' pp. 220, 257: Edin. 1867. Edinburgh was a post-Reformation college, opened in 1583. But in 1558 Robert Reid, Bishop of Orkney, left a sum of 8000 merks for the foundation of a university in Edinburgh.—Irving, 'Lives of Scotish Writers,' p. 161: Edin. 1851.

5. 8. *Ryche ingynis*=rich intellects, or mental parts. Fr. *engin*, L. *ingen-ium*. This word has the double meaning of genius, and engine, a machine.

> "Mast reuerend Virgill, of Latyne poetis prince,
> Gemme of *ingine* and fluide of eloquence."
>
> —Doug., 'Eneados,' vol. ii. p. 3, ll. 3, 4.

"More fairer peple, nor of gretar *ingyne*,
Nor of more strenth, gret dedis tyll indure."
—Lyndsay, 'The Dreme,' ll. 834, 835.

5. 9. *Dois.* The author, in many similar instances, uses the plural termination *is* to indicate the third pers. pl.

5. 10. *Distribution of benefices.* To the evils of patronage is generally traced the origin of the movements which led to the downfall of the Roman Church. Secular lords, who obtained control over the lands of the Church, made their influence felt in the appointment of bishops, abbots, parsons, and vicars. They assumed spiritual titles without performing the spiritual duties of their offices. The Crown claimed the right to present to all benefices during vacancies in the sees—'Acta Parl. Scot.,' vol. ii. p. 83. Thus royal, baronial, and clerical influences operated upon nearly every appointment. In consequence, the benefices were often distributed without regard to the fitness of the officials for their duties, who might be disqualified by youth, age, or ignorance. Even foreigners were installed in Scotch benefices. Cf. Theiner, 'Mon. Vet. Hib. et Scot.,' p. 81; 'Reg. Episc. Aberd.,' vol. ii. p. 194. Cf. Dunbar's 'Freir of Tungland,' Pt. I. p. 139; also note, Pt. III. p. ccxiv.

"For science, for vertew, or for blude
Gets nane the Kirk, bot baith for gold and gude."
—'Three Tales of the Three Priests of Peebles'
(Laing's 'Early Met. Tales,' p. 114).

In his "satiric rage" Lyndsay, seeing how

"Agane our wyll, those treukouris bene intrusit,'

asks—

"Prencis, prencis, quhar bene your heych prudence
In dispositioun of your beneficeis?"
—'Papyngo,' ll. 1004, 1005.

A bishop who boasted he knew neither the Old Testament nor the New; rectors and vicars who were not in orders; pastors who did not reside in their parishes; priests unable to read or preach—as Quintin Kennedy said, "nolder sing nor say"; parsons so young as to be ignorant of vice, or so old as to be tired of it ("pueris nondum rationis capacibus;" "post consumptum ni rebus turpissimis ætatis florem"—'Panegyricus Archibaldi Hayi,' fol. xxxii.); prelates who lived in concubinage and gave handsome dowries to their illegitimate offspring,—obtained benefices in the Church, and became the sources of ridicule not to lively satirists alone, but of much annoyance to the Reforming Councils of the Church. Cf. J. Robertson's Notes on Statute No. 206, 'Stat. Eccl. Scot.,' vol. ii. pp. 290, 291; John Skelton's 'Maitland of Lethington,' p. 204. One of the statutes, passed by the General Provincial Council of Edinburgh in 1559, declared the ap-

pointment of a prelate's son to a benefice in his father's church null and invalid.—'Stat. Eccl. Scot.,' vol. ii. p. 155, No. 263. See note on "Ignorant . . . zouthe," p. 97, also note on "Bastard browis," p. 98. Cf. Dunbar's 'Poems,' Pt. II. p. 205 (S.T.S. Ed.) To gold itself was given the credit of promotion in the Church—

> "Sir Penny is baith scherp and wyis, . . .
> Disponar he is of benefyis, . . .
> And als Sir Symony his serwand,
> That now is gydar of the Kirk."
> —Lord Hailes' 'Anc. Scot. Poems,' pp. 154, 291.

5. 15. *Servands.* In keeping up the "glorious estate" associated with an episcopate or an abbacy, numerous servants were required for the table, for the hunt, for travel, and other duties. Great entertainments, often to guests of questionable character, required their services—

> "Splendida cœna, epulæ lautæ ambitione remota."
> —Buchanan's 'Epigram.,' lib. i. No. 43.

They, too, were hinted at when the angry King James V., in 1540-41, asked the bishops, "Wherefore gaif my predecessors sa many landis and rentes to the Kirk? Was it to mentean halkis, doggis, and hures to a nomber of ydle priests?"—Sir J. Melville's 'Memoirs,' pp. 63, 64 (Ban. Club). In 'The Gude and Godlie Ballads,' priestis are thus counselled—

> "Priestis leif your pryde,
> Zour skarlat and your veluote soft,
> Zour hors and mulis coistlie coft,
> And *jakmen* by 3our side."
> —P. 172 (Laing's Ed.)

These servants had the virtues or vices of their superiors. In 1549 a General Council ordained "prelates not to keep in their households notorious drunkards, gamblers, whoremongers, brawlers, nightwalkers, buffoons, blasphemers, swearers."—'Stat. Eccl. Scot.,' p. 91, No. 181; also p. 156, No. 265. In 1558-59 the Bishop of Aberdeen was requested by the Dean and Chapter to "causs his Lordschipis seruandis to reforme thame selfis, because nixt him self, it semis him to begyn at his awn houshald."—'Miscell. Spald. Club,' vol. iv. p. 59, quoted in 'Stat. Eccl. Scot.,' vol. ii. p. 286.

5. 16. *God wate*=God knows. A.S. *witan*, to know; pres. t. *ic wát, þu wást, he wát.* Cf. note on 'The Court of Venus,' Bk. ii. p. 750 (S.T.S. Ed.)

5. 21. *Sleuthful*=slothful, lazy. Cf. A.S. *slǽwð*, sloth; *slouthe*, Chaucer, 'C. T.,' l. 15,726; *sleuthe*, 'P. Plow.,' B. v. l. 392; *sleuth*, 'Kingis Quair,' st. 119, l. 7.

> "For quhen the *sleuthful* hird dois sloug and sleip
> Taking no cure, in kepyng of his floke,
> . . . . . .

Than Lupis cumis, and Lowrance, in ane lyng,
And dois, but reuth, the sely scheip dounthryng."
—Lyndsay, 'The Dreme,' ll. 890-896 (Laing's Ed.)

Ibid., vol. i. p. 57, l. 405.

5. 23. *Inlak*=deficiency. The same as *lak*, M.E. for lack. "The absence or *inlaik* of the justiciar annulis the perambulation."—'Stat. Dav. II.,' c. 20, § 5. Montgomerie has *inlaik*, 'Poems,' Pt. II. p. 220, l. 6 (S.T.S. Ed.)

5. 26. *Stummerit*=stumbled.

" Thair stedis stakkerit in the stour and stude stammerand."
—'Gawan and Gol.,' ii. l. 25 (Jam.)

" He slaid and *stummerit* on the sliddry ground,
And fel at erd grufelingis amid the fen."
—Doug., 'Virgil,' 138, ll. 41, 42 (Jam.)

5. 30. *Ignorant and inexpert zouthe.* The scandal of appointing children to spiritual offices is inveighed against by the Abbot of Crossraguel in 1558: "Bot thou may se daylie . . . ane bairne and ane babe, to quhome scarcelie wald thou geve ane fair apill to keip, get perchance fyve thousand saules to gyde."—'Ane Compendius Tractive,' chap. xiv.; 'Miscell. Wodr. Soc.,' vol. i. p. 151. Similarly Conæus remarks that, among other vices of the time, one was: "Abbates et episcopos liberos vix natos, et adhuc a matre rubescentes, designare."—G. Conæi, 'De Dvplici Statv Religionis apvd Scotos,' p. 89: Romæ, 1628. According to Hay, priests "were ordained to handle the body of the Lord who scarcely knew their alphabet."—'Ad Card. Betoun Panegyricus,' fol. xxxi.: Paris, 1540. The evil crept into the Reformed Church. In the session of the General Assembly on 28th December 1562, the Superintendent of Angus was accused, because "some *zoung men* wer rashlie admitted to the ministrie, and to be exhortaris, without such trial and examinatioun as ar required in the Book of Discipline."—'Booke of the Univ. Kirk,' p. 25. In 1571 John Erskine of Dun accuses the Reformed Church of this scandal.—'Miscell. Spald. Club,' vol. iv. p. 99. Cf. vol. v. pp. 60, 61, 63. Cf. also Keith, 'Hist.,' vol. iii. p. 45, note (Spot. Soc. Ed.)

" On yow Prencis, for undiscreit gevyng
Tyll *ignorantis* sic officis tyll use;
. . . . . .
Our ignorance hes done the warld abuse."
—Lyndsay, 'Trag. of Cardinall,' i. p. 154, ll. 400-404.

5. 34. *Les pryce*=less esteem.

" He had rycht gret price and lovyng."
—'The Bruce,' vii. l. 90.

" Sic halland schekkaris, quhilk at Cowkelbyis gryce
Ar haldin of *pryce*, quhen lymmaris dois convene."
—Dunbar, 'Poems,' Pt. I. p. 83, ll. 57, 58.

6. 2. *Lesum*=allowable, lawful.

> "*Lesum* it is to desist of your feid,
> And now to spare the pure pepil Troyane."
> —Doug., 'Virgil,' 164, ll. 47, 48 (Jam.)

6. 6. *Walke*=watch. A.S. *þacian, þacigan.* O.Icel. *vaka*, O.H.Ger. *wachen*, wake.

6. 11. *Dame Dalida.* The wife of Samson. This form of the word is taken from the Vulg. See note on 'The Court of Venus,' Bk. iii. l. 36 (S.T.S. Ed., p. 198). Cf. also *ibid.*, l. 217.

6. 12. *Bastard browis*=bastard brats. *Browis* is the plural of *brol*, a brat. *Brolle* occurs in 'Piers Plow.,' Bk. iii. l. 204 (C. Pass. iv. l. 263), to which Mr Skeat appends a note—

> "The leste *brolle* of his blode · a barounes pere!"

Similarly—

> "So of that beggers *brol* · a bychop schal worthen."
> —'Piers Plow.,' C. l. 747.

In 'Prompt. Parv.,' 50, "Breyel" is defined—"*Brollus, brolla*, miserculus." In Wyclif's 'Prose Works,' E.E.T.S., p. 214, we find this word signifying scamps—"O*þer*e broþelis wolden renne awey wiþ riche menn*us* good."

The immorality of the aristocratic classes and of the superior clergy in the sixteenth century was notorious: equally scandalous was the appointment of their illegitimate children to rich benefices in the Church. Illegitimate sons of King James V. held the five richest livings in the Church—Holyrood, Kelso, Melrose, Coldingham, and St Andrews—from their infancy: Lord Robert Stewart, Commendator (Prior) of Holyrood in 1539, at seven years of age; Lord James, Commendator of St Andrews and Pittenweem in 1538, aged seven years; Lord John, Prior of Coldingham in 1541, at eight years; Lord James, Abbot of Kelso and Melrose; Lord Adam, Prior of the Charter-house, Perth.—Keith, 'Hist.,' vol. i. p. 59, note; Crawford's 'Description of Renfrew,' p. 176 *et seq.* Cardinal Beatoun had at least five bastard children, three of whom were legitimated during their father's lifetime. His successor in the primacy, Archbishop Hamilton, had three illegitimate children. (For authorities cf. 'Stat. Eccl. Scot.,' vol. ii. p. 303, notes; also Chambers's 'Picture of Scotland,' vol. ii. p. 234.) Of the six bishops who sat in the Provincial Council, A.D. 1549, three are known to have had, each of them, two or more "bastard browis"—William Gordon, Bishop of Aberdeen; Patrick Hepburn, Bishop of Moray; William Chisholm, Bishop of Dunblane. —'Stat. Eccl. Scot.,' vol. ii. p. 283, with authorities. The Bishop of Moray is credited with ten illegitimate children, according to 'The Eccl. Chron. of Scotland—Monasticon,' by Rev. J. F. S. Gordon, D.D., p. 88. Dr D. Laing gives authorities for the legitimation of these ten

in his Knox, 'Hist.,' vol. i. p. 41, note. Bishop Leslie, the friend of Winzet, was himself the illegitimate son of Gavin Leslie, parson of Kingussie. He was the father of three illegitimate children.—'Inventories of Queen Mary,' Preface, p. xlvi, with authorities. Compare notes on "Ignorant and inexpert zouthe," p. 97; "distribution of benefices," p. 95.

6. 13. *Erast*=soonest (=the rather). This word is the superlative form of the old word *er*, soon, before. A.S. *ær*, Gothic, *air*. The comparative is *erar*, sooner. Thus we have *ærlik*, or soon-like; and *er-st*, soonest.

> "Than war it to the Comowne lawe,
> That is Imperyale, *erast* drawe."
>
> —'Wyntoun,' iii. 3, ll. 37, 38.

6. 20. *Awalke*=awake. Cf. note to 'The Court of Venus,' Bk. i. p. 38, l. 672 (S.T.S. Ed.) Cf. *supra*, p. 98.

> "Awalk, awalk, awalk, thow wofull wicht.
> I walk, I turne, sleip may I nocht."
>
> —Dunbar's 'Poems,' Pt. ii. p. 233, ll. 11, 12 (S.T.S. Ed.)

6. 34. *Within thir hundreth zeris.* The letter sent by James I. to the abbots and priors of the Scottish Benedictine and Augustinian Monasteries, 1525, shows that corruption was then infecting the Church.—'Act. Parl. Scot.,' vol. ii. pp. 25, 26. The Archdeacon of Murray fixes 1463 as the date when "evil prelatis began to rage in maist insolent and corruptit life."—Bellend, 'Hist. and Chron. of Scot.,' Bk. xii. chap. 17. Bishop Leslie fixes the time ten years later. "The abbayis come to secular abussis, the abbotis and pryouris being promovit furth of the court, quha levit courtlyk, secularlye, and voluptuouslye; and than ceissit all religious and godlye myndis and deidis, quhairwith the secularis and temporall men beand sklanderit with thair evill example, fell fra all devocioun and godlynes to the warkis of wikednes quhairof daylie mekill evill did increase."—Lesl., 'Hist. of Scot.,' pp. 39, 40; 'De Rebus Gest. Scot.,' p. 317, ed. 1578. See 'Stat. Eccl. Scot.,' vol. i., Pref., p. xc, note.

7. 13. *Absque rege*, &c. Quotation from Vulgate, 2 Par. xv. 3: "Transibunt autem multi dies in Israel absque Deo vero et absque sacerdote doctore, et absque lege."

7. 15. *Blek*=blemish; irregularity from a moral or canonical point of view. This word, almost obsolete, is still used in the dialect of southern and northern Scotland for any black fluid, and also metaphorically for any person of indifferent character,—"a blek." Cf. Swed. *bläck*, Dan. *blæk*, ink.

> "The censor is impropre to correck,
> That in himself has ony kind of *bleck*."
>
> —A. Hume, 'Ep. G. Moncrief,'—quoted in 'New Eng. Dict.,' *voce*.

7. 19. *On lyue togidder*=in life; alive together. Cf. note, 'Montgomerie,' pt. iii., p. 367, No. 19 (S.T.S. Ed.)

7. 23. *Lippir Giezi*=leprous Gehazi, 2 Kings, v. 27. A.S. *hleapere*, leprosus.

7. 26. *Symon his companzone.* Acts viii. 9.

7. 33. *Dum doggis*, a term of opprobrium used by the Reformers, within and beyond the pale of the Latin Church, to describe the clergy who neglected their duty of preaching. It has its origin in Isa. lvi. 10. In 1530 the reforming monk of Cambuskenneth writes: "Prælati certe sunt ut *canes muti* non ualentes in claustro latrare; incedunt cum regibus et magnatibus in urbibus et pallatiis unde non auditur eorum uox inclaustro."—Fr. R. Richardini, 'Exeg. in Can. D. Augustini,' foll. 188, 189. In 1558, Quintin Kennedy says: "And thay quha sulde preche the trew Worde of God conforme to thair vocatioun and levyng quhilk thay have thairfore ar (as says the propheit) like *dum doggis* quhilkis can nocht bark nolder precheis thair selfis nor causis precheyng sufficient to be maid to resyste errouris."—'Ane Compendius Tractive,' cap. xiv.; 'Misc. Wod. Soc.,' vol. i. pp. 152, 153. Cf. also 'The Black Book of Taymouth,' pp. 166, 168. Wyclif designated the prelates "doumbe houndis"—'Prose Works,' p. 104 (E.E.T.S. Ed.)

> "For Esayas, in to his wark,
> Callis thame lyke *doggis* that can nocht bark,
> That callit are preistis, and can nocht preche,
> Nor Christis law to the pepill teche."
> —Lyndsay, 'The Complaynt,' ll. 321-324.

> "Ane idiot priest, Esay compaireth, plaine,
> Till ane *dum dogge*, that can nocht byte nor bark."
> —Lyndsay, 'The Thrie Estaitis,' ll. 3898, 3899.

The same expression is used in the "supplication" sent by the General Assembly to the "Lords of Secreit Counsell" in 1561—'Booke of the Universall Kirk,' p. 9, l. 10 (Ban. Club).

8. 2. *Poyit*=poked. Cf. Suio-Goth. *potta*, to poke about. Cf. Skeat, *pat.* "*Poy*, a long boat-hook by which barges are propelled against the stream. Linc."—J. O. Halliwell's 'Dict.' *Poutstaff*, a pole used in fishing, is mentioned in 'Blind Harry'—

> "Willȝham was wa he had na wappynis thar,
> Bot the *poutstaff*, the quhilk in hand he bar."
> —'Wallace,' i. ll. 401, 402.

8. 2, 3. *Staff and sting*=with staff and pole—*i.e.*, thoroughly cudgelled. The word sting is of Scandinavian origin, and signifies a pole or *rung*.

> "Wallas that *steing* tuk wp in till his hand."
> —'Wallace,' ii. l. 41 (S.T.S. Ed.)

It is akin in origin with *stake* and *sting*, both being from the one root —*stak*, to prick. (Cf. Skeat, 'Ety. Dict.,' *voce*.) Compare Icel. *stöng*

(gen. *stangar*), a pole; Dan. and Dut. *stang*, Swed. *stång*, Ger. *stange*.

"Ane scharpit and brint *sting* of tre."
—Doug., 'Eneados,' vol. ii. p. 158, l. 19 (Small's Ed.)

"His *steyng* was tynt, the Inglis man was dede;
For his crag bayne was brokyn in that stede."
—'Wallace,' ii. ll. 53, 54 (S.T.S. Ed.)

"Upon Fasten's E'en (Feb. 21, 1615) there was twa puncheons of Bourdeaux wine carriet, *sting and ling*, on men's shoulders, on the ice, at the mids of the North Inch," &c.—'Chron. Perth,' quoted in Chambers's 'Domestic Annals,' vol. i. p. 453. For "Riding the Stang," cf. Chambers, 'Bk. of Days,' vol. ii. pp. 510, 511; 'Petition for a Toleration to the Stang, with the Proceedings of the Regality Court of Huntly thereon, MDCCXXXIV.;' 'Misc. Mait. Club,' vol. i. p. 485: Edin., 1834.

8. 3. *Quhryne nor quhynge*=growl nor whine. Both words are onomatopœic. The former, signifying to squeak, or to cry like an animal in pain, is by Jamieson associated with A.S. *hrin-an*, Icel. *þrin-a*, and also Scotch, *croyn*, *croon*. It is several times used by Douglas.

"The swyne began to *quhryne*," &c.—'Comp. of Scot.,' p. 39, l. 7.

"They maid it like a scraped swyne;
And as they cow'd, they made it *quhryne*."
—Montgomerie, Watson's Coll., iii. ll. 91, 92. (*Whryne*, S.T.S. Ed.)

"Wald God, the lady, that luffit yow best,
Had sene yow thare by swelterand like twa swyne;
Bot to indyte, how that duddroun wes drest,
Drowkit with dreggis, quhimperand with mony *quhryne*,
That proces to report, it were ane pyne."
—Lyndsay, 'The Answer to the Kingis Flyting,' i. p. 170, ll. 57-61.

Quhynge, still in daily use in Scotland generally, is descriptive of the whimpering of children and whining of dogs. In M.E. *whinen* is applied to a horse. Cf. A.S. *hwínan*, to whine.

"For as an hors, I coude bite and whine."
—Chaucer, 'C. T.,' l. 5968.

"Than the remanent of that questing sort,
For this onsilly chance effrayit, at schort
Wythdrawis, and about the master hunteir
Wyth *quhyngeand* mouthis quaikand standis for feir,
And with gret ȝouling doith complene and mene."
—'Eneados,' Bk. xiii. cap. iii. ll. 15-19, vol. iv. p. 185.

8. 4. *Rigour to the pure dune.* One of the scandals of the time was the ejectment of the poor hereditary tenantry from the kirk-lands, in order to feu them for higher rents.

"And now begins ane plague, amang them new,
That gentill men thair steadings taks in few:
Thus man thay pay greit ferme, *or lay thair steid*,
And sum ar plainlie harlit out be the heid,
And are destroyit, without God on thame rew."
—Lyndsay, 'The Thrie Estaitis,' ll. 2575-2579.

Lyndsay frequently inveighs against this growing wrong. Dunbar also refers to it—

"And quha can reive vthir menis rowmis,
And upoun *feur* men gadderis sowmis,
Is now ane active man and wyice;
And all thruch caus of covetyce."
—'Poems,' i. p. 159, ll. 37-40.

In chap. xv. of 'The Complaint of Scotland,' "Laubir" gives a melancholy account of the condition of the poor in the sixteenth century. William Lauder, in his 'Mirrour,' refers to the "schuting furth of the pure plewmen and lauboraris of ȝour landis"—'Compl. of Scot.,' Pref., p. liv. The General Council of 1558-59 tried to stop this "plague"—'Stat. Eccl. Scot.,' vol. ii. p. 168, No. 282 and note. This edict became the basis of parliamentary enactments on the subject—'Act. Parl. Scot.,' vol. ii. pp. 540, 606. The poor at the Reformation were provided for under "The Sext Heid" of 'The Buke of Discipline,' so that they who "have been spoilled and oppressit may now resave sum confort and relaxation"—Knox, 'Hist.,' vol. ii. p. 221; 'B. U. K.,' p. 21. The evicted clergy, in 1560, were also provided for "upon the almes of the kirk with the number of the poore"—'B. U. K.,' p. 5. The Privy Council proclamations of 1561 on the subject of "pure tennentis" are found in 'Privy Council Reg. Scot.,' vol. i. pp. 162, 163, 193, &c. Queen Mary wept to see the poverty of her subjects—Brantome, lib. v. p. 95: Paris, 1823. Cf. 'Selections Illust. Reign of Queen Mary,' p. 96 (Mait. Club). For a valuable account of the "Provision for the Poor in Olden Times," see 'Old Church Life in Scotland,' second series, pp. 1-62, by Rev. Andrew Edgar, D.D.: Paisley, 1886.

8. 8. *Native roumes*=portions of land held by tenants hereditarily. *Room*, A.S. *rum*, primarily signified *space*. Cf. M.E. *roum*. Cf. Leslie, 'Hist.,' p. 374 (S.T.S. Ed.); 'Court of Venus,' p. 173 (S.T.S. Ed.) "That na kyndlie lauchfull possessour be remouvit . . . frae thair *kyndelie rowme*," &c.—'Act. Parl. Scot.,' vol. ii. pp. 540, 606.

8. 9. *Quhirlie fewis*=grants of land or other possessions held of a superior, on payment of a yearly rent, called a feu-duty, &c. Cf. M.E. *fee*, A.S. *feoh*, cattle, and cognates. The practice of feuing kirk-lands to the injury of their "kyndlie lauchfull possessours or tenants" called for the interference of the Provincial Council of Edinburgh in 1558-59, which issued a statute on the subject: cf. No. 282, 'Stat. Eccl. Scot.' This became the basis of a civil enactment forbidding the feuing of the kirk-lands, passed by the Convention in 1561, and ratified

by Parliament in 1563—'Act. Parl. Scot.,' vol. ii. pp. 540, 606. To this abuse Lyndsay refers thus—

> "Set into *few* your temporall lands,
> To men that labours with thair hands,
> Bot nocht to ane gearking gentill man,
> That nether will he werk, nor can."
>
> —'Ane Satyre of the Thrie Estaitis,' ll. 2687-2690 (Laing's Ed.)

For *tenants* of the Church, cf. 'Sketches of Early Scotch History,' C. Innes, p. 139—Edin. 1860; *ibid.*, p. 93—Edin. 1861.

8. 12. *Houssis . . . destroyit.* Referring to the spoliation wrought by the French army in 1559, Knox writes: "And so did God recompense the Papistis in thair awin bosomes, for, besydis the defoulling of thair housses, as said is, two of thame resavit more damage then did all the gentilmen that professed the Evangel within Fyff, the Laird of Grange onlye excepted, whose [house] of the Grange the Frenche overthrew by gun pouder."—Knox, 'Hist.,' vol. ii. p. 8. Sir Richard Maitland, in his Poem 'On the New Year,' 1560-61, says—

> "I cannot sing for the vexatioun
> Of Frenchmen and the congregatioun
> That hes maid troubil in the natioun
> And mony bair bigging,
> In this new yeir."
>
> —'Poems,' iii. p. 99 (Sibbald).

Cf. also Leslie, 'Hist.,' lib. x. p. 257.

8. 21. *Gospellaris*=preachers, evangelists. "Þan þe chirche myȝte as wel haue putt out þes foure and approued þe toþer *gospelleris*."—Wyclif, 'Prose Works,' p. 256.

> "The faur *godspellers* vs shawes
> Cristes dedes and his sawes."
>
> —Small, 'Eng. Met. Hom.,' p. 4.

8. 22. *Reft up*=snatched up; A.S. *reofan*, to deprive. Cf. Icel. *raufa*, Ger. *rauben*, M.E. *reuen*.

> "The meiler schuld nat stel hem half a pekke
> Of corn by sleighte, ne by force hem reve."
>
> —Chaucer, 'C. T.,' ll. 4008, 4009.
>
> "Til that the brighte sonne had lost his hewe
> For the oriȝont had reft the sonne his liht."
>
> —*Ibid.*, ll. 11,328, 11,329.
>
> "And quha can reive vthir menis rowmis,
> And vpoun peur men gadderis sowmis."
>
> —Dunbar, i. 159, ll. 37, 38 (S.T.S. Ed.)
>
> "He spulȝeit the tempil, ande reft the golden alter."
>
> —'Compl. of Scot.,' p. 76, l. 1.

8. 30. *Kirk rentis.* On the 22d December 1561, and subsequently, the Queen and Council ordained that all persons, clerical and lay,

who possessed or leased the lands of the Church, were to produce the "hale rentalis of all benefices within the realme," so that "hir Grace mycht tak ourdour for sustenyng of the ministeris of the pure and publict besines of the realme."—'Reg. Priv. Coun. Scot.' vol. i. pp. 192, 196, 199, 201; Keith's 'Hist.,' vol. iii., Appendix; Knox, 'Hist.,' vol. ii. p. 299 *et seq.* When the rent-rolls were produced, and the rents computed, it was found that a third part of the benefices amounted to £73,880. The revenue of the disestablished Church amounted to more than £250,000, and of this sum only £24,231, or less than a tithe, were apportioned to the Reformed Church.—Keith, 'Hist.,' vol. iii., Appendix, p. 369; Cunningham, 'Church Hist.,' vol. i. pp. 305, 306. At the Reformation 4600 persons held official positions in the Church: 13 bishops; 60 priors and abbots; 500 parsons; 2000 vicars; 1100 monks, friars, and nuns—Adv. Lib. MS.; 'Maitland of Lethington,' by J. Skelton, p. 201. In 1572 there were 252 ministers, 157 exhorters, 508 readers—in all, 917 officials.—Keith, 'Hist.,' vol. iii. p. 56; also "Register of Ministers and Readers in 1574," 'Miscell. Wod. Soc.,' vol. i. pp. 319-395.

9. 13. *Ruid of letteris*=inexperienced in learning. "Ane man void of all eloquence, *rude* of ingyne and jugement."—Q. Kennedy, 'Compend. Tract.,' Pref.

9. 19. *Rugis . . . to sour awin kechingis*=tear away to your own kitchens. Cf. note on 11. 5 at p. 106. "For many held into thair awin handis the fructis that the Bischoppis and otheris of that sect had befoir abused. . . . The Bischoppis began to *grypp againe* to that which most injustlie thei called thair awin (A.D. 1561).—Knox, 'Hist.,' vol. ii. p. 298.

9. 22. *Non potestis*, &c. Quotations from Vulgate, Luc. xvi. 13 and Luc. xiv. 33.

9. 31. *Ignorantis*=ignorant persons. Cf. notes, pp. 95, 97.

10. 4. *To zet*=to pour. A.S., O.L.Ger. *geotan*, *giotan*; Goth. *giutan*. Cf. 'Catholicon Anglicum,' "*to ȝett*; fundere, fusare." Trevisa, in his trans. of Higden, v. 15, says that "Adrianus was konnynge of gravinge, of ȝetynge and of castynge of bras;" and again, vi. 185, "þis picher het *ȝit* Dunstan." See also *ibid.*, vol. i. p. 233. "Newe lawe is newe wyn þat Christ haþ *ȝetid* in her hertis."—Wyclif, 'Works,' Ed. Arnold, vol. ii. p. 147. 'Cath. Ang.,' p. 426, note. For other examples, cf. *ȝeoten*, Strat. Dict.

10. 20. *The Congregatioun.* On the 3d December 1557, the Scottish Protestants, including Argyle, Glencairn, Morton, Lorn, and Erskine of Dun, subscribed a "Band," which is considered to be the first Covenant of the Scottish Reformers, in which they engaged "to manteane, sett fordward, and establish the most blessed word of God and His *Congregatioun*." Dr M'Crie thought the "Band" made in Mearns in 1556 was the earliest. Cf. Knox, 'Hist.,' vol. i. p. 273, and note.

10. 27 (*margin*). *Twa causis of the petition.* The two causes of the

writing of this tractate were—first, the author's conscientious scruples; the second, a desire to answer the Reformers.

10. 28. *Thy Graces lawis.* The Protestant Church and Parliament at the Reformation did not hesitate to put into force those laws for the extirpation of heretics used by the Roman Church. Cf. 'Act. Parl. Scot.,' vol. ii. pp. 7, 443, and 'B. U. K.,' vol. i. pp. 6, 8, 9, 19, 20, 21, 23, 40, 47, 53, 59, 107, 109; also 'Stat. Eccl. Scot.,' vol. ii. p. 117. A persecuting clause was inserted in the Scottish Coronation Oath by injunction of Pope John XXII. in 1329—Theiner, 'Mon. Vet. Hib. et Scot.,' pp. 244, 245. This survived the Reformation, was revised and reinserted in the Coronation Oath adjusted in 1567 for the coronation of King James VI.—'Act. Parl. Scot.,' vol. iii. pp. 23, 24. This oath, "to ruite out all heretykis and enemies to the trew Kirk of God," was revised in 1689, but repudiated by King William III. at his coronation.—Macaulay, 'Hist. of Eng.,' vol. iii. chap. xiii. p. 292, edit. 1855. Cf. also Robertson's 'Stat. Eccl. Scot.,' vol. i., Preface, pp. xlvii and xlviii, notes. Knox went the length of believing it to be a duty even to kill Catholics, according to a writer in the 'Edinburgh Review'—'Edin. Rev.,' vol. xxvii. p. 167, Sept. 1816. Cf. Knox, 'Hist.,' vol. ii. pp. 441-451 and 565. In 1562 the ministers and commissioners, by a "Supplicatioun," required Queen Mary to exercise these penal laws against those living in "contempt of God, his Word and Sacraments"—'Book of the Univ. Kirk,' p. 21; while in 1567 the nobility, barons, and kirkmen resolved "to execute the Reformatioun" by suppressing all "idolatry"—'B. U. K.,' vol. i. pp. 108, 109. The Queen consented to the statute abrogating all penal laws against the Reformed religion—'Act. Parl. Scot.,' vol. ii. pp. 548, 549. Question 108 of the Larger Catechism of Westminster holds the "toleration of a false religion" to be a "sin" forbidden by the Second Commandment. In 1425 Parliament enacted that the "Inquisitores Hæreticæ Pravitatis" should make search for heretics and Lollards: "Item anentis heretikis and Lollardis that ilk Bischop sall ger inquyr be the inquisicione of heresy quhar ony sik beis fundyne, and that thai be punyst as lawe of Haly kirk requires; and gif it misteris that secular power be callyt tharto in suppowale and helping of Haly kirk."—'Act. Parl. Scot.,' vol. ii. p. 7. The statutes anent heresy are these: 1525—'Act. Parl. Scot.,' vol. ii. p. 295; 1535 and 1540—*ibid.*, pp. 370, 371. Cf. also 'Reg. Priv. Council Scot.,' vol. i. pp. 62, 63: Act of 24th August 1560, forbidding the Mass under pain of confiscation, banishment, or death: 'Act. Parl. Scot.,' vol. ii. pp. 534, 535; vol. iii. pp. 14, 22, 23.

10. 31. *Incarcerat or exilit.* On the 24th August 1560, the Estates again assembled, and passed three Acts which finished the long reign of Romanism in the country. By the first it was statute and ordained that all previous Acts of Parliament regarding the censures of the Church, or the worshipping of Saints, should be annulled and

deleted from the statute-book. By the second, the Pope's jurisdiction was abolished within the realm. By the third, to say mass, or hear a mass, was made criminal—the first offence to be punished with confiscation of goods, the second with banishment, the third with death.—Cunningham, 'Church Hist.,' vol. i. p. 276; Knox, 'Hist.,' vol. ii. pp. 123 *et seq.* and 161 *et seq.;* Keith, 'Hist.,' vol. i. p. 324. Cf. also 'B. U. K.,' p. 8.

11. 5. *Mair cure had of the kecking nor of the queir*=more regard for the kitchen than for the quire. Lord Herries says: "The great men gaped after the Church estates, and the commoners were fleshed with the spoils of abbeys and religious houses."—'Memoirs,' p. 55. Knox gives the following illustration of this tendency in the case of the Earl of Mar: "The chief great man that had professed Jesus Christ, and refuissed to subscribe the Book of Discipline, was the Lord Erskyn; and no wonder, for besydis that he has a verray Jesabell to his wyff, yf the poore, the schooles, and the Ministerie of the Kirk had their awin, his keching wald lack two parttis and more of that which he unjustlie now possesses."—Knox, 'Hist.,' vol. ii. p. 128.

11. 11. *Beutiful persoun is lustie aneuch in ane sobir rayment*=a beautiful person is handsome enough in a plain garb. Cf. Scotch proverb, "A bonnie bride is sune buskit."

11. 18. *Thy bewtifull body and saule.* For allusions to the personal loveliness of Queen Mary, the following contemporary and other authorities may be consulted: Brantome's 'Œuvres,' t. v. pp. 86, 111; Ronsard's 'Œuvres,' vol. ii. pp. 1172, 1174; Melville's 'Memoirs,' pp. 123, 124; Knox's 'Hist. of Reform.,' vol. ii. pp. 335, 381; G. Buchanani 'Silvæ,' iv.; Epithalamium. Also Teulet's 'Papiers d'Etat relatifs à l'Histoire de l'Ecosse,' t. ii. p. 883; Wright's 'Queen Elizabeth and her Times,' vol. i. p. 311; Jebb's 'De Vitâ Mariæ Reginæ Scotorum,' vol. i. p. 385, vol. ii. pp. 105, 177, &c.; Thuani 'Historiarum sui temporis,' lib. lxxxvi. cap. 13, t. iv. p. 435 (ed. 1733); 'Inventaires de la Royne Descosse' (Bannatyne Club), Preface, pp. cxviii, cxix.

11. 20. *In ony of baith*=in either of the two.

11. 23. *Panceand in His lawis day and nycht*=thinking on, &c. Cf. Ps. i. 2. O.Fr. *panser*, Mod.Fr. *penser*, to think—

> "Thay *panss* nocht off the parrochin pure,
> Had thai the pelfe to pairt amang thame."
> —Dunbar, 'Poems,' Pt. II., No. lviii., ll. 24, 25 (S.T.S. Ed.)

12. 2. *Erd*=bury. The verb *erd*, to bury, is frequently used in Scottish literature. Cf. Ger. *erde*, Dut. *aarde*, A.S. *eorthe* (*eorðe*). A good example of the use of *erd* in its verbal form occurs in the 'Auchinleck Chronicle' (p. 39), where, in reference to the Earl of Crawfurd, who in 1445 had been excommunicated, we read: "The

forsaid Erll of Craufurde lay four days abone the *yerd* and thar durst no man *erd* him, quhill the forsaid Bischop send the prior of Sanctandris and [relaxit him fra the cursing]."

" Tha haf him had to Dunfermlyn,
And him solemnly *erdit* syn
In ane fair tumb intill the quer."
—'The Bruce,' cxlvii. ll. 53-55 (Spalding Ed.)

12. 21. *Bruke the kirk rentis*=to enjoy, to use the kirk incomes. A.S. *brúcan*, to enjoy; O.E. *brouke*, to enjoy; Lat. *frui, fructus.*

" þanne muge we bicumliche to Godes bord
bugen, and his bode wurdliche *bruken.*"
—'Old Eng. Hom.,' 2d ser. p. 98 (Morris).

"In the First to the honour of God and halie kirk; it is statute and ordained that the halie Kirke joyis and *bruike*, and the ministers of it, their auld priviledges and freedomes. And that na man let them to set their landes and teindes, under the paine that may follow, be spiritual law or temporal."—'Act. Parl. Scot.,' James I., Parl. i., cap. i., "The Freedome of the halie Kirke."

12. 25. *Brak*=uproar. Cf. Gaelic, *bragh*, an explosion or burst. "*Brack*, s. 1, a quantity of snow or earth shooting from a hill, Ett. For.; a flood after thaw; a storm of rain."—Jam.

12. 29. *Erar*=rather, comparative of *er*, soon. Cf. note on *erast*, p. 99.

13. 18. *Smotit*=smutted, dirtied. (*Smitten*, M.L.Ger. *smitten*, O.Dut. *smetten*, M.H.Ger. *smitzen*, from *smiten*, *ȝmit*, linere, contaminare.—Strattman's Dict.)

" Behald thaim *smottit* quyte
Of his reid blude, and harnis theron out smyte."
—'Eneados,' Bk. v. cap. vi. vol. ii. p. 248, ll. 11, 12.

" Smotterit," Douglas, iii. 28, l. 17.

" Why, that's my bawcock. What, hast *smutch'd* thy nose?"
—Shaks., 'Winter's Tale,' i. 2. 121.

" He was a veray parfit gentil knight,
But to tellen you of his araie,
His hors was good, but he was not gaie.
Of fustian he wered a gipon,
Alle *besmotred* with his habergeon,
For he was late ycome fro his viage,
And went for to don his pilgrimage."
—Chaucer, 'C. T.,' ll. 72-78.

In Wright's Percy Society Edition, "al bysmoterud."

14. 16. *Searce* = search for. Lyndsay has *sears* — vol. i. p. 153, l. 363.

14. 17. *Spargeonit*=plastered. Lat. *spargere*, O.Fr. *asperger* (Cotg.).

Scot. *spairge*, to bespatter. "Strike the water this way and that way." —James Hogg's note on 'Address to the Deil.' 'Wallace' has *spurgyt* (vi. 167).

> "O thou! whatever title suit thee,
> Auld Hornie, Satan, Nick, or Clootie,
> Wha in yon cavern grim and sootie,
> Closed under hatches,
> *Spairges* about the brunstane cootie
> To scaud poor wretches."
> —Burns, 'Address to the Deil,' ll. 1-6.

"Spargettynge or pargettynge (of wallis, P.), Litura gipsura."—'Prompt. Parv.,' p. 467. *Spurgeon*, local word for a dirty child (Dumfriesshire).

14. 23. *Haige*=hedge. This form of the word illustrates the transformation which the English word has passed through from the base, *hag*. A.S. (*haga*) *hege*, Dut. *hegge*. Cf. Skeat's Dict., *voce* "Hedge."

'THE SECVND TRACTAT.'

15. 10. *Meruellis of woltring of realmes*=the wonders of overturning of realms. *Wolter*, the same as *walter* and *welter;* frequentative forms of M.E. *walten*, to roll over—

> "Bot for to se the sudayn *weltering*
> Off that ilk quhele, that sloppare was to hold."
> —'Kingis Quair,' ll. 163, 164 (S.T.S. Ed.)

"The Papistis constantlie looked for a *wolter*."—Knox, 'Hist.,' vol. ii. p. 352.

15. 18. *Lauchfull ordination.* The Romish Church holds that neither priests nor deacons who are not ordained by bishops with the imposition of hands are lawfully ordained.—'Bellarm. de Sac. Ord.,' cap. xi. vol. iii. pp. 1675-1679: Ingoldst. 1601. The Reformed Church in Scotland declared: "Ordinaire vocatioun consisteth in Electioun, Examinatioun, and Admissioun."—'Buke of Discipline,' cap. iv.; Knox, 'Hist.,' vol. ii. p. 189. "Other ceremonie then the publict approbatioun of the peple and declaratioun of the cheiff minister, that the persone thair presented is appoynted to serve that Kirk, we can nott approve; for albeit the Apostillis used the impositioun of handis, yet seeing the mirakle is ceassed, the using of the ceremonie we juge is nott necessarie."—*Ibid.*, p. 193. Cf. also 'Confess. Scot.,' art. 22. To this question Winzet devotes forty pages in the 'Flagellum Sectariorum,' pp. 111-151. Nicol Burne devotes chap. xxviii. of 'The Disputation' to the same subject. See also Principal Rollock's

'Tractatus de Vocatione efficaci,' &c., Edin. 1597. Nicol Burne in 'The Disputatioun' draws a distinction between *vocation* and *ordination* when answering Smeton, who declared that Knox had received ordination from the Roman Church. He says Knox was not appointed to jurisdiction over those he preached to, which was necessary: "That being demanded of the reverend father Maister Niniane Vingzet, nou Abbot of Ratinsburgh of his authoritie, he answered that he vas extraordinarlie callit, euin as S. Johne the Baptist," &c.—'The Disputatioun concerning the Controversit Headdis of Religioun,' by Nicol Burne, 1581, pp. 128, 129.

15. 22. *Schir Iohne.* "Sir John" was the common name for a priest. Cf. Skeat's note, 'Piers Plow.,' vol. ii. p. 218; 'Bradford,' vol. i. pp. 71, 589; *ibid.*, vol. ii. pp. 120, 313, and *ibid.*, vol. ii. p. 7, note (Parker Society). Cf. Parker Society's Index. The title "Sir" was the title of respect commonly used in referring to "Sir King," "Sir Knight," and "Sir Priest."

> "Till Schir Robert the doughty king
> That assemblit bath fer and neir,
> Ane host," &c.—'The Bruce,' xvii. ll. 494, 495.

> "Sire knight (quod he), my maister and my lord,
> Now draweth cutte, for that is min accord."
> —Chaucer, 'C. T.,' Prol. ll. 839, 840.

> "Therfore, sire monk, or dan Piers by your name."
> —'Chaucer, 'Nonnes Preeste,' Prol. l. 14,798.

In the middle ages bishops and abbots assumed the pomp of secular rulers.—Cutts, 'Scenes and Characters,' p. 247.

> "That a man should a monke 'lord' call,
> Ne serve on knees as a king."
> —Wright's 'Polit. Poems,' i. 307, ll. 334, 335.

Cf. Chaucer, p. 469—

> "The pure Priest thinkis he get no rycht
> Be he nocht styled like ane Knight,
> And callit Schir afore his name,
> As Schir Thomas and Schir Wilyame."
> —Lyndsay, 'Experience and ane Courteour,
> ll. 4660-4663.

Laing, in a note on these lines (vol. iii. p. 208), says: "Knight or Cnecht was an Anglo-Saxon word for servant, but usually applied to military service, and it may have been given to priests as the Pope's servants or soldiers, perhaps in derision. Until the Reformation, Dominus or Sir was given to such of the inferior clergy or priests of the Church of Rome who had not studied, or at least obtained the degree of Master of Arts, in some university, either at home or abroad." John Knox obtained orders in the Church of Rome. In the Protocol books of Haddington his name occurs thrice, in 1540, 1541, and 1542; once under the designation of *Schir John*

Knox. On March 28, 1543, he pens and signs a notarial instrument of assignment describing himself as "Joannes Knox, *sacri altaris minister*, Sanctiandreæ Dioceseos, auctoritate apostolica notarius," &c. —'John Knox and the Church of England,' by Peter Lorimer, D.D., p. 3; Lond. 1875: M'Crie's 'Knox,' pp. 309, 463; Edin. 1884: 'Proc. Antiq. Soc. Scot.,' vol. iii. pp. 58-62. Nicol Burne styles Knox "that renegat and periurit *priest* Johann Kmnox."—'The Disputatioun,' p. 143; *ibid.*, p. 128. "In the year 1560, however, a certain Scottish *priest* named John Knox, who some considerable time before had been outlawed upon the charge of incest and other very grievous accusations, returned home from Geneva at the request of the heretics."—Report of Jesuit Priests: 'The Hist. of Mary Stuart, by Claude Nau,' Appendix I., p. 109; Ed. J. Stevenson, 1883. Cf. also Beza, 'Icones Illust. Viror.,' Ee. iii.; Spotswood, 'Hist.,' p. 264; Lond. 1655: Tyrie, 'The Refutatioun of ane Answer made be *Schir Johne Knox*,' &c.; Paris, 1573. F. A. Baillie designates Knox a priest (citing Reginaldus Calvino-turcisimo, lib. 2, c. 11), and also "chaplane to the Laird of Balvuirie."—'A True Information,' &c., p. 14: Wirtsburgh, 1628.

16. 3. *The Superintendents*, ten in number, were ministerial office-bearers in the Reformed Church of Scotland, appointed to take the place of bishops. The creation of the office was "a temporary expedient to meet the exigencies of a country suddenly deprived of its ancient priesthood," and the demands of a disorganised church. Chap. vi. of the 'Buke of Discipline' (edit. 1722) is devoted to the subject "off Superintendentis," their duties, mode of election, &c.—Knox, 'Hist.,' vol. ii. p. 201; Cunningham, 'Church Hist.,' vol. i. p. 283, ed. 1882; 'Booke of the Univ. Kirk,' vol. i. p. 8 (Ban. Club). The title of *Superintendent* was commonly used in place of *bishop* in the reign of Edward VI., and this change was vindicated by Ponet, Bishop of Westminster. M'Crie's 'Knox,' p. 336, note, 1884. At this time a "Superintendent" inspected the German, French, and Italian Protestant congregations in London—the well-known John a Lasco. In his treatise on the Church Government of these congregations he defines the position of "Superintendant." Cf. 'Toute la forme et maniere de Ministere Ecclesiastique en l'Eglise des estrangers, dressée a Londres en Angleterre. Par M. Jean a Lasco,' &c., 1556. The ten superintendents had the oversight of the dioceses of Orkney, Ross, Argyle, Aberdeen, Brechin, Fife, St Andrews, Edinburgh, Jedburgh, Glasgow, and Dumfries.—'Knox,' vol. ii. p. 203. Only five were filled—viz., Winram, Fife; Willock, Glasgow; Carswell, Argyle; Erskine of Dun, Brechin; Spotiswood, Lothian.—Rankin, 'Handbook,' p. 158.

16. 12. *Lordis and gentil men . . . ministrand . . . communioun*. Cf. 'Book of Discipline,' pp. 80, 81, ed. 1836; 'Miscell. of Mait. Club,' vol. iii. pp. 235, 240, 241. If the reformed laity themselves

dispensed the sacraments, it was contrary to an injunction in the 'First Buke of Discipline': "For punishment of those that prophane the sacramentis and do contempt the word of God, and dare presume to minister thame, not being thairto lauchfullie called."—Knox, 'Hist.,' vol. ii. pp. 252-255. At the Provincial Council held at Edinburgh in March and April 1559 it was enacted: "Ne Sacramenta Eucharistiæ aut Matrimonii ministrentur, nisi secundum solitam formam ab ecclesia institutam."—'Stat. Eccl. Scot.,' vol. ii. 175, No. 294. This was in accordance with one of certain articles proposed to the Queen Regent, and transmitted by her to this council, to this effect: "Item, that na man pretend to use the sacraments and ceremonies of Marriage, Baptism, &c., . . . nor suffer the samin to be ministrat bot . . . be sic persons as that ar admittit deulie, and ordanit to the administration thereof."—*Ibid.*, p. 170. This seems to indicate that the practice complained of here was in vogue. George Wishart, who seems not to have been in orders, although a preacher, according to Knox ('Hist.,' Bk. xv.), celebrated the Lord's Supper immediately before his execution. One of the accusations against the martyr, Adam Wallace, burned in Edinburgh in 1550, was: "False tratour, heretik, thow baptised thy awin barne." His reply was: "It was and is als lauchfull to me, for lack of a trew minister, to baptise my awin child, as that it was to Abraham to circumcise his sone Ismael and his familie."—Knox, 'Hist.,' vol. i. pp. 239, 240. Reference also may be made to the interesting case of John Erskine of Dun; and to that of William Harlaw, formerly a tailor, then a deacon in England, who was the first Protestant minister of St Cuthbert's Church, Edinburgh. For the case of Mr Robert Bruce, who was eleven years minister of Edinburgh before he consented in 1598 to the imposition of hands, see details in Calderwood's 'Hist.,' *mul. loc.* The papal nuncio to Queen Mary's Court in 1562, Goudanus, gives the following uninviting description of the Scots reformed clergy: "Illi, quos vocant ministros, partim sunt Monachi apostatæ, partim laici et plebeii, prorsus indocti et abiectæ conditionis homines, sutores, calciarii, pelliones, et id genus alii, qui singulis suis concionibus horribili temeritate debacchantur in Summum Pontificem in Sacrosanctum Missæ sacrificium, Sanctorum invocationem, cultum imaginum, ac missam idololatriam vocant, et alia id genus impia dogmata, quæ hic longum esset recensere, simplici ac rudi populo tradere non cessant."—'Stimmen aus Maria-Laach,' xix. I. 96.

16. 13. *Gretumlie*=greatly. "The formation of the word is obscure; perhaps *gretum* answers to A.S. *greatum*, dat. pl. of great."—'The Bruce,' p. 680 (E.E.T.S.)

> "Larg and luffand als wes he,
> And our all thing luffyt lawte
> Leavte to luff is *gretumly*."
>
> —'The Bruce,' i. ll. 363-365.

16. 23. ***Ane honorabyll persoun.*** The name of this person is not known.

17. 5. ***Oppinnit the samyn in the pulpet.*** On Knox's reply to Winzet cf. 'Introduction,' p. xxxvii *et seq.*

17. 13. *Sperit*=asked, searched out, investigated; A.S. *spyrian*, to inquire.

> "*Speir* to the portis quhilkis Velinos hait."
> —Doug., 'Eneados,' vol. iii. p. 32, l. 31.

> "A piper met her gaun to Fife,
> And *speered* her what they ca'd her."
> —Song, 'Maggie Lauder.'

Burns has—

> "I *spiered* for my cousin fu' couthy and sweet
> Gin she had recover'd her hearin'."
> —Song, 'Last May,' &c.

17. 32. *Wamb*=womb, belly. This A.S. form appears in Lowland Scotch as *wame*.

> "Its stature seem'd lang Scotch ells twa,
> The queerest shape that e'er I saw,
> For fient a *wame* it had ava."
> —Burns, 'Death and Dr Hornbook,' st. 7.

Lyndsay uses the same form in the 'Historie of Squyer Meldrum,' l. 985, and *wambe* in 'Ane Dialog betuix Experience and ane Courteour'—

> "Pope Alexander, presumtuouslie,
> . . . . . .
> That nobyll Empriour gart ly down,
> Apone his *wambe*, with schame and lake."
> —Ll. 4507-4512.

18. 10. (9*a*.) *Rarae eruditionis facundiaeque uiro Joanni Knox.* Winzet was at this time politely acting on the principle of "omne ignotum pro magnifico," afterwards using bitter invective against his opponent.

18. 18. *Schew*=show.

> "With schaddois schene *schew* rochis rubycund."
> —Doug., 'Eneados,' Prol. Bk. xii. l. 68, vol. iv. p. 82.

> "Thare he *schew* his preheminence,
> And causit his clergy for to syng."
> —Lyndsay, 'Ane Dialog,' ll. 4515, 4516.

19. 17. *Primat of Scotlande.* The Primate of Scotland at this time was John Hamilton, Archbishop of St Andrews, natural son of James, first Earl of Arran, who succeeded to the Primacy in 1546, and was executed at Stirling, April 5, 1571. Archbishop Hamilton issued in 1552, at his own expense, 'The Catechisme' which bears his name.—Knox, 'Hist.,' vol. i. p. 124, note. On 27th March 1487, Pope

Innocent VIII. erected St Andrews into a Primatial and Legatine See.—'Stat. Eccl. Scot.,' vol i., Pref., p. cxviii, note.

19. 20. *Core, Dathan, and Abiron.* The doom of Korah, Dathan, and Abiram (Numb. xvi.) for impiety was a ready illustration for writers and preachers in the sixteenth century. Cf. 'Buik of Godlie Psalmes and Spiritual Sangis,' p. 156: Edin. 1578. The Reformers regarded their punishment as divine vengeance for idolatry; the Roman Catholics held it up as a warning to those who were not lawfully ordained to the priesthood. On Queen Mary's entry to Edinburgh in 1561, the Reformers had their figures blazoned on a banner which was set up at the lower Tron.—Knox, 'Hist.,' vol. ii. p. 288, note; 'Randolph's letter to Cecil,' of date 7th Sept. 1561; Wright's 'Queen Elizabeth,' vol. i. p. 73.

19. 35. *Byll*=written document, referring to his former tractate; originally a sealed document.

> "This Damian, whan than his time he say,
> In secree wise, his purse, and eke his *bill*."
> —Chaucer, 'C. T.,' ll. 9810, 9811.

20. 1. *Wrysting* = twisting, distorting. From A.S. *wræstan*, to twist. Cf. 'Layamon,' l. 7532.

> "Hay! as an brydlit cat I brank,
> Alace! I haif *wrestit* my shank."
> —Lyndsay, 'The Thrie Estaitis,' ll. 468, 469.

20. 1. *Wrying*=twisting to one side. This verb (cf. A.S. *wrigian*, to turn) appears in Chaucer—

> "This Phebus gan awayward for to *wrien*;
> Him thought his woeful herte brast awo."
> —Chaucer, 'C. T.,' ll. 17,211, 17,212.

Cf. *wraien*, to slander—

> "Ac y þe *wraied* neuer day,
> Y swere bi Godes rode!"
> —'Sir Tristrem,' ll. 2126, 2127 (S.T.S. Ed.)

"Þou seyst y gan þe wrie."—*Ibid.*, l. 2146; *ibid.*, l. 2179.

> "Þe *wraiers* þat weren in halle,
> Schamly were þai schende."
> —*Ibid.*, ll. 3288, 3289.

Cf. "on wrye"—"Kingis Quair," l. 73; "to wrye"—*ibid.*, l. 164.

> "Baith to and fra all did thar nokkis *wry*."
> —Doug., 'Eneados,' vol. ii. p. 274, l. 17.
>
> "owthir all evin or on *wry*."
> —'The Bruce,' iv. l. 705 (E.E.T.S. Ed.)

20. 1. *Gloissing*=explaining by a gloss. The verb *glosen*, to gloss, is frequently found in M.E. literature. Cf. O.Fr. *glose*, a gloss; Lat. *glossa*, a tongue, Gr. γλῶσσα.

"*Glosed* the Gospel · as hem good lyked."
—'Piers Plow.,' Prol. l. 60.

"*Glosing* is a full glorious thing certain,
For letter sleth, so as we Clerkes sain."
—Chaucer, 'C. T.,' ll. 7375, 7376.

Glose also signifies to mislead—

"And *glose* hem nouȝt for her good · to greven her soules."
—'Piers Plow. Crede,' l. 367.

20. 3. *Progenies viperarum.* Cf. St Matt. iii. 7.

21. 3. *Aluterlie*=all utterly, completely—

"Sum levis in hoip and sum *aluterly*
Disparit is, and sa quyte out of grace
Hys purgatory he fyndis in every place."
—Doug., 'Eneados,' vol. iv. p. 86.
Bk. xii. ll. 206-208.

21. 12. *Compatience*=sympathy. Cf. 'Kingis Quair,' ll. 118, 150 (S.T.S. Ed.)

21. 15. *Ingerit him self*=obtruded himself. This is an uncommon word of Latin origin, "ingerere."

"Quhat maner man, or quhilk of goddis, lat se,
To move batale constrenyt hes Ene,
Or to *ingyre* him self to Latyn king
As mortal fa, wythin his proper ring?"
—Doug., 'Eneados,' vol. iii. p. 283, ll. 7-10.

"Na man aucht to *ingyre* himselfe, or usurpe this office without lawfull calling."—'Sec. Bk. of Disc.,' iv. 3.

21. 26. *Nochtis*=of no value. This is the genitive of *nocht, nôht*, nothing. A.S. *nâþiht, nôþiht, nâuht, nâht, nôht.* Cf. Stratmann, *voce* "Ne."

21. 34. *Amittis*=loses. Lat. *amittere.* "It is not thought that she [the Queen] shulde amitte or loose any part of her autorite."—'State Papers,' Hen. VIII., vol. iv. p. 399.

21. 34. *Baptim*=baptism. This form of the word is an early adaptation of Lat. *baptismus*, Gr. βαπτισμός, through the O.Fr. *baptesme, baptême* (also *batesme, batême*). In 'Cursor Mundi' (M. 12,726) it occurs: "In þis hali Ion time Was lagh bigun neu of *baptim.*" Wyclif also uses the word with a slight modification of spelling, also common in Scotch works in the 16th century—"Sothli I haue to be baptisid with *baptym.*"—Wyclif's 'Bible,' Luke xii. 50.

22. 6. *Dit*=to close. A.S. *dyttan*, to close, shut out. This word—apparently the same as *dihten*, A.S. *dihtan*, to prepare, dispose, appoint, Lat. *dictare*—has here the meaning of closing up or ending a matter, just as it also signifies to wipe or cleanse (*e.g.*, corn).

"Allace, quod scho, quhat may this mene,
And with hir hair scho *dicht* hir ene."
—Lyndsay, 'Squyer Meldrum,' ll. 995, 996.

" And his benyng eris the goddis *dittit.*"
—Doug., 'Eneados,' vol. ii. p. 202, l. 31.

" The vpcom wes then
Dittit with slayn hors and men."
—'The Bruce,' vi. ll. 167, 168 (E.E.T.S. Ed.)

Cf. form *dutte*—

" An hep of hermytes · henten heom spades
And doluen drit and donge · to *dutte* Honger oute."
—'Piers Plow.,' *A.* vii. ll. 177, 178.

'THE THRID TRACTAT.'

23. 4. *Pasche Monunday.* "Pasche Monunday" was the day following Easter Sunday. As anciently, this day is still kept in many places as a holiday, on which peculiar customs and games are maintained.—'Book of Days,' vol. i. p. 425.

23. 11. *Grammar scule of Linlychtquow.* The site of the Grammar School is still pointed out beside the Church of St Michael, Linlithgow. A few notices of it exist in 16th century documents. An interesting account of "Old Grammar Schools" is given in 'Sketches of Early Scotch History,' by Cosmo Innes, p. 271 *et seq.*: Edin. 1860. By "Grammata" (Gr.), letters, we are to understand the "grammatic' art, "which, in its early state, consisted in the art of reading and writing; but it was afterwards extended, comprehending history, poetry, eloquence, and literature in general, and was called *philologia.*"—Potter's 'Greek Antiq.,' p. 665, note (Ed. Boyd, 1837).

23. 13. *Teching of the southhed in vertew and science.* The course and method of instruction pursued in early Scotch schools, unfortunately, is not definitely known. From Winzet we learn that children were given exercises in the elements of religion and theology. The reformed doctrines (of Calvin) were also the subjects of Queen Mary's school exercises.—'Invents. of Queen Mary,' Pref., pp. cxi, cxii, notes. A most graphic picture of early school life in Montrose is given in James Melvill's 'Diary' (Edin. 1829, pp. 17-19), and a few of the books in use in his time are there enumerated. Referring to the education of James V., Lyndsay writes—

" The Kyng was bot twelf yeris of age
Quhen new rewlaris come, in thair raige . .
Imprudentlie, lyk wytles fuilis,
Thay tuke that young Prince frome the scuilis
Quhare he, under obedience,
Was lernand *vertew and science,*

> **And haistelie platt in his hand**
> **The governance of all Scotland."**
> —'The Complaynt,' i. p. 48, ll. 127-134.

"The *youthed* of ane prince or of ane princesse is nocht the cause of the ruuyne of ane realme."—'Compl. of Scot.,' p. 30. The 'First Book of Discipline' made provision that "the *youtheid* and tender children sall be nurischit and brocht up in virtue, in presence of thair friendis."—Knox, 'Hist.,' vol. ii. p. 210; 'Book of Disc.,' chap. vii. § 3. Cf. Dr Edgar's 'Old Church Life in Scotland,' second series, 1886; 'Provision for Education in Olden Times,' pp. 63-133.

> **"Venus werkis in ȝoutheid ar foly."**
> —Doug., 'Eneados,' vol. ii. p. 170, l. 5.

24. 7. *Conquest*=acquired, sought after, gone in quest of. Lat. *conquirere*, pp. *conquisitus*, to seek together, seek after; in late Lat. to conquer.

> "And he ȝone vthir, Quintus Metellus
> Full gret honour sall *conques* onto us."
> —Doug., 'Eneados,' vol. ii. p. 67, ll. 19, 20.

"The husband may not augment his wife's dowarie with lands *conquessed* be him after the marriage."—'Reg. Maj. Index' (Jam.)

24. 12. *Dotations maid in Scotland.* The manner in which the Church obtained its possessions is referred to in 'The Complaint of the Abbot of Arbroath, 1460-70': "We, Malcom abbot of Arbroth, and conuent of the samen religios men infefte in *donatioun* of landis and kirkys with outheris possessionis gyfyn to the sayd abbacy in almus be nobyll and deuote prynces king Willyem our fundator his successoris and sic lyk be honorabile lordis and baronis of gud mynd," &c.—'Registrum de Aberbrothoc,' vol. ii. p. 105 (Bann. Club). Wyclif, referring to the regular order of monks who possessed landed property, remarks that "some receauen dymes and *dotations*, as don these possesioners, but some forsaken al such tythes and possessions as Friers mendicants."—Wyclif, 'Two Treatises,' ed. James, p. 6. Cf. "A perfyte inventar of all the pious donationes geven to Kirks and Hospitalls since the days of King James the first, to the reign of King James the sext," 4to vol., 136 pp., Adv. Lib., 15. 2. 25 (Chalmers MSS.)

24. 18. *Albeit ma be requirit to vndertak that cuir deulie, as becumis of ony a scuil* = albeit more is required for undertaking the due charge of any school, as becomes it.

24. 24. *The contempt heirfor of this smal enteres to science*=small interest in knowledge or education.

25. 2. *Orisone*=speech, oratorical exercise. "As Cicero vritis in ane *orison*, that na man suld be admittit to be vytnes in his auen cause."—'Compl. of Scot.,' p. 138. "The Secreatarie, in a few wordis, maid a vehement *orisoun*."—Knox, 'Hist.,' vol. ii. p. 356.

25. 12. *Ditement* = a writing written to dictation. L.Lat. *dictare*, to dictate.

"Which holy *ditements*, as a mirrour meete
Joynd with the prophesies in him compleet,
Might serve his glorious image to present
To such as sought him with a pure intent."
—Sir W. More, 'True Crucifixe,' p. 22 (Jam.)

25. 23. *Hae only regaird*=have only regard.

"Scots wha *hae* wi' Wallace bled!"—Burns.

In southern Scotland (Dumfriesshire) *hae* is still pronounced like hĕ or hăy—*e.g.*, "What hĕ ye fun'?"—what have you found?

25. 28. *Strenthit*=strengthened.

"For he strengþeþ þe to stonde · he stureþ þi soule."
—'Piers Plow.,' *A.* ix. l. 42.

25. 34. *To maling . . . aganis*=should they act malignantly, or entertain ill-feeling against the known truth. Lat. *malignare*, to act spitefully. O.Fr. *maling*.

"Parchance sum inuyful detrakkers vil *maling* contrar me, saying that i suld nocht," &c.—'Compl. of Scot.,' p. 30, l. 31.

"I have power greit Princes to doun thring,
That lives contrair the Majestie Divyne,
Against the treuth quhilk plainelie dois maling
Repent thay nocht, I put them to ruyne."
—Lyndsay, 'The Thrie Estaitis,' ll. 1720-1723.

There are many expressions in Winzet which lead to the belief that he was acquainted with the poems of Lyndsay.

26. 2. *By*=before, in preference to: of common use in south of Scotland still: "I would rather have this by that."

26. 4. *Erar or*=sooner than.

"Or thay be dantit with dreid *erar* will thai de."
—'Gaw. and Gol.,' ii. l. 16.

26. 6. *A*=one,—pronounced in southern Scotland yea or yā. Here used as a numeral adjective. "A" is the apocopate form of *an*, *ane* and is used only before a consonant. 'N.E. Dict.,' *voce*.

26. 7. *Leuir*, adv. rather. *Lever*, comp. of M.E. *lief*, *leef*, *lef*, dear, beloved.

"For him was *lever* have at his beddes heed
Twenty bookes . . .
. . . . . .
Then robus riche."
—Chaucer, 'C. T.,' ll. 295-298.

"I have *leuere* here an harlotrie · or a somer game of souteres,
Or lesynges to laughe at · and belye my neighbore,
Þan al þat euere Marke made · Mathew, John, and Lucas."
—'Piers Plow.,' *B.* v. ll. 413-415.

26. 14(*a*). *To the honorable Prouest.* The occasion which prompted Winzet to write this letter to the Magistrates of Edinburgh on the 24th March 1562 was the proclamation that day of the Act of 1560 against Priests, Adulterers, &c. "that corrupted the people," who were commanded to leave the town within forty-eight hours "*under the paines conteaned in the Statutes.*" The magistrates who issued this proclamation were Archibald Douglas, Provost; James Watson, David Somer, Edward Hope, and Adam Foullarton, Bailies. This order was again promulgated on the 2d October 1561, whereupon Queen Mary caused the Magistrates to be deprived of office.

"2d October 1561.—The prouest, baillies, counsale, and hale dekynnis, persaving the preistis, monkis, freris, and vtheris of the wikit rable of the Antechrist, the poip, to resort to this toun, incontrair the tenour of the proclamatioun made in the contrair, thairfor ordanis the said proclamatioun maid new, chargeing all monkis, freris, preistis, nonnys, adulteraris, fornicatouris, and all sic filthy personis, to remove thameselffis of this toun and boundis thairof within xxiiij houris, under the pane of carting throuch the toun, byrning in the cheik, and banessing the samyn for euir."—Extract from the Records of the Burgh of Edinburgh, A.D. 1557-1571, p. 125: Edin. 1875.

Tumults had been the result. The populace had apparently marked with chalk the doors of the suspected persons. The writing of obnoxious remarks, even "on the Queen's doors," according to Randolph, was a method practised by the people to show their indignation against the proceedings of the Guisians in France.—Knox, 'Hist.,' vol. ii. p. 289; Maitland, 'Hist. of Edinburgh,' p. 21; 'Cal. State Papers Scot.,' vol. i. p. 187; Chalmers, 'Caledonia,' vol. ii. p. 642: Arnot, 'Hist. of Edin.,' pp. 25, 26.

26. 15. *Solon*, a celebrated Athenian legislator, born about B.C. 638; died B.C. 560. This reference to Solon was taken probably from Plutarch's life of Solon, in which the statement occurs: "The most peculiar and surprising of his other laws is, that which declares the man infamous who stands neuter in time of sedition."—Plutarch's 'Lives,' *voce* "Solon." Aulus Gellius has preserved the words of this law, and adds that one who so stood neuter should lose houses, country, and estate, and be sent into exile.—'Auli Gellii Noctium Atticarum,' lib. ii. c. 12, pp. 190-193: Valpy, Lond. 1824.

26. 23. *Haet*=hot, still pronounced *het* throughout Scotland, like O.L.Ger. *hèt*. Also spelt *hait*, in keeping with Teutonic type *haita*.

> "Quhar schame is lost, thair spredis ȝour burgeonis *hait*."
> —Doug., 'Eneados,' vol. ii. p. 164, l. 11.

27. 6. *Cummeris*=troubles, embarrassments. Dut. *kommer*, Ger. *Kummer*, trouble; Eng. vb. *cumber*.

" Proude and perverst Prelatis, out of nummer,
. . . . . .
To specifye thame all, it wer ane *cummer*."
—Lyndsay, 'The Dreme,' ll. 176-178.

" Quhat *cummer* and cair wes in the court of France,
Quhen Kyng Francis wes takin presoneir."
—Lyndsay, 'Papyngo,' ll. 563, 564.

Cf. also Winzet's "snapperit in the cummerance of Calvin," vol. ii. p. 10, l. 5.

27. 15. *Zule* = Christmas. For origin of term cf. Skeat, 'Ety. Dict.,' *voce;* Of *Yule* Festival, Chambers's 'Book of Days,' vol. ii. p. 733, Ed. 1864.

27. 17. *Lentren* = the season of Lent. A.S. *lencten*, the spring of the year.

" Liggen in London · in *lenten*, an elles."
—' Piers Plow.,' Prol. l. 91.

Dunbar (Poems, pp. 160, 161, S.T.S. Ed.) uses the forms *Lantern*, *Lentern*, *Lentroun*. Knox has *Lentron*. An Act of Queen Mary, in 1561, forbidding the use of flesh, thus proceeds: "Understanding that, in the spring of the yeir callit *Lentryne*, all kyndis of flesche debilitatis and decayis, and growis out of seasoun."—'Reg. Priv. Counc. Scot.,' vol. i. p. 200.

27. 31 (*margin*). *Buke of Discipline.* The Preface to the 'Book of Discipline' gives a concise history of its origin and scope. It is addressed "To the Great Counsall of Scotland now admitted to (the) Regiment by the Providence of God, and by the common consent of the Estaittis thairof, your Honouris humble Servitouris and Ministeris of Christ Jesus within the same, wishe Grace, Mercy, and Peace from God the Father of oure Lord Jesus Christ, with the perpetuall encrease of the Holye Spirite.

"From your Honouris we receaved a charge daittit at Edinburgh, xxix of Aprile, in the yeir of God Jm Vc thre scoir yeiris requyring and commanding us, in the name of the Eternall God . . . to committ to writing, and in a Buke to deliver unto your wisdomes our jugementis tuiching the Reformatioun of Religioun quhilk heirtofore in this realme (as in utheris) hes been utterlie corrupted. Upone the recept quhairof, sa mony of us as wer in this Toune, did convene, and in unitie of mynd do offer unto your wisdomes these Headis subsequent for common ordour and uniformitie to be observed in this Realme, concernyng Doctryne, administratioun of Sacramentis (election of Ministers, Provision for their sustentation), Ecclesiasticall Discipline and Policye of the Kirk," &c., &c. It is dated "Frome Edinburgh, the 20 of Maij 1560."—Knox, 'Hist.,' vol. ii. pp. 183 *et seq.*, with notes. This 'First Book of Discipline' did not receive the sanction of the Parliament or Council, but was acted upon by the Church. Cunningham, 'Church Hist.,' vol. i. p. 293, sec. ed.; A. Taylor Innes,

'Law of Creeds in Scotland,' p. 21 : Edin. 1867. A 'Second Book of Discipline' was agreed upon in the General Assembly 1578; inserted in the Registers of Assembly 1581, and subsequently ratified; and according to this the Church Government was established by law in 1592 and 1690.—Cunningham, vol. i. p. 355 *et seq.*

27. 32. *Prophete Iohne Knox*=expounder or preacher, John Knox. In 'The Buke of Discipline,' the twelfth chapter is devoted to "Prophecying or Interpreting of the Scriptures."—'Buke of Discip.,' Editions 1621 and 1722; cf. Knox, 'Hist.,' vol. ii. p. 242. Therein the weekly exposition of Scripture is termed, "that exercise which Sanct Paul calleth prophecieing; the ordour whairof is expressed by him in these words: 'Let two or thre *propheitis* speik; and let the rest judge,' &c. (1 Cor. 14-29)."

28. 11. *Ma*=more. A.S. *ma*, more.

> "For I sal se þine heuenes hegh,
> And werkes of þine fingres slegh;
> Þe mone and sternes mani *ma*
> Þat þou grounded to be swa."
>
> —Ps. viii. ll. 9-12, 'Met. Eng. Psalter' (Specimens, Morris and Skeat).

28. 11. *Object the command*=oppose the command. The same word is used transitively, signifying expose, at p. 96, vol. i.

29. 12. *Encenia*, Encænia, the Feast of the Dedication. This feast was instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B.C. 164. It is mentioned by S. Joan x. 22: "Facta sunt autem Encænia in Ierosolymis: et hiems erat."—(Vulgate.) The institution is recorded in 1 Macc. lii. 59.—Smith's 'Bible Dict.' The Gentile Christians instituted similar festivals.—Kurtz, 'Hist.,' vol. i. p. 117. Feasts in honour of holy Church-patrons (patrocinium, anniversaria, encæniæ) early came into vogue. Cf. art. "Kirchenpatron," Herzog's 'Ency.,' vol. vii. p. 666; also art. "Feste," vol. iv. p. 382 (ed. 1855).

29. 23. *Wat*=knew. This is the old past tense of A.S. *witan*, to know, used also as a present tense. See note at p. 96.

29. 24. *Gre*=humour, spirit. In Keith's reprint ('Hist.,' App., vol. iii. p. 435) *humor* is placed in brackets after *gre*, to indicate that this word has not its usual meaning of a step, degree, rank, from Lat. *gradus*. Cf. the lines—

> "Ȝonder thou seis the hiest stage and *gree*
> Off agit folk, with hedis hore and olde."
>
> —'Kingis Quair,' st. 83, ll. 3, 4.

Gre here is the O.Fr. *gre*,—also spelt *gret*, *greit*, pleasure; from Lat. neuter *gratum*, an obligation, favour—Lat. *gratus*, pleasing, the substance of our word *agree*, which consult in Skeat's 'Dict.' O.Fr. *à gre*, favourably; *agréer*, to receive favourably; *bon gre mal gre*, willing or not.

29. 30. *Induring*=during, lasting.

"Quhen God sall se our humyll repentance;
Tyll strange pepyll thoucht he hes gevin lycence
To be our scurge *indurynge* his desyre,
Wyll, quhen he lyste, that scurge cast in the fyre."
—Lyndsay, 'Epistle to Redar,'
ii. p. 228, ll. 87-90.

30. 6. *But*=without. In common use from the fourteenth century.

"And douñ I lay *bot* ony tarying,
This matere new[ë] In my mynd rolling."
—'The Kingis Quair,' st. 8 (S.T.S. Ed.)

30. 14. *Wrayith*=wrath. Cf. *wraith*, 'Court of Venus,' iv. l. 320; and *wraþe*, 'Sir Tristrem,' l. 2883. Properly a dissyllabic word—*wræððe*, *wréþþe*. Layamon has—

"mid þaere *wraeððe* wes iswened;
þat he feol iswowen."—Ll. 3077, 3078.

30. 25. *Mansuering*=swearing evil; perjuring. A.S. *man swerian*. A.S. *mân*, evil.

"ne mai neuere mon sware
mon-scipe longe aȝē."
—Layamon, ll. 4148, 4149.

"Here I manesweir theë;
Quhairfor, to lurke go leir thee."
—Lyndsay, 'Papyngo,' ll. 1189, 1190.

31. 1. *Applesit*=satisfied. Cf. 'New Eng. Dict.,' *applease*.

"The Squyer in his hand he thrang
His speir, quhilk was baith greit and lang
With ane sharp heid of grundin steil
Of quhilk he was *appleisit* weill."
—Lyndsay, 'Squyer Meldrum,' ll. 491-494.

Also 'Papyngo,' l. 132.

31. 4. *Fine*=end, purpose. Fr. *fin* and Lat. *finis*—

"Of Priamus this was the fatal *fine*,
The wofull end that was alotted him."
—Lord Surrey, 'Æneid,' ii. ll. 728, 729.

"There for gyf the entrepricis of the comont pepil cummis tyl ane gude *fine*, fortone deseruis mair louyng nor dois there prudens."—'Compl. of Scot.,' p. 140, ll. 22-24.

31. 9. *Canticulis in sobing*=songs into lamentation. Reference is here made to Amos v. 21 and viii. 10. In reprinting, the numeral 5 has been omitted here.

31. 18. *Wes*=were. Winzet frequently uses the 3d person singular of verbs with nouns in the plural.

32. 7. *Hart*=heart, here spelt as in Dutch.

32. 6 (*margin*). *Inglis Bibill.* The title of 'The Great Bible' runs—"The Byble in Englyshe, that is to saye, the content of all the holy

scrypture, bothe of y^e olde and newe testament, truly translated after the verye of the Hebrue and Greke textes, by y^e dylygent studye of dyuerse, excellent, learned men, expert in the forsayde tonges. Prynted by Rychard Grafton & Edward Whitchurch, cum privilegio ad imprimendum solum. 1539." The Geneva Version was published in 1560. On this subject may be consulted 'The Bibles of England,' by Andrew Edgar, D.D.: Paisley, 1889.

32. 12. *Sabbath;* in the original, by mistake, Sabaoth, which, signifying hosts or armies, was a designation given to the Almighty: "The Lord of Sabaoth." The 'Privy Council Registers' have "Sabboth."

32. 25. *Reiose*=rejoice. This word usually includes another "i" in M.E. Skeat traces word through O.Fr. *resjoir.*

"And hem *rejycen* in hir cruel pride,
And rekken not to ben an homicide."
—Chaucer, 'C. T.,' ll. 9867, 9868.

Douglas has—

"Byssy dame Ceres and provd pryapus
Reiosyng of the planys plentuus."
—'Eneados,' Prol. xii. ll. 81, 82, vol. iv. p. 82, ll. 25, 26.

"Quntyn, Merser, Rowle, Henderson, Hay, and Holland,
Thocht thay be deid, thair libellis bene levand,
Quhilkis to reheirs makeith redaris to *rejose.*"
—Lyndsay, 'Papyngo,' ll. 19-21.

33. 4. *Moder Godis*=Mother of God—*i.e.*, Mary.

"For-þi I conseille alle Cristene · to cry god mercy,
And Marie his moder · be owre mene bitwene
Þat god gyve vs grace here."
—'Piers Plow.,' vii. ll. 195-197.

33. 9. *Iohne Spotiswod.* John Spotiswood of Spottiswood, a barony in Berwickshire, was born in 1510, and was educated at Glasgow. His name first appears in the University Roll in 1534, where he is designated "Dominus Johannes Spottiswod servus Domini Rectoris"—'Mun. Al. Univ. Glasg.,' vol. ii. p. 160. Cf. 'Certane Tractates,' vol. i., Introduction, p. xii. He took the M.A. degree in 1536; went to London in 1538, where he received holy orders from Archbishop Cranmer; returned to Scotland in 1543. In 1547 Sir James Sandilands presented him to the vicarage of Calder; went to Paris to Queen Mary's nuptials. In 1560 Spotiswood joined the Reformers, and in July of that year was nominated Superintendent of Lothian, to which office, though still minister of Calder, he was admitted on 9th March 1561. He had a conference with Winzet in Linlithgow, and ordered his deposition. He assisted in the drawing up of the 'Book of Discipline' and 'Confession of Faith.' In 1567 he took a part in the coronation of James VI. In 1572 he signed the 'Concordat.' On 24th April 1576 he inaugurated the Bishop of Ross in Holyrood, for

which he was admonished. He died 5th December 1585, aged seventy-six. His son, John, became Archbishop of St Andrews.

33. 15. *Twa kempis*=two champions. A.S. *cempa*, O.Fris. *kempa*, from *camp*, soldier, athlete (cf. Stratmann). Douglas begins cap. vii. of 'Eneados,' Bk. v., thus—

> "Off the *twa kempis* suld strive in the pres,
> The bustius Entellus and Darhes."

This word is of frequent occurrence in the 'Brut'—

> "Awaei Corineuf!
> nere þu icoren *kempa*."
> —P. 65, ll. 22, 23.

'Havelok' has—

> "Wore ye yung [or] wore he hold,
> He was for a *kempe* told."
> —P. 36, ll. 1035, 1036.

William of Palerne also uses the word—

> "were he kniȝt oþer clerk · knaue oþer *kempe*,
> he wold deliuerli him-self · do him to þe dethe."
> —Ll. 4029, 4030.

33. 32. *Keling*=marking with ruddle.

> "Thou has thy clam shells and thy burdoun *keild*."
> —Kennedy, 'Evergreen,' ii. 70, st. 23.

The substantive "keel" or "keil" is used by Douglas—

> "Bot at this time has Pallas, as I ges,
> Markyt ȝou swa with sic rude differens,
> That by hys *keyll* ȝe may be knawn fra thens."
> —Doug., 'Eneados,' vol. iii. p. 309, ll. 26-28.

34. 3. *Be ȝouris M.* Here, it will be noticed, the signatory letter is a pseudonym.

'THE LAST BLAST OF THE TROMPET.'

35. *Title-page. The Last Blast.* The author in taking this title may have been thinking of the title of Knox's famous book, 'The First Blast of the Trvmpet against the Monstrvouvs regiment of Women. Veritas temporis filia. 1558.'

38. 3. *Blynd.*=sb. blindness. The termination *ness* may have been omitted at the bottom of the page by the printer or writer. The 'N. E. Dict.' gives no instance of *blind* signifying blindness, and no instance of the substantive earlier than the seventeenth century. Stewart, 'Chroniclis,' l. 683, has "*blind*," a sail; Lovelace, 'Poems' (Ed. Hazlitt), p. 68, has "the *blind* of a thick bush."

39. 1. *Irkit*=tired, wearied. Skeat (Dict.) says, "The references in Stratmann show that the word occurs chiefly in poems marked with strong Scandinavian peculiarities; and the original word is still found in Swedish. Sw. *yrka*, to urge; Lat. *urgere*.

"I *irkyt* of my bed, and mycht not ly."
—Doug., 'Eneados,' vol. iv. p. 89, l. 22.

40. 23. *Lippre*=leprosy. Cf. *supra*, p. 100; Fr. *lepre*, Lat. *lipra*. "And lo! a *leprouse* man cam. . . . And anon the *lepre* of him was clensid."—Wyclif, Matt. viii. 2, 3.

42. 12. *Auante*=boast.

"And thus of o thing I may *avaunten* me,
At th'ende I had the better in eche degree."
—Chaucer, 'C. T.,' ll. 5985, 5986.

42. 15. *Eine, ene*=eyes.

"Ful semely hire wymple i-pinched was;
Hire nose *streight*; hire *eyen* grey as glas;
Hir mouth ful smal and thereto soft & red."
—*Ibid.*, ll. 151-153.

"Till heueu þai lifted þair *eien* brad."
—'Cursor Mundi,' l. 17,837.

Lyndsay has—

"There is none eiris may heir, nor *eine* may see,
Nor hart may think, thair greit felycitie."
—'The Dreme,' ll. 594, 595.

43. 31. *Mankit*=mutilated. O.Dut. *manken*, to mutilate.

"The rycht arm, from the schulder al to rent,
Apon the *mankyt* sennonys hyngis by."
—Doug., 'Eneados,' vol. iii. p. 305, ll. 17, 18.

"I think this sentence *manck* [deficient], but I will alter no word."—Knox, 'Hist.,' vol. ii. p. 177, sidenote.

43. 32. *Mamzeres* = seducers, bastards, foreigners. This is the Hebrew word מַמְזֵר, *mamzer*, spurious, bastard. Cf. Deut. xxiii. 2, Zech. ix. 6.

44. 31. *Dredour*=fear. "The eldest of them vas in harnes, traland ane halbert behynd hym, beand al affrayit ande fleyit for *dreddour* of his lyue."—'Compl. of Scot.,' p. 70, l. 21.

44. 34. *Lawtie*=loyalty, good faith. O.Fr. *lealte, leaute*.

"Clerkis wyten þe sothe
Þat al þe clergye vnder cryste[ne] miȝte me cracche fro helle
But onliche loue and *leaute*."
—'Piers Plow.,' xi. ll. 138-140 (E.E.T.S.)

45. 12. *Sueingeing*=toiling. A.S. *swincan*, to labour.

"'Bi seynt Poule,' quod Perkyn · 'ye profre ȝow so faire
Þat I shal *swynke* and swete · and sowe for us bothe.'"
—'Piers Plow.,' vi. ll. 25, 26.

" Swinken Ich wolde for mi mete.
It is no shame forto *swinken*."
—' Havelok,' ll. 797, 798.

" What suld he studie, and make himselven wood,
Upon a book in cloistre alway to pore,
Or *swinken* with his hondes, and laboure,
As Austin bit? how shal the world be served?
Let Austin have his *swink* to him reserved."
—Chaucer, ' C. T.,' ll. 184-188.

45. 13. *Burgeounis*=young buds. Fr. *bourgeon.*

" Furth of fresch burgionys, the wyne grappis ȝyng,
Endlang the trelȝeis dyd on twystis hing."
—Doug., ' Eneados,' Prol. xii. ll. 99, 100,
vol. iv. p. 83, ll. 11, 12 (Small's Ed.)

45. 14. *Sangleris*=wild boars. Fr. *sanglier.*

" So brym in stour that stond Meȝentyus was.
Lyke to the strenthy *sangler*, or the bore."
—Doug., ' Eneados,' vol. iii. p. 335, ll. 4, 5.

45. 20. *Policiaris*=improvers. Cf. Jam. on " Policy—the pleasure-ground, or improvements about a gentleman's seat, especially in planting."

'THE BUKE OF FOUR SCOIR THRE QUESTIONS.'

In the title-page will be noticed an error on the author's part in stating that this " Buke " was delivered to Knox in 1563, instead of 1562. Since the year began on the 25th March, the February of 1563 had not arrived at the time of publication.

49. 1. *Dene Patrik Kinloquhy* was a canon of the Augustinian Monastery at St Andrews, and, in connection with that, probably dean in the Collegiate Church of St Michael's, Linlithgow, before the Reformation. On 11th June 1574 he was appointed to the vicarage of St Andrews, and appears on the Register of Ministers in 1574 as having charge of " Lynlychtqw, Kynneill, Carriddin, Bynne."—' Wod. Misc.,' vol. i. p. 366. In 1578 he was a member of the Assembly which agreed to the steps taken in connection with the ' Second Book of Discipline.' In 1584 he was asked to become a minister in Edinburgh. The same year he refused for a time to " subscribe obedience to the archbishop, and was summoned before the Privy Council."—Calderwood, ' Hist.,' vol. iv. p. 211; *ibid.*, p. 247. In 1589 he was appointed a commissioner for the maintenance of true religion in the sheriffdom of Linlithgow, and was alive in 1611.—Scott's ' Fasti,' *voce.* The following reference to the Dean is found in the records of the Synod of Fife, in reference to " The Visitatioun of the Kirk of

Lynlythgow vpone the thrid Julii 1611": "Patrick Kenloquhy, auld minister, is fund to teach none for his age and infirmitie."—'Eccles. Records,' Synod of Fyfe, p. 22 (Abbotsford Club).

50. 23. *Raill, rattill, or trattill.* A good instance of alliteration. Cf. Montgomerie—

> "They *tratlit* and *ratlit*,
> A lang half houre and mair."
> —'The Cherrie and the Slae,' ll. 628, 629.

> "Now trittyll, *trattyll*, trolylow,
> Quod the thrid man; thow dois bot mow."
> —Lyndsay, 'The Complaynt,' ll. 245, 246.

52. 9. *Sclinder*=slender.

> "And sclendre wives, feble as in bataille."
> —Chaucer, 'C. T.,' l. 9074.

52. 12. *Hail-wair*=sum total. Still used in north Scotland. Cf. also *haill-ruck* (Teviotdale), *hail-rick-ma-tick* (Dumfries, Banff, &c.)

52. 18. *Efter the fassoun of schipmenis breiks, mete for euery leg.* Cf. proverb, "Like a barber's chair, fit for every buttock."—Hazlitt.

52. 27. *Clekane-wittit*=chicken-minded,—with little experience, like a chicken. To *clek*=to hatch. Cf. Eng. *cluck*, Su.-G. *klaeck-a*, Icel. *klek-ia*, M.E. *clokken*.

53. 19. *Plat contrar*=directly contrary. O.E. *plat*, Fr. *plat*, flat. Cf. "plane contrare," 53. 23, 72. 8.

> "I slood doun *plat* tó þe erþe."
> —Wiclif, 'Dan.,' 8, l. 18.

In describing Dame Scotia's sons, the author of 'The Complaynt of Scotland' says: "Hyr ȝongest sone vas lyand *plat* on his syde on the cald eird"—p. 70, l. 25.

53. 21 (*margin*). *A grete occasioun.* See Introduction, vol. i. p. xxix.

54. 7. *Exercеit*=exercised. Lyndsay has *excerce* and *excerst*. 'The Complaynt of Scotland' has *excerse* and *excersit*.

> "So thow *excers* thyne office prudentlie."
> —'Papyngo,' l. 274.

54. 10. *Cheldring*=children. Uncommon form of plural. 'The Complaynt of Scotland' has *cheldyr* once, p. 79, l. 4.

56. 17. *Ressoning . . . betuix my Lord of Croceraguel and Iohne Knox.* The disputation between Abbot Quintin Kennedy and John Knox began in the house of the Provost of Maybole on the 28th of September 1562 at 8 A.M., and lasted three days. Knox, 'Hist.,' vol. ii. p. 351. Their subject was "The Mass and its Maintenance." Knox himself published a detailed account of the "Ressoning." Its running title is, "The ressoning betwix Jo. Knox and the abbote of Crossraguell." "Heir followeth the coppie of the ressoning which was betuix the abbote of Crossraguell and John Knox in Mayboil concerning the masse in the yeare of God, a thousand five hundreth

thre scoir and two yeares. Apocalips xxii For I protest, &c. Imprinted at Edinburgh by Robert Lekpreuik, and are to be solde at his hous at the nether bow. Cum privilegio 1563." The book is a 4to. Cf. also M'Crie's 'Knox,' pp. 192, 385, 413, &c., 1884. Quintin Kennedy, the ardent champion of the Romish Church, distinguished as a historian, theologian, and scholar, was born in 1520.—Mackenzie's 'Lives,' vol. iii. p. 57; 'Wodrow's Miscellany.' His father was the second Earl of Cassilis. He was educated at St Andrews, his name appearing on the roll of St Salvator's College in 1540. He studied also in Paris along with John Davidson, his future antagonist. From the vicarage of Girvan he was elevated to be Abbot of Crossraguel in 1547—Mackenzie, vol. i. pp. 60, 103, 105. The Abbot took part in the Privy Council Meetings in 1548—'Reg. Privy Council,' vol. ii. pp. 60-67. In 1559 he engaged in a controversy with the reformer Willock, which was adjourned. By his powerful influence, "the messe was openly said and maintained" in the parishes adjoining Crossraguel after the establishment of the Reformed religion. Consequently he, among others, was condemned by the first General Assembly as an "idolator"—'Booke of the Universall Kirk of Scotland,' Part i. p. 6—on 27th December 1560. In 1561, by Act of Privy Council, the abbey of Crossraguel was partly destroyed, but the abbot was still influential enough to maintain his position there—Knox, 'Hist. Reform.,' Book iii. In the following year, on the 28th September 1562, took place the conference at Maybole between Knox and Kennedy, referred to here, an account of which, drawn up by Knox, was printed in 1563. Quintin died abbot at Crossraguel on the 22d August 1564—Dempster, 'Hist. Eccles.,' lib. x. p. 423; 'Charters of the Abbey of Crossraguel,' vol. i., Pref., pp. xl-xlvi. Of his works, one produced a profound impression on its publication. Its title is, "A compendius Tractive conform to the Scripturis of Almychtie God, Ressoun, and Authoritie, declaring the nerrest and onelie way to establish the Conscience of ane Christiane manne in all matters concerning Faith and Religioun." John Davidson, who controverted it, declared that "mony persons were movit to continew still in their auld superstitioun and idolatrie, who, otherwise, would have embraced the sincere and trew religioun of Christ befoir these dayis gif it had been suppressit in its infancie."—'Charters,' p. xlii.

56. 26. *Procutour for the Papistis* = proctor, advocate for the Papists.

> "Tyll dame Fortune thow needs no *procurature*."
> —Lyndsay, 'Ane Exhortatioun,' l. 1049.

Cf. Introduction, vol. i. p. xiv.

57. 17. *Quhattin = quhatkin*, what kind of? Ger. *was für ein?* Cf. note, 'Court of Venus,' S.T.S. Ed., p. 158. The form "whattin" is still used in southern Scotland—"Whattin a fremit body was yon?" What kind of a strange person was that? (Dumfries). Cf. 60. 5.

58. 2. *My small freind Dame Cunzey—i.e.*, money, coin. Latin

cuneus, a wedge. The 'Promptorium' has *cune*. At this time money was scarce in Scotland. 'Records of the Coinage,' by R. W. Cochran-Patrick, vol. i. p. 97 : 1876.

58. 9. *Renegatis*=apostates. 'The Complaynt of Scot.' has "*renegat* scottis" and "*renegant* scottis," pp. 74 and 104.

58. 23. *Send*=sent.

58. 32. *Win the hoiss*=to gain the prize. The wearing of long hose was one of the signs of the prodigality of this time. The allusion here may be to the winning of a pair of hose in some competition. "Or it may refer to the old custom of our country, still retained at weddings in some places, of throwing the stocking which has been worn by the bride on her left leg, on the day of marriage, among the company. The person whom it hits, it is supposed, is the first in the company that will be married."—Jam., *voce*.

60. 23. *Eik*=add, eke. Stewart has—

> "Men had lever haif all tyme to *eik* his pelfe,
> His nychtbouris roume far erar nor him self."
> —'Chron.,' ll. 427, 428.

61. 22. *Ithanlie*=busily, assiduously. O.Eng. *ïþen*, O.Icel. *iðinn*, diligent.

> "And Crist ansuerd and said quye,
> Haf ye soht me sa *ithenly*."
> —Small, 'Met. Hom.,' p. 108.
>
> "Bot quhen þai had thre dais bene
> But met, drynge ore slepe, but wene,
> Tholand paynis *ithandly*,
> Þe apostolis come to þame in hy."
> —Barbour, 'Saints,' p. 105, ll. 333-336.

62. 10. *Iouglarie*=jugglery. Cf. 87. 20—*jouglarie craft*.

> "This sotil clerk swiche routh hath on this man,
> That night and day he spedeth him, that he can,
> To wait a time of his couclusion;
> This is to sayn, to make illusion,
> By swiche an apparence or *joglerie*,
> (I can no termes of Astrologie)
> That she and every wight shuld wene and say,
> That of Bretaigne the rockes were away,
> Or elles they were sonken under ground."
> —Chaucer, 'C. T.,' ll. 11,573-11,581.

The term *Iogeloure* is not to be confused in its origin—Lat. *joculator*, O.Fr. *jougleour*—with *Iangeler*, also a juggler, O.Fr. *jangleur*, a prattler, a liar. An extensive note is given by Tyrwhitt to Chaucer, 'C. T.,' l. 11,453,—"subtil tregetoures play." "The name of Iogelour," says Tyrwhitt, "was in a manner appropriated to those who by sleight of hand and machines produced such illusions of the senses as are usually supposed to be effected by enchantment. This species of *jogelour* is called a *Tregetour*." He also instances both words in

Chaucer's 'House of Fame,' iii. 169. Skeat, in a note to *Iogeloure* ('Piers Plowman,' Pass. vi. l. 72, and C. Pass. i. l. 35), draws attention to remarks in Ritson, 'Met. Rom.,' vol. i. pp. clix, ccv, Preface: Warton, 'Hist. Eng. Poet.,' Ed. 1840, vol. i. p. 82; vol. ii. pp. 10, 168. Cf. also Wyclif, 'Prose Works,' p. 99. Barbour has the word—

"Þat all þe *Jvglery* vnhyd
Þat þai twa be þare craftis did."
—'Saints,' p. 93, ll. 77, 78.

62. 11. *Mambres—i.e.* Jambres. Mambres is form used in Vulgate —cf. 2 Tim. iii. 8. Winzet, in the original, misquotes the place of reference: cf. footnote.

62. 34. *Barneaige*=infancy, youth. Cf. O.Eng. *barnhēde* in 'Cursor Mundi,' l. 166.

"Owtane that he off the *barnage*
That thiddir come, tok homage."
—'Bruce,' Bk. ii. ll. 185, 186.

"For I se wel þat hit is sothe · þat alle manneȝ wytteȝ
To vn-þryfte arn alle þrawen · with þoȝt of her herteȝ,
& ay hatȝ ben & wyl be · ȝet fro her *barnage.*"
—'The Deluge,' ll. 515-517, 'Early Eng. Allit. Poems' (E.E.T.S.)

Cf. "Barnetyme"—'Act. Parl. Scot.,' vol. ii. p. 8.

63. 6. *Trible*=trouble, a contracted form of tribulation, from Lat. *tribulum,—tribulare*, to rub out corn. Cf. verb *tribule.*

"Affliction and *tribil.*"—'The Complaynt,' p. 75, l. 17.

"*Tribulit*," p. 64, l. 23.

63. 11. *Assist till ws*=stand by us. The author, like the author of 'The Complaynt of Scotland,' uses *till* for *to* before a vowel.

64. 3. *Humill subditis*=humble subjects. Lat. *subditi humiles.* Cf. note in 'The Court of Venus,' Bk. i. l. 766, p. 174, S.T.S. Ed.—'On humill ways.'

"In thair defaltes, thair *subditis* wer misgydit,
And comptit nocht thair God for tyll offend."
—Lyndsay, 'The Dreme,' ll. 213, 214.

65. 25. *Detract thame*=disparage them. Cf. Lat. "detrahere majestatem regum"—Livy, 37. 45.

65. 31. *Aucht dew obœdience*=owe(d) due obedience. Aucht (*ȧhte, ȧute, ȧȝte, ȧughte, ouȝte, ȯugthe*), the preterite tense of the verb *ȧȝen*, A.S. *ȧgan*, from *ȧh*, to owe, to possess, is in Scotland used also as the present tense.

67. 6. *Iniustlie persuitit*=unjustly prosecuted. This verb is evidently derived from the O.Fr. verb *persuir, poursuivre*, to prosecute. Cf. Scotch term for a plaintiff or prosecutor—"pursuer." Cf. "persuitand to the deth," vol. i. p. 95. Owing to the confusion be-

tween the French prefixes *pour* (*pro*) and *par* (*per*), the verb *poursuivre* also had the sense of *persecute*. Skeat, 'Ety. Dict.,' *voce* "Pursue."

67. 16. *Doutsum*—doubtful.

> "Horrible ansueris, full *doutsum* to consaif."
> —Doug., 'Eneados,' vol. iii. p. 15, l. 15.

> "With *doutsum* victorie they dealt,
> The bludy battill lastit lang."
> —Ballad, 'The Battle of Harlaw.'

67. 18. *Promitting*=promising.

67. 24. *Propone*=to propose. Cf. note in 'The Court of Venus,' p. 170, Bk. i. l. 621.

68. 3. *Hatrent*=hatred. See note in 'The Court of Venus,' Bk. iii. l. 266, p. 201. This form occurs in 'The Complaynt of Scotland,' p. 45, l. 14; also *heytrent*, p. 174, l. 2, *ibid.* Knox has *haitterant*, 'Hist.,' vol. ii. p. 322.

69. 20. *Mot conuoy*=guide or conduct.

> "Amyd the ostis this wys did scho thring,
> Not onexpert to *convoy* sik a thing."
> —Doug., 'Eneados,' vol. iv. p. 110, ll. 7, 8.

69. 21. *Beleue*=belief. Many examples of this M.E. form of the *sb.* are given in the 'N.E.D.,' *voce* "Belief."

'THE FIRST QUÆSTIOUN OR ARTICLE.'

71. 1. *Of the calumnious allegeing of Papistrie*=Of the alleging calumniously that certain doctrines constitute Papistry.

71. 5. *Depres in dissimulance*=Hide out of sight, or sink, by means of dissimulation.

71. 6. *Name of Papistrie . . . to mony maist odious.* "I have heard that some of them hold great scorn to be named Papists, yet I see no reason why they should do so. The Rhemists like this name well enough ('Annot.,' act. 11, sect. 4), because it is not derived from any one man, but from their popes and chief bishops, to whom, say they, we are bound to cleave in religion, and obey in all things; so to be a Papist, say they, is to be a Christian man, a child of the Church, and a subject to Christ's Vicar."—Willet's 'Synopsis Papismi,' Pref., p. 28 (Lond. 1852).

71. 7 (*margin*). *Optat putt in Scotis.* Optatus, Bishop of Milevi in 384 A.D., was of Gentile origin. He is known by his extant work 'De

schismate Donatistarum adversus Parmenianum.' This book had the same aim as 'The Commonitorium' of Vincentius, to detect error and schism. Winzet's translation is lost. This was one of the treatises which, it is supposed, Winzet published in Antwerp. But neither this work nor 'Tertulliane newlie putt in Scotis,' mentioned a little further on (71. 13, margin), has yet been brought to light.

71. 22. *General Counselis.* The custom of holding ecclesiastical councils arose out of the Greek practice of holding synods of confederated states. Church councils were first provincial; then the idea was extended, so that in the third century the whole known empire was included. The four General Councils were—Nicæa, A.D. 325, which condemned Arius; Constantinople, A.D. 381, which condemned Apollinaris; Ephesus, A.D. 431, which condemned Nestorius; Chalcedon, A.D. 451, which condemned Eutyches.

72. 15 (*margin*). *Cleik fra ws twa coupounis of our crede*=Snatch from us two parts of our Creed. This word, allied to English *clutch*, is the same word as M.E. *clechen*, to seize (*cleche*, sb., a hook, or Sc. *cleek*), derived from *læccan*, to seize. Cf. Stratmann, *voce* "Clechen," and Skeat, *voce* "Clutch."

> "Than drew he furth ane sharp dagair,
> And did him *cleik* be the collair."
> —Lyndsay, 'Squyre Meldrum,' ll. 157, 158.

> "Thocht all the babis suld be forlorne,
> The uther kow he *cleikis* awaye."
> —*Ibid.*, 'Ane Dialog,' ll. 4715, 4716.

72. 18. *Ordour . . . set furth at Geneua.* This refers to the Liturgy known as 'Knox's Liturgy,' which ultimately, as 'The Book of Common Order,' was substituted for the English Liturgy in the Scottish Reformed Church. Calvin's own Genevan Liturgy, rendered into English, was in use among the Protestant exiles in Frankfort in 1554. But dissensions having arisen as to the use of the English Liturgy in the English congregation there, Knox, Whittingham, Fox, Gilby, and T. Cole were appointed to draw up a new Order of Worship in 1555. This first Liturgical draft, published in 1556, became the groundwork of the 'Book of Common Order' used by Knox and the English congregation in Geneva. Its title was: "The Forme of Prayers and Ministration of the Sacraments, &c., vsed in the English Congregation at Geneua, and approued by the famous and godly lerned man M. Iohn Caluyn." Imprinted by Iohn Crespin, Geneva, 1556, 8vo. This part of the volume consists of ninety-three pages, which are followed by "One and fiftie Psalmes of David in Englishe metre, whereof 37 were made by Thomas Sternholde, and the rest by others. Conferred with the hebrewe, and in Certeyn places corrected as the text and sens of the Prophete required." Next follows "The Catechisme or manner to teache children the Christian religion, wherein

the Minister demandeth the question and the childe maketh answere. Made by the excellent Doctor and Pastor in Christes Church, Iohn Caluin." The 'First Book of Discipline' recognised "the Ordour of Geneva, quhilk now is used in some of our kirks," authorising its use as "the Booke of our Common Ordour, callit the Ordour of Geneva." In 1562 Robert Lekprevik reprinted the "Order" in Edinburgh, an 8vo, without the psalter and Catechism. The General Assembly of the same year enjoined "that an uniform order should be kept in the ministration of the sacraments, solemnisation of marriage, &c., according to the Kirk of Geneva." The Assembly of June 25, 1564, and the following Assembly of December 26, "ordained that every minister, exhorter, and reader shall have one of the Psalm-books lately printed in Edinburgh, and use the Order therein contained in prayers, marriages, and ministration of the sacraments." This second Scottish edition, which contains some modifications and considerable additions, bears the title: "The Forme of Prayers and Ministration of the Sacraments, &c., vsed in the English Church at Geneua, approued and received by the Churche of Scotland: whereunto besydes that was in former bokes, are also added sondrie other prayers with the whole Psalmes of David in English meter. Printed at Edinburgh by Robert Lekprevik, MDLXV.," 8vo. The Catechism has a separate title, bearing the date, 1564.—Irving's 'Lives of Scotish Writers,' vol. i. pp. 50, 51, notes; Edin. 1839: Sprott and Leishman, 'The Book of Common Order,' p. 242 *et seq.*; Edin. 1868.

In 1567 the General Assembly enacted that John Carswell, Superintendent of Argyle and the Isles, should translate the Prayer-book into Gaelic. In 1579 King James VI. in Parliament ordained, "that all Gentil-men, houshalders, and uthers worth 300 markes of ȝeirly rent or abone, likewyse houshalders esteemed worth 50 poundes in landes or gudes, be halden to haue an Bible and Psalme-buik, in vulgar language, in their houses, for the better instruction of themselves and their families in the knawledge of God, within ȝeir and day after the date heirof, ilk person under the paine of x poundis. And that the Provest and Baillies of ilk Burgh, and sik persons in every Parochin to landwart as sall have the King's Commission, search, inquire, and trye quha failȝies herein, and they being convict thereof, to uptake the said paine of euery an that failȝies, the thrid part to themselves for their pains, and the twa part to the help and reliefe of the pure of the Parochin." This Liturgy continued in use, both in English and Gaelic, until the period, 1637, when King Charles and Laud strove to obtain conformity in matters of worship between the Scottish and English Churches. The Bishop of Ross and Dunblane drew up a new Prayer-book, which, after being revised by Laud, went under the title of 'Laud's Liturgy.' By the 'Book of Canons,' promulgated by the king in 1636, it was enacted, "That every presbyter shall, either by himself or by another person, lawfully called,

read, or cause divine service to be done, according to the form of the book of the Scottish Common Prayer, before all sermons; and that he should officiate by the said book of Common prayer in all the offices, parts, and rubrics of it." The Presbyterian clergy resisted this innovation, on the ground that neither the General Assembly nor Parliament had sanctioned the substitution, and, at first, would not buy the 'Service Book.'

In regard to the Jenny Geddes episode in St Giles's Church, a very interesting reference will be found in 'The History of the Troubles and memorable Transactions in Scotland and England, from 1624 to 1645, by John Spalding' (Bann. Club, 1828), under date 1637. "Upon Sunday the day of July Doctor Hanna begane to reid the common prayer in Saint Geill's Kirk of Edinburgh. The nobells being foirsein of this noveltie, nevir heard befor (since the Reformation) in Edinburgh, devysses a number of rascally serving wœmen to throw stools at the reader and perturb the kirk: whilk they did vehemently. The magistrats being in the Church (no doubt upon the councill of this disorder) commanded their officers to hurrell thir rascalls to the kirk door, and to lock them out; but their they became more furious and madd (as they were directed) crying and shouting, saying Popery was now brought in amongst them; dang at the doors with stones and brak doun the glassin windows with such noise that there was no more reading." He continues: "The provost and bailies of Edinburgh to shew their diligence, upon the morne causes waird some of thir women, but they were sett to libertie but any farder [=further-ance.]"—'The History,' &c., pp. 47, 48. This seems to indicate that 'Knox's Liturgy' was then disused. Calderwood, in the 'Altare Damascenum,' 1623, p. 613, declares that the 'Order' was not accepted as a binding form, but only as an auxiliary to worship, at that time.

73. 10. *The glorius Virgine, the Mothir, to hef bene pollutit.* In the fourth century Bonosus and Helvidius (Antidikomarianitæ) held views opposed to the doctrine of the Church regarding the perpetual virginity of Mary (ἀειπαρθενία), declaring that the brethren of Jesus were sons of Joseph and Mary after the birth of Jesus. Bonosus was condemned by the Synod of Capua in 391. The Council of Chalcedon, 451, enunciated the doctrine of the ἀεὶ παρθένος — perpetual virginity.

73. 13. *As we may godly* = As we, in a godly manner, and without arrogance, may understand.

74. 7 (*margin*). "*By*" *in Scottis and in Inglis toung is nocht ane.* "*By*" in Scots means by, before, in preference to, beyond (by-ordinar), or extra, besides, aside, &c.

74. 13. *Astrict our conscience* = bind our conscience. The verb *astrict* is of rare occurrence in early writings. The 'N.E. Dict.' instances Hall, 'Chron.,' 239 (A.D. 1548): "The course of water *astricted* . . . will flow and burst out in continuance of tyme." Also, 'Diurnal

of Occurrents' (1513-75), p. 108: "His fader was *astrictit* be souerties in Parliament." At p. 72 *astrictis* signifies "limits."

74. 20. *Dirk*=dark; pronounced *dĕrk* in southern Scotland. Cf. A.S. *deorc.*

"With depe dyches and *derk* and dredful of sight."
—'Piers Plow.,' Prol. l. 16.

"In cavis *dirk*."—Doug., 'Eneados,' vol. ii. p. 25, l. 21.

"Night with his mantel, that is *derke* and rude,
Gan oversprede the Hemispherie aboute."
—Chaucer, 'C. T.,' ll. 9672, 9673.

"In to thir *dirk* and drublie dayis."
—Dunbar, 'Poems,' Pt. ii. p. 233 (S.T.S. Ed.)

75. 9. *Solist*=solicitous. There is also the verb *solist*, to solicit. Lyndsay has—

"Be nocht too myche *solyst* in temporall thyngis;
Sen thow persavis Pape, Empriour, nor Kyngis
In to the erth haith no place permanent."
—'Ane Dialog,' ll. 6271-6273.

This word also occurs in 'The Compl. of Scot.,' Prol., p. 9. l. 26.

75. 14. *Cassin*=cast. The past part. of cast is still pronounced *cassĕn* in southern Scotland, thus retaining a close relationship to the M.E. verb *casten*, to throw. Cf.—

"Þe kynge swore bi Crist · and bi his crowne bothe
. . . . . .
And commaunded a constable · to *casten* hym in yrens."
—'Piers Plow.,' Pass. iv. ll. 83, 85.

Cassin as a p.p. occurs in 'The Compl. of Scot.': "The file that filit the yrne is vorne and *cassin* auaye as ane thing onutil to serue to do ony gude verk."—P. 28, l. 10.

75. 20. *Conquest till ws*=obtained for us.

76. 10. *Sins venial and mortal.* "Mortal sins are those which do cast men out of God's favour, and are worthy of eternal damnation; venial sins do somewhat displease God, yet deserve not eternal death, but are pardonable of their own nature."—Bellarmine, lib. 1, 'De Amiss. Gratiæ,' cap. 2 et cap. 9, in princip.; tom. iv. p. 68 et 92 *et seq.*: Ingoldstadt, 1601.

77 (*heading*). *Of calumnious alleging of Papistrie.* In the MS. the title of this paragraph is, "Off the wrang Report off lesum simplicitie."

77. 29. *That knycht quha peirsit our Lordis syde*, referring to the words in John xix. 33, 34: "But when they came to Jesus . . . one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."

"That sors to seik my hart may nocht refrane
Of Hylicone, quhilk wes boith deep and wyde,
That *Longeous* did grave in tyll his syde."
—Lyndsay, 'Ane Dialog,' Prol. ll. 276-278.

The Pseudo-Gospel of Nicodemus reads: "Accipiens autem Longinus miles lanceam, aperuit latus ejus, et continuo exivit sanguis et aqua."—Jo. Alb. Fabricus ('Codex Apocryphus Novi Testamenti,' vol. i. p. 259). The Bollandists exhaust what is recorded of Longinus—'Acta Sanctorum,' xv Martii, tom. ii. pp. 374-400. Cf. Lyndsay, vol. iii. p. 183, note (Laing's Ed.)

78. 5. *Grossis*=(*gratius*) gracious.

78. 6. *Propone* here signifies to set before one's self, and thus to *imagine*, as well as to exhibit.

78. 25. *Gesting-stok* = laughing-stock. O.Fr. and M.E. *geste*, a story for recitation. Lat. *gesta*, a deed.

78. 25. *Lach*=laugh. The Scotch form of this word, and its pronunciation *lăch*, still common, show a survival of the earliest forms—*lahhen*, *lahȝhen*, *lauhen*, *lauhin*, *laghen*, *laughen*, &c. Cf. Stratmann. In the following lines *laughing* is written as it is still pronounced in Dumfriesshire and other parts of southern Scotland—

> "The smiddy stands beside the burn
> That wimples through the clachan;
> I never yet gae by the door,
> But aye I fa' a-*lachin*'."
> —A. Rodger's Song, 'Robin Tamson's Smiddy.'

79 (*heading*). *Of the first four general counselis.* Cf. note, 71. 22.

79. 16. *Confessioun . . . set furth at Geneua in Inglis.* The Former Confession of the Helvetian churches, or *Confessio Helvetica*, was composed by Bullinger, Myconius Grynæus, Leo Juda, and Grossman in 1536, and was approved by the Conference of Basel in March 1536, as well as by the Assembly at Wittenberg and the meeting at Smalcald in 1537. George Wishart, the martyr, translated 'The Confescion of the fayth of the Sweserlandes,' which was printed about the year 1548 in London. Cf. Wodrow, 'Misc.,' vol. i. pp. 3-6, where the translation is printed. "The Confession of Faith used in the English congregation at Geneva, received and approved by the Church of Scotland," stands at the beginning of 'The Book of Common Order.' Cf. 'The Book,' &c., p. 5, Sprott and Leishman's ed., 1868. The Scottish Confession of Faith, as "red in face of Parliament, and ratified be the Thre Estaitis of this realme, at Edinburgh, the sevintene day of August, the year of God JM.VC. and threscoir yearis," is printed in Knox, 'Hist.,' vol. i. pp. 93-120 (Laing's ed.) The title-page of the first printed edition runs thus: "The Confessione of the fayht and doctrin beleued and professed by the Protestantes of the Realme of Scotland, exhibited to the estates of the sam in Parliament, and by thare publict votes authorised as a doctrine grounded upon the infallable wourd of God. Matt. 24. And this glaid tydinges of the kingdom shalbe preached throught the hole world for a witness to all

nations and then shall the end cum. Imprinted at Edinburgh be Robert Leprewick, cum privilegio, 1561."

79. 20. *The hæretik Macedonius.* Macedonius was appointed patriarch of Antioch in A.D. 640. At the Lateran Council of 649 he was deposed for his Monothelism and uncanonical ordination. Died after 655.

81. 3. *Melanchthon.* Philip Melanchthon was born at Bretten, near Heidelberg, in 1497. He studied at Heidelberg and Tübingen universities. In 1518 he became Professor of Greek in Wittenberg, where he associated himself with Luther. Here he published his important work, 'Theological Commonplaces' ('Loci Communes'), mentioned here. He played an important part in the Reformation struggle, and to him the 'Confession of Augsburg' owes its form and spirit. In 1548, Melanchthon, among others, helped to formulate the basis of agreement known as the Leipzig "Interim." He died in 1560.

81. 12. *Sauff*=safe. Fr. *sauf.*

> "For who þat entreþ þer
> He his *sauff* euere-more."
> —Will of Shoreham, 'De Bapt.,' ll. 6, 7.

81. 12. *Lawar of regeneratioun*=bath or laver of regeneration. The 'Catechismus' of Gualterus Lynne (1548) has "the bathe of regeneracion." "Perducat eum ad novæ regenerationis *lavacrum*"—Pope Gelasius, 'Baptismal Liturgy.' We affyrme Baptym to be by the institucion of the Lorde, the *lauer of regeneracion*, the whiche regeneracioun the Lorde exhibiteth to his chosen by a visible sygne by the ministracion of the congregacion, as is aforesayde."—'The Confession of Faith of the Churches of Switzerland,' chap. xxi., Wishart's transl.; Wodrow, 'Misc.,' vol. i. p. 19. L'Estrange, in 'The Alliance of Divine Offices' (chap. viii.), discusses the meaning of this phrase, "The *lauer* of brass," Exod. xxxviii. 8.

> "They ben assaied at diverse stoundes,
> Basines, *lavoures*, or that men hem bie."
> —Chaucer, 'C. T.,' ll. 5868, 5869.

81 (*heading*). *Infantis be saifit but baptim.* According to the doctrine of Rome, baptism is necessary for salvation. The unbaptised, unless the want of baptism be recompensed by martyrdom or penance, are deprived of eternal life.—Sur., 'Conc.,' tom. iv. p. 920; Colon. 1627: Bellar., 'De Bapt.,' tom. iii. p. 287; Ingoldst. 1601.

81. 24. *Wale be*=choose to be. Cf. O.Icel. *val*, choice.

81. 25. *Præuentit be deth.* Bellarmine alleges that Origen, Nazianzen, and Jerome were of opinion that infants dying without baptism were lost—Bellar., 'De Bapt.,' c. 4. Azorius, 'Instit. Moral.,' lib. 2. c. 17, pt. 1, vol. i. p. 129, Lugd., 1610, says Augustine, Fulgentius, and Gregory believed that children unbaptised descended into the place

of the lost. The Romish Church now holds this to be only a *limbus infantorum*. Lyndsay describes the Purgatory for children—

"Abufe that in the thrid presoun, anone
We enterit in ane place of perditioun,
Quhare mony babbis war makand drery mone,
Because thay wantit the fruitioun
Of God, quhilk was ane gret punytioun:
Of Baptisme, thay wantit the ansenȝe:
Upwart we went, and left that myrthles menȝe."
—'The Dreme,' ll. 351-357.

82. 4. *Maill barne nocht circumcidit the auchtin day.* By the covenant made with Abram and his generation, it was ordained that every "man-child . . . that is eight days old shall be circumcised."—Gen. xvii. 12. "And certane men quhilk come fra Iowry, techeit the brether, Except ȝe be *circumcidit* efter the maner of Moyses, ȝe can nocht be savit."—Q. Kennedy's 'Comp. Tract.,' chap. ii.; 'Wod. Misc.,' vol. i. p. 104. The Douay Doctors maintained "that all infants dying without circumcision, like baptism, were secluded only for lack of that remedy, *or other* remedy."—Annot. on Gen. ii. and xvii. (vol. i. p. 9.; vol. ii. p. 66: Douay, 1609. The termination *in* is an interesting survival of the declension of adjectives. In the MS. we find *auchten.*

82. 22. *Lichtliing* = making light of. Cf. note, 'The Court of Venus,' Bk. i. 334, p. 165. Lyndsay, 'The Thrie Estaitis,' l. 583; 'The Compl. of Scot.,' p. 128; and Stewart's 'Chron.,' have this word. The 'Reg. Priv. Counc. Scot.,' vol. i. p. 65, refers to "the gret *lychtlying* and contemptioun of the autorite of halikirk." Burns introduces it into a song—

"O Tibbie, I hae seen the day
Ye wadna been sae shy;
For lack o' gear ye *lightly* me,
But, trowth, I carena by."

Cf. Montgomerie, 'M. P.,' ix. 10, note (S.T.S. Ed.)

83. 9. *Exorcisatioun.* The expulsion of demons has been attempted by Jews, Christians, and Pagans. The power of exorcism, part of the apostolical equipment, was claimed for a grade of the clergy—exorcists—in the third century. This function was transferred to the whole clergy in Constantine's reign, but was rarely exercised except in the ceremony of baptism.

83. 9. *Signe of the croce.* The "signaculum Dominicum," or "σφραγὶς τοῦ Χριστοῦ," in the primitive Church preceded baptism, in the English Church came after it.—L'Estrange, 'Alliance,' p. 370.

83. 11. *Vncting with oyll and chrisme.* The custom of anointing catechumens with oil before baptism, and with unguents after, is mentioned by Tertullian ('De Bapt.,' 7), Cyprian (Epist. lxiii., 'Ad Jubaian'), Cyril ('Cat. Myst.,' ii.), Chrysostom ('Hom.,' xxii.), Ambrosius ('De Sacrament.,' lib. i. c. ii.) It symbolised the gift of the

Holy Spirit. The rite was retained in the English Church for a time after the Reformation, and is still used in the Greek Church.

83. 13. *The cuid.* The "cuid," "cude," or "chrisome," was a white linen cloth placed upon the face of a child immediately after the child was baptised and anointed with chrism (*oleum chrismatis*). The chrisome is also mistakingly supposed to be the white cloth put on a newly baptised child, in token of baptism, which was used as a shroud if the child died within a month. The term appears in the 'Catholicon Anglicum,' an English-Latin word-book, dated 1483, thus: "a cud; *crismale.*" Jamieson says of it: "*Cude, code,* s. A chrisom, or face-cloth for a child at baptism; Welsh *cuddio,* to cover." However, the signification of the rite suggests a search for the origin of this word farther back, and in an oriental direction. And, according to Fick's 'Comparative Dictionary of the Indo-Germanic Languages,' there is an emphasised form KWID, KWIT of the Aryan root KWI or HWI, meaning to shine. The English word *white* (A.S. *hwit,* Russ. *sviet-ite,* to shine; Sans. *çvet-a,* white; *çvit,* to be white) comes from that base, according to Skeat. In the East, a white robe was the token of purity. In the early Church it became a symbol of the same. "Maydenhod is þe huite robe / huerinne þe spot is uouler and more yȝyenne þanne in anoþer cloþ."—'Ayenbite,' p. 228. In the early Christian Church, after baptism, in token of the innocence of the soul, converts were wont for eight days to wear tunics—white garments made usually of linen, and called *albs* from their colour. —Tertullian, 'De Resurrectione Carnis,' cap. xxvii.; Cyril of Jerusalem, 'Catech.,' xviii.; Ambrose 'de Mysteriis,' cap. 7. Jerome, in a letter addressed to Fabiola, says: "We are to be washed with the precepts of God, and when we are prepared for the garment of Christ, putting off our coats of skins, we shall put on the *linen garment* that hath nothing of death in it, but is all *white* ('veste linea nihil in sese mortis habente, sed *tota candida*'); that, rising out of the waters of baptism, we may gird about our loins with truth, and cover the former filthiness of our breasts."—'Ad Fabiolam,' Epist. cxxvii. In the 'Sacramentarium' of Gregory the Great is found the charge given on the delivery of the *white* and immaculate garment to the neophytes. Prudentius, in the fourth century, refers to the "immortal tunic."

> "Post immortalem tunicam, quam pollice docto
> Texuit alma fides, dans impenetrabile tegmen,
> Pectoribus lotis, dederat quibus ipsa renasci."
> —'Psychomachia,' sect. vi.

Venantius Fortunatus, A.D. 560, in a poem alludes to the Shepherd's *snowy flock*—

> "Candidus egreditur nitidis exercitus undis
> Atque vetus vitium purgat in amne novo.
> Fulgentes animas *vestis* quoque *candida* signat,
> Et grege de niveo gaudia Pastor habet."

The rite was early practised in England. Paulus Warnefridus, giving an account of the baptism of Cedoaldo, king of the Anglo-Saxons, by Sergius, says: "Fonte renascentis quem Christi gratia purgans Protinus *Albatum* exit in arce poli."—'De Gestis Langobard.,' lib. vi. c. 15. The "cude," or small white linen cloth, took the place of the tunic in course of time. The 'Roman Ritual,' edited in time of Paul V., directs the laying "upon the head of the baptised a *small white linen*, in lieu of the white robe (loco vestis albæ) with the charge, '*Accipe vestem candidam*,'" &c. This was called "pannus albus aut chrismalis," or "chrismale." In a baptismal ritual, dating before 900 A.D., the practice of baptism is thus given: "Pontifex vero egreditur a fonte habens compositam sedem in ipsam ecclesiam et deportantur ad eum infantes et dat stolam, casulam, et *chrismale* et decem silicas et vestiuntur."—Edmund Martene, 'De Antiquis Ecclesiæ Ritibus,' 'Ex. MS. Codice Remigii Remensis ante annos 900 exarato,' tom. i. pp. 68, 71, 72: Bassani, 1588. At page 78 of the same work, the use of the "*pannus albus*" is illustrated: "Et oratione dicta chrismetur puer in vertice in modum crucis cum pollice et postea presbyter imponite capiti pueri vestem, et resumendo pueri nomen N. et dicit: Quid vocaris? *R.* N. Presbyter dicit—'Accipe vestem sanctam, candidam et immaculam,' &c. Postea presbyter mundet loca ubi posuit chrisma (unguent) et oleum et aquam, et *abstergat cum panno albo*"—(*i.e.*, wipes with a white cloth). These chrismal napkins were not convertible to secular uses.—'Stat. Eccl. Scot.' (thirteenth century), Nos. 56 and 108, vol. ii. pp. 31, 51. In the Greek Church, the child baptised, after immersion, is clothed in a new shirt.

"You was cristened and cresomed with candle and code."
—'Sir Gaw.,' i. l. 18.

Archbishop Hamilton's 'Catechism,' authorised by the Provincial Council of 1551-52, refers to the *cude:* "Last of all the barne that is baptisit *is clede with ane* quhite lynning claith, callit ane Cude, quhilk betakins that he is clene weschin of all his synnis, that he is brocht to the libertie of the Holy Spreit, that he suld lyue ane innocent lyfe all the dais of his lyfe."—'Catechism,' Law's Ed., fol. cxxxii. *a.* King Edward Sixth's Prayer-book of 1552 omitted the instructions given in his Prayer-book of 1549 for the putting on the chrisome and the chrism. "Then the god-fathers and god-mothers shall take and lay their hand upon the children, and the minister shall put upon him his white vesture (N), commonly called the chrisome, and say, Take this whole vesture, &c."—'First Prayer-Book of King Edward VI.': L'Estrange, 'The Alliance of Divine Offices,' p. 340; Oxford, 1846. The form in the Liturgy of Edward VI. was: "Almighty God, . . . may He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." The idea of the ceremony was to symbolise spot-

less cleanness, and thus the word "cude" may be connected with the root of the word white. Cf. note, Montgomerie's 'Poems,' Pt. iii. p. 360 (S.T.S. Ed.) Cf. 'The Archæology of Baptism,' by W. N. Cote, pp. 52, 140, 153: Lond. 1876. Montgomerie writes—

"O vhat a martyrd man am I!
Of ill befor I vnderstude
It had bene gude
Into my *cude*
Bereiving me my breath,
Nou to haif bene of noy denude
Quhilk boyllis my blude."
—'Poems,' Pt. i. pp. 151, 152, ll. 31-37.

Lyndsay, referring to Cardinal Beatoun, writes—

"The South Countre may saye it had bene gude
That my noryce had smorit me in my *cude*."
—'The Tragedie,' ll. 198, 199.

Lyndsay also makes "Commoun Thift" thus refer to the king—

"King he, we theifis will get na gude,
I pray God, and the halie Rude
He had been smoird into his *cude*
And all his kin."—'The Thrie Estaitis,' ll. 3222-3225.

84. 1. *Except the father thairof hald it in his airmis.* "The presenting of the child by the father was a Scottish custom, incorporated in the Directory. 'We have carried,' says Baillie, 'the parents' presenting of his child, and not their midwives, as was their universal custom.'"—'Book of Common Order,' p. 342; Baillie, 'Letters,' vol. ii. p. 204.

84. 16. *Quhyte clayth at zour communioun.* George Buchanan, describing George Wishart's last sacrament, says: "In the interim the linen cloth was laid (according to custom), and bread set on, when George made a brief and clear discourse," &c.—'Hist.,' Bk. xv.

85. 4. *Proclamit thre bannis afoir. Banns* (pl. of *ban*, sb. proclamation)—"a proclamation or public notice given in church of an intended marriage, in order that those who know of any impediment thereto may have opportunity of lodging objections."—'N.E.D.,' *voce* "Banns." Cf. Low Lat. *bannum*, O.Icel. *bann*, O.L.Ger. *ban*, O.Fris. *ban.*

"(H)is ban aboute he sende."—'Rob. of Glouc.,' l. 187.

"Quando *banna* secundum consuetudinem in ecclesiis edebantur."—'Decret. Gregorii. IV.,' xviii. vi. The Fourth Lateran Council, A.D. 1215 (cap. li.), issued an edict for regulating marriages, which is referred to in two statutes of the Scottish Church in the thirteenth century—(1.) "De Matrimonio": "Nullus sacerdos presumat aliquas personas matrimonialiter conjungere nisi prius *terna denunciatione in ecclesia publice* et solempniter premissa secundum formam

Concilii Generalis," &c.—'Stat. Eccl. Scot.,' vol. ii. p. 36, No. 66. (2.) "Quod matrimonia sine bannis non contrahuntur."—*Ibid.*, p. 42, No. 83. Cf. also Synodal Statute of St Andrews (of fourteenth century): "Ne nuptie sint benedicte sine bannis."—*Ibid.*, p. 68, No. 155. *Ibid.*, Nos. 121, 124, 156, 251, 252. The Provincial Council of Edinburgh, held in 1551-52, passed a statute, "De Clandestinis Matrimoniis, et Bannis, et Registris Curatorum."—*Ibid.*, p. 134, No. 251, notes. To this statute we owe the establishment of the registers of proclamation of banns, of marriages, and of baptisms.—*Ibid.*, p. 299.

85. 6. *A ring to be giuin.*

"Then a ring
Did he thring
On my finger that wes fyne.
'Tak,' quod he,
'This to the,
For a pledge that I am thyne.'"
—Montgomerie, 'Poems,' Pt. ii. p. 240.

To these lines Dr Cranstoun adds a note, Pt. iii. p. 386, which may be supplemented by reference to 'Herzog's Encyclopædia,' article "Brautring," vol. ii. p. 347: Stuttgart, 1854. According to L'Estrange ('The Alliance of Divine Offices,' p. 442, ed. 1846), "the old mode of espousals was by subarrhation, or giving of earnest; . . . this *arrha*, or pledge, in sponsal leagues was from the man to the woman a ring." He cites from Hostiensis ('In Sum. de Spons. et Matrim.'), *Annulo suo subarravit me dominus meus.* Selden is also cited ('Uxor. Hebr.,' lib. ii. c. 14) for the statement that the gift of a ring is a survival of the custom of wife purchase. Ritualists look on the ring as a symbol of the continuity of true affection. Clemens Alexandrinus was of opinion that the ring was meant "to seal up within doors such things as, being more precious, required strict custody, the woman having the chief charge of household affairs."—'Pædag.,' lib. iii. cap. xi.; L'Estrange, 'The Alliance,' p. 443.

85. 25. *Allanerlie*=solely, only, alone. From *all*, and *anerly*, singly —*ane-er-ly*. 'N.E.D.,' *voce* "Allenarly." "*Allanerly* þay may ioye in Ihesu þat lufes hym in þis lyfe."—Hampole, 'Prose Tr.,' 4.

"Geve laude and glore to God omnipotent
Allanerlie, as wyselie wryttis Jhone."
—Lyndsay, 'Ane Dialog,' ll. 2515, 2516.

86. 16. *First Counsel haldin at Ephesus.* According to Eusebius (v. 23), this council was presided over by Bishop Polycrates, at the end of the second century. The Third Œcumenical Council at Ephesus, in 431, condemned Nestorianism.

88. 28 (*margin*). *Marti. Ad Butdeg. cap.* 3. Read Burdeg.=Burdigala, Bordeaux.

89. 5. *Thræw him . . . to mein* = twist him to mean. M.E.

þrowen, A.S. *þrâwan*, to throw, twist. Cf. *þrâh*. Swed. *vrå*, *perversus*—

"heȝe hare-marken . . . *þrauwen* mid wide."
—Layamon, 'Brut,' l. 27,359.

In 'Sir Gawayne' the tail of the Green Knight's horse was—

"bounden boþ wyth a band of a bryȝt grene,
. . . . . .
Sythen *þrawen* wyth a þwong a þwarle knot alofte."
—'Sir Gawayne,' ll. 192, 194.

"Has auld Kilmarnock seen the deil?
Or great Mackinlay *thrawn* his heel?"
—Burns, 'Tam Samson's Elegy.'

89. 18. *Him allane.* Alone, a compound of *all* and *one*, was frequently "strengthened by a pronoun prefixed, *me al-one* (or *al me one*); afterward, especially in Northern dialect (like *me self, my self*), *mine* (*thine, his, her*) *alone, my alone, my Lone.* Now only dial."—'N.E.D., *voce* "Alone"—

"Ful stille i stod my self *al on*."—'E. E. Poems' (1862), l. 119.

"His fostir-brother menyt he,
And varyit all the tothir thre
And syne his vay tuk *him allane*,
And richt towards his trist is gane."
—Barbour, 'The Bruce,' vii. ll. 227-230.

"When thou bilevest *al thyn one*."—'Harrowing of Hell' (Halliwell).

90 (*heading*). *Nocht vseit to be ministrat—i.e.*, not usually min[illegible]is-tered; not, as a matter of custom, administered.

90. 7. *Serapion*, "Scholasticus," was born about the end of the thi[illegible]rd century; was a catechist in Alexandria; Bishop of Thmuis, in Egy[illegible]pt, in 340. He was a friend and counsellor of Athanasius, sharing in [illegible]his disputes and exile. He wrote several works, among others a treat[illegible]ise on the titles of the Psalms ('Biog. Univ.')

90. 20. *In ȝour Catechis.* "Calvin's Catechism first appeared in French in 1536, and in Latin in 1538; but was, after revision, re-published in 1541 in French, and in 1545 in Latin. The English refugees translated the Catechism, appending it to the 'Book of Geneva.' It was approved by the 'First Book of Discipline,' was usually bound with the 'Book of Common Order,' and was the ordinary Church Catechism of Scotland till the time of the West-minister Assembly."—'Book of Common Order,' p. 251. A small catechism for children by Calvin was bound up along with the large catechism.

92. 4. *Applauding to the tyme* = expressing agreement with the times or in harmony with the times. "Of thir Pichtis writis mony a[illegible] and recent authoris, *to whom applaudis* Cornelius Tacitus."—Bell[illegible]den, 'Cron. Scotl.,' i. 11.

92. 6. *Bot a certane* [*numbre*]. There is an omission of a substantive in the original edition.

92. 7 (*margin*). *Martialis D. Petri discipulus ad Burdegalen.* ca. 3. St Martial, Bp. of Limoges, one of the seven bishops who, in the time of Decius, went to Gaul. In the ninth century the legend arose that Martial was one of Christ's seventy-two disciples, to corroborate which the 'Acta M.' were forged and published in the sixteenth century. Burdigala, the capital of the Bituriges Vivisci, Aquitania-Bourdeaux.

92. 11 (*margin*). *Philal. de B. And. in eius vita.* Philalthæus (Lucillo Filalteo), Doctor of Bologna, was a contemporary of Winzet.

92. 18 (*margin*). *M. George Hay.* Mr George Hay was first minister of Eddleston conjointly with Rathven. In 1562 he was sent by the General Assembly as Commissioner to Carrick and Cunningham. In Maybole he controverted Quentin Kennedy. He was also appointed Commissioner of the diocese of Aberdeen and Banff. He died in 1558. "The Confutation of the Abbote of Crosraguel's Masse set furth by Maister George Hay, Math. 15. All plantation that is not planted by my heuenly Father shalbe rooted out: leaue them for they be blinde guides to the blinde—Cypriane Lib. 3. Epist. 2. In the sacrifice which is Christe onely Christe is to be followed. then must we here, and do that Christe did and commanded to be done, since he in his Evangell sayeth if ye do that I command you, now call I you not servandes, but friendes. And the Father out of the heauen testifieth saying. This is my most deare Sone in whom I am compleased: here him. if then onely Christe is to be herde, we ought not attend what any before us judged to be done; but what he who is before all, Christe, first did for the consuetude of man must be followed but the trueth of God. Imprinted at Edinburgh, by Robert Lekpreuik, and are to be sauld, at his hous, at the Nether Bow, cum privilegio, 1563." This little treatise, a 4to, giving the substance of Hay's controversy with the Abbot of Crossraguel, was dedicated "To the Most Noble, Potent, and Godly Lord James, Earle of Murray." Knox thus refers to the disputation: "The Abbote farther presented him. self to the pulpit, but the voice of Maister George Hay so effrayed him, that efter ones he wearyed of that exercise."—'Hist.' vol. ii. p. 352. Cf. Scott's 'Fasti' Pt. vi. p. 677.

93. 21. *Vestimentis and ornamentis in the Houss of God.* A good idea of the kinds of vestments and ornaments found in pre-Reformation churches may be got from 'The Inventory of the Vestments and Ornaments of the High Altar of the Church of the Monastery of Holyrood,' taken in 1473—Bannatyne 'Miscell.' vol. ii. p. 22. The spoils of Bannockburn "war distributit amang the abbayis of Scotland to be vestamentis and frontalis to thair altaris"—Bellenden, 'Hist.,' xiv. cap. xi.; Boethius, 'Hist.,' xiv.; 'Reg. Episc. Aberd.' vol. ii. pp. 189, 190.

"King Edwardis tent, all of ane clayth of gold,
Als fair as Phebus flammand on the fold,
Wes conscerat to halie kirk, to be
Maid *vestiment*, quhilk ȝit is for to se."
—Stewart, 'Chron.,' ll. 50,311-50,314.

King William of Scotland's helmet, spear, and saddle hung in token of homage above the altar of St Peter in York Minster.—'Chron. I. Brompton,' col. 1108, cited in 'Stat. Eccl. Scot.,' Pref., p. xxxii. The shirt of St Margaret was preserved in Dunfermline; that of St Duthac in Tain.—'Rot. Scacc. Reg.,' No. 211, and Major, 'De Gest. Scot.,' lib. v. cap. xii., cited in 'Stat. Eccl. Scot.'

94. 6. *Wappit doun*=thrown down. Cf. Eng. *whap* and *whop*, to beat (*wap*, to beat—Halliwell); and M.E. *quappen*, to flutter. Barbour, 'Bruce,' has *swappit*, and the E.M.S. drops out the initial *s*.

94. 10. *Taueroun coupis.* The vessel used by George Wishart in the castle of St Andrews could scarcely be a consecrated chalice, but more probably was an ordinary tankard used for domestic purposes.—Knox, 'Hist.,' vol. i. p. 484, App. I.

94. 15. *Al iust man*=every just man. "This use, unknown to O.E., seems to have begun with *thing*, in which the sing. and pl. being alike, *alle thing* passed from pl. into collective and then simple sing." 'N.E.D.,' *voce* "Alle." "Now sen we ar certifiit assuritlie quha is the Juge, lat *all* Christiane man (quhilk is in dout) haue refuge to the juge," &c.—Q. Kennedy's 'Comp. Tract.,' Wod. 'Misc.,' vol. i. p. 174.

95. 1. *Put thame to the horne*=to execute against them the kind of diligence called "horning." "It was accompanied by certain blasts—the canonical number came to be three—of a horn or trumpet. These blasts denounce some one whose name is in the writ authorising the blasts, as a rebel to his sovereign. . . . The oldest reference to the horning in the statute-book is in the preparations for the suppression of Donald of the Isles at the battle of Harlaw." ("Nos ex dicta deliberatione concilio et decreto poni fecimus *ad cornu* Regis et *ad cornu* fore judicare et publice proclamari decreverimus," &c.)—'Act. Parl. Scot.,' vol. i. p. 579. On submission persons were "relaxit frae the horne." The process of "horning" came into operation in connection with the uplifting of the teinds and "thirds of benefices," and debts generally ('Reg. Priv. Council Scot.,' vol. i. p. 496), and fugitive or rebellious delinquents were said to be "at the horne." Similarly, fugitives from ecclesiastical jurisdiction were said to be at "God's horn." This phrase occurs twice in 'The Gude and Godly Ballads'—

"For ye were all at God's horne,
This babe to you that now is borne
Sall make you saif, and for you die,
And you restore to libertie."
—Laing's Ed., p. 67.

Cp. also p. 105. See J. H. Burton's elaborate note on "Horning," 'Pref. Reg. Priv. Counc. Scot.,' vol. i., Preface, pp. xx-xxvi.

96. 9. *Men of weir* = men of war. Cf. M.E. *werre;* A.S. *wyrre, uuerre.*

> "Þe uerþe is werre (wyþoute) to his neȝybores."
> —'Ayenbite,' l. 30.

> "Quha wald behald his countenance, and feir,
> Mycht call him weill the god of *men of weir.*"
> —Lyndsay, 'The Dreme,' ll. 447, 448.

96. 11. *As Christiane princis hir Grace's nerrest freindis . . . neir cousingis.* A probable reference to the Guisians, to whom afterwards Mary, in her troubles, applied for help.

96. 20. *Obiecting hir Maiestie to maist extreme perelis* = exposing her, &c. See 'Goudanus Am Hofe Maria Stuarts,' Laachen-Stimmen, xix.

96. 29 (*margin*). *The commoun prouerb is ouer trew, Lat the sow put in ane fute,* &c. This proverb is still in use, "Let the sow put in one foot and she'll sune put in the others." Cf. "Give him an inch and he'll take an ell," &c.

97. 5. *Gentrice* = noble nature, humanity. O.Fr. *genterise,* later form of *gentilise,* sb.; from *gentil,* adj.

> "*Conuertimini ad me, et salui eritis,*
> Thus, *in genere* of his *gentrice* · Jesu Cryst seyde
> To robberes and to reveres · to riche and to pore."
> —'Piers Plow.,' B. xiv. ll. 180-182.

> "For loue hath vndertake
> That this Jesus of hus *gentrise* · shall Iouste in Peers armes,
> In hus helme and hus haberion · *humana natura.*"
> —*Ibid.*, B. cxxi. ll. 20, 21.

98. 12. *Adurnit* = worshipped.

> "Quha dois *adorne* Idolatrie,
> Is contrair the Haly Writ."
> —'Gude and Godly Ballates,' p. 63, ed. 1868.

> "The sonne, the moon, Jubiter and Saturne
> And Mars the God of armes they dyd *adorne.*"
> —Hardyng's 'Chron.,' f. 55 (Halliwell).

98. 13. *The thre kingis.* The Magi (Three Kings of Cologne), Gaspar, Melchior, and Balthazar, who, according to tradition, came to adore the infant Jesus.

98. 19. *Œcolampadius,* a German reformer, born at Weinsberg in 1482; a monk in 1520; joined the Reformers in Basel in 1522, and became a professor of theology. He died 1531. Œcolampadius took part in the controversy between Luther and Carlstadt as to the Real Presence. His views closely resembled those of Zuinglius, who regarded the bread and wine as mere symbols.

98. 19. *Zuinglius.* Ulrich Zwingli, Swiss reformer, born at Wildhaus in 1484. In 1523, at the Great Council of Zurich, he debated in favour of the new doctrines, and later, against image-worship and the mass. Mass being abolished in 1524, Zuinglius became practically reforming Regent of Zurich. His conference at Marburg with Œcolampadius, Luther, and Melanchthon regarding the mass, ended in nothing. The view of Zuinglius was that the sacramental symbols (bread and wine) underwent no supernatural change. Zuinglius was killed at the battle of Cappel in 1531.

98. 20. *Berengarius*, born at Tours in 998, became Archbishop of Angers 1040, died there 1088. This schoolman opposed the doctrine of transubstantiation, introduced into the Church in the ninth century, he said, by Paschasius Radbertus.

98. 27 (*heading*). *Gif Iohne Knox be lauchful minister.* Nicol Burne has an interesting chapter, "On the calling Kmnox and the fals ministeris of Scotland."—'The Disputation Concerning the Controversit Headdis,' cap. xxviii. p. 126: Paris, 1581. See note *supra*, p. 109.

99. 4 (*margin*). *Iohne Knox maid a fel farde—i.e.*, made a biting blast (referring to his sermon in answer to this question), or, a singular, strange bustle. *Fel*=fierce, ferocious, biting. A.S. *fell* (?), O.Fr. *fel*. This word appears in 'Ayenbite,' signifying fierce—

> "Alsvo he is anlikned to þe *felle* dogge · þet byt
> And beberkþ alle þo þet he may."
> —'Ayenbite,' ll. 66, 67.

The 'Cath. Angl.' gives "Felle: acer, acerbus, asper, &c."; also "to be felle: barbarizare, crudere, &c." It also means clever: "a *fell* callant"—Dumfries.

Farde=a blast.

> "He with gret *faird* of wyngis flaw throw the sky,
> And to the cuntre of Libie com on hye."
> —Doug., 'Virgil,' ii. p. 38, ll. 25, 26.

Ramsay, 'Poems,' vol. i. p. 224, uses the phrase, "make a *faird*."—Jam., *voce*.

99. 8. *Most*=must. This is an interesting survival of the old word *mot*, I am able, and is still heard in the dialects of South Scotland. A.S. *motan*, not used in infinitive, has pres. t. *ic mót* (M.E. *moot, mot*), I am able; pt. t. *ic móste*. Dut. *moest*, Goth. *mosta*. Cf. 'Sir Tristrem,' ll. 1490, 2760.

> "It *most* be to me leifull reuth to haif
> Of my freindis mischance his lak to saif.'
> —Doug., 'Eneados,' ii. p. 244, ll. 21, 22.

> "We *most* knaw, or we forther wend
> Of quhone King Nynus did discend."
> —Lyndsay, 'Ane Dialog,' ll. 1959, 1960.

100. 10 (*margin*). *Tedderit in the girn*=tied or warped in a snare. *Girn*, from A.S. *giren, gryn*, girn; Icel. *girne*.—Jam. "He commanded that na haris be tane be nettis or *girnis*."—'Bellend.,' B. 5, c. 11. "Sanct Paul sais this: That that will be riche, fallis into temptatioun, and in the *gyrne* of the deuil."—Abp. Hamilton's 'Catechisme,' fol. 61. 6.—Jam.

100. 22. *The grete decay of the syncere religioun.* See Introduction, vol. i. p. xxii.

100. 24. *Vnable ministeris.* The incapacity of the clergy of the sixteenth century was notorious. Cf. notes *supra*, pp. 95, 96, 97, 98, 99.

> "Preists thole to preich
> Sen ye yourself can preich na thing."
> —'Gude and Godly Ballads,' p. 172.

101. 8. *Childring of na eruditioun.* Cf. note *supra*, p. 97. Winzet was ordained priest in 1540, at the age of twenty-two. At the General Provincial Council held at Edinburgh in 1559, it was ordained that "Rectors who could not preach were to find substitutes at their own charge: if the rector was young, he was to go to the schools to learn; if old—that is, if he was more than fifty—he was to attend the sermons of his substitute."—'Conc. Scot.,' vol. i., Pref., p. clix; vol. ii. pp. 161, 162.

101. 10. *Small entressis in grammar* = small concerns, &c. Cf. obsolete verb *interess;* Lat. *interesse*, to concern.

101. 26. *A new ordour of eldaris.* See note on Superintendents, p. 110. "Illi vero quos superintendentes appellant, visitant quidem diligenter ecclesias, quas vi et tyrannide exclusis legitimis Pastoribus, occupant, sed ita, ut non solum miserum populum iam seductum in impia doctrina confirment, sed plerosque alios, etiam sacerdotes a vera Religione abducant."—Goudanus, 'Stimmen,' p. 97.

103. 12. *Donatistis.* The Donatists took their name as a sect from Donatus, the defeated candidate for the bishopric of Carthage in 311, who with his followers set up a separate communion which became powerful in Africa, developing into the *Circumcelliones*, fanatical marauders. The Saracens extinguished them.

103. 14. *Trowit*=believed. A.S. *treoþian, trȳþian.*

103. 30. *Wes*=was. Cf. A.S. *wæs*, p. t. indic. of *wesan*, to be.

> "The see was furth, the sand *wes* smooth and drye."
> —Lyndsay, 'The Dreme,' l. 115.

105. 4. *Ransoun*=ransom. O.Fr. *raenson, rançon.*

105. 10. *Almus deid*="An act of almsgiving; a deed of charity to the poor, especially as a religious good work."—'N.E.D.,' *voce*. "ȝif þe ȝunge biȣ butan hersumnesse and þe richten butan *elmesdedan*."—Lamb., 'Hom.,' l. 107. "And if þay be dede thaym awe to help þaire sawles with *almous dedes* and prayers."—Hampole, 'Prose Tr.' (1866), 11.

107. 12. (*margin*). *Na word to geue the kow agane*=No word to cause thee fright again. Jam. defines *kow* as a goblin, but gives no illustration of the word in that sense. Cf. with *cow*, to subdue; Icel. *kuga*, to tyrannise over; Dan. *kue*, to bow; Swed. *kufva*, to check (Skeat).

107. 25. *Deuitie of dettis*=due debts. Chaucer has the word *duete* in this sense of 'due debt.'

> " Richt swiche a theef was he,
> His master had but half his *duetee*."
>
> —Chaucer, 'C. T.,' ll. 6933, 6934.

> " A maner *dewe dette*."—'Piers Plow.,' c. iv. l. 307.

108. 7. *The starkast theif in Liddisdale*=the strongest, &c. Liddisdale, a vale near the eastern boundary of the county of Dumfries, in which the noted freebooting clan of the Armstrongs resided.

> " Off Liddisdail the common theifis
> Sa peartlie steilis now and reivis,
> That nane may keep
> Hors, nolt, nor scheip,
> Nor ȝeit dar sleip
> For their mischiefis."
>
> —Maitland's Poems, 'Aganis the Thievis of Liddisdail.'

108. 24. *Vnct*=anoint. Lat. *unct-us;* O.Fr. *oinct, unct.* "Osias vas bot aucht ȝeir of age quhen he was vnctit kyng."—'Compl. of Scot.,' p. 30, l. 8.

110. 15. *Thair party*=partner.

111. 26. *Achimelech . . . schewbreid.* Cf. 1 Sam. xxi. 4.

112. 20. *Quhill*=until. "That nain of thaim tak upoun hand to eit ony flesh in ony tyme heireftir, *quhill* the said xxix. day of Marche nixt to cum."—'Reg. Priv. Counc. Scot.,' vol. i. p. 200.

113. 10. *In aduentuir ȝe be crabit*=in case ye may be angry.

113. 14. *Wappit thair banis schamefullie furthe of thair sepulturis.* A very interesting commentary upon paragraphs 59, 60, 61 will be found in the conclusion of Book iii. of Spotiswood's 'Hist.'

113. 15. *Maid also a filthy stable.* James V. of Scotland was buried in Holyrood Chapel. Lamenting the destruction of the sacred edifices, Father Baillie writes: "They changed the churches (which God himself called his house of prayer) into filthy and abominable houses of sensual men, yea and of unreasonable beasts; when as they *made stables in Halyrudhous*, sheep-houses of S. Antone and S. Leonard's chapels, tolbooths of S. Gillis, &c., which this day may be seene . . . to the everlasting damnation of the doers thereof, the seditious ministers, Knox and his complices."—A. Baillie's 'True Information of the unhallowed offspring, &c., of our Scottish-Calvinian Gospel and Gospellers,' cap. vii. pp. 23-28: Wirtsburgh, 1628.

113. 16. Father Baillie, in treating "Of the fruits of Knox his evangel, the douncasting of churches," writes: "And that the uni-

versal vuorld might knovu there unspeekable hatred & rage against the Catholik church & religion, they at the first made stables in *Halyrudhous;* vuhich vuas renouned not only for holynes & deuotion vuont to be therin: bot also for that it vuas the *Burial-place* of our Kings & their royal children, ... and truely, among al their deeds & deuises the casting doune of the churches vuas the most foolish & furious vuorke, the most shreud & execrable turne, that euer *Hornok* himself could haue done or deuised."

114. 3. *Nobilis and gentlemen.* "The great men gaped after the Church's estates, and the commoners were fleshed with the spoils of abbeys and religious houses."—Herries, 'Memoirs,' p. 55.

114. 6. *Insprayth*=furniture. Gael. *spréidh*, cattle. *Spraigherie* signifies movables, cattle, &c.—Jam. "It is leasum to ony persoun to leiue in legacie his wappinis, armour, and *inspreth* of his house to quhom he pleisis," &c.—'Balfour's Pract.,' p. 236 A. 1534. *Spreith* signifies prey, as in Douglas—

> "Stude tho
> Phenix and dour Vlixes, wardanes tway,
> For to observe and keip the spreith or pray."
> —Doug., ii. p. 113, ll. 2-4.

114. 7. *Puldre*=powder. O.Fr. *poldre, puldre.* Lyndsay often, and Stewart, 'Chron.,' l. 60, 695, have *poulder.* 'Compl. of Scot.,' pp. 21 and 42, has *puldir.*

114. 18. *Welwot*=velvet. This word is an anglicised form of O.It. *veluto*, Mod.It. *velluto*, shaggy stuff.—Skeat.

114. 22. *Thak*=thatch. The latter word is the weak form of the M.E. *thak.* "Nam ic wyrðe þat ðu ga under þacu minne."—'Rushworth Gospels,' Matt. viii. 8.

114. 23. *Grof stanis*=rough stones. MS. has *gross.* Cf. Dut. *grof*, coarse; Dan. *grof;* North Scot. *grof*=thick. Cf. Skeat, under "Gruff."

114. 26 (*margin*). *The cailwyfe.* Whatever local allusion is intended here, it appears that Jenny Geddes was not the first "cailwyfe" who interested herself in ecclesiastical affairs in Edinburgh. The booths stood near St Giles's Church. The "cailwives" and others would probably see the jewels, silver work, and vestments of St Giles's carried away for sale, in 1562, by order of the Council.

115. 7. *Kirk landis . . . appropriat to the croun*, &c. Cf. Spotiswood, 'Hist.,' lib. iii.

116 (*heading*). *Of the mixing of the Lordis coup with wattir and wyne.* In the first Liturgy of Edward VI., which was in private use among the Scottish Reformers at this time, a rubric directs the priest to add "a little pure and clean water" to the wine in the chalice. In early Christian times the Church adopted this practice in opposition to those who declared wine alone to be efficacious, and to the Hydroparastatæ or Aquarii, who used water without wine. The wine used in the Passover was mixed with water. Since water and blood issued

from the Saviour's side, it was considered that there was an appropriate significance in this mixing, which is still observed in the Roman and Oriental Churches. This usage prevailed for a long period after the Reformation in Aberdeenshire.

116. 19 (*margin*). *Doung in the dirt*=thrown violently in the dust. The M.E. verb *dingen*, to beat, throw down, *dang* and *dong*, *dungen* and *dongen*, is still used in folk-speech—

> "For I was, throuch the hie power Divine
> Rycht dulefullye *doung* down amang the ass."
> —Lyndsay, 'The Tragedie,' ll. 239, 240.

"For I am *dung* and broddit to gar me do and thole the thing that is abuif my power."—'Compl. of Scot.,' p. 123, l. 6.

116. 24 (*margin*). *Bot take tent to thair taill*=but pay attention to, &c. *Tent*, *sb.* care, heed—shortened form of attent, attention.

> "Quharefor, *tak tent*, and your fine powder spare
> And waist it nocht, bot gyf ye wit weill quhare."
> —Lyndsay, 'The Answer,' ll. 34, 35.
>
> "I stachered whyles, but yet *took tent* aye
> To free the ditches;
> And hillocks, stanes, and bushes kenn'd aye
> Frae ghaists and witches."
> —Burns, 'Death and Dr Hornbook,' st. 3.

117. 9. *Pape Damasus.* Damasus, Bishop of Rome in A.D. 366, was active in suppressing Arianism, Apollinarianism, and other heretical sects. He died in 384. Cf. Gibbon, 'Decline and Fall,' chap. xxv.

118. 8. *Hem* = home. Cf. A.S. *hám*, Sw. *hem*, O.L.Ger. *hêm*. —Strattmann.

118. 25. *Apostatat Juliane.* This instance of the use of the past part. of the obsolete verb apostate, late Lat. *apostatā-re*, to apostatise, is of earlier date than any given in the 'N.E. Dict.' *ad loc.*

119. 5. *Croppin in religioun*=crept into religion. Cf. 'Ressoning,' Crossraguell and Knox, c. ii. a: "Then must I explain my minde, what masse it is that I intend to impugn, and haue called idolatrie, not the blessed institution of the Lorde Jesus, but that which is *croppen* in, into the kirk visible, without approbation of the worde of God."

123. 7. *Siklyke.* The plural form "sicklikes" is still prevalent as a substantive in the southern parts of Scotland, where it is also common to hear a plural termination given to *several*, severals, &c. Cf. Goth. *galeiks*; Gr. τηλίκος.

125. 4. *Quow*=quhow.

125. 17. *Iosias his oy*=Josiah his grandson. Josiah, king of Judah, was the son of Amon, the son of Manasseh. 2 Kings xxi. 18, 26.

127. 28. *Heir or hyne*=here or hence; A.S. *heonan*, hence.

129. 26. *Mirrit* = merry. Cf.

"For hane he it money a merrit heritter."
—'Piers Plow.,' C., l. 248.

Lyndsay and 'The Compl. of Scot.' have *merrie, merrilie*, &c.

130. 5. *Bullinger*, the Swiss Reformer, was born at Bremgarten in 1504. He succeeded Zwingli as pastor of Zurich in 1531, and died in 1575. He took a leading part in the composition of the second Helvetic Confession.

135. 9. *Aggreit with grete difficultie the matter*—*i.e.*, harmonised, &c.

138. 32. *Iwne*=join. Cf. Lyndsay, vol. iii. p. 18, l. 2018; vol. ii. p. 275, l. 1371.

138. 5. *My handwrit . . . nocht . . . sa legible.* Winzet had apparently thought that Knox, being unable to read his MS. of the Questions, had thus been prevented answering his Arguments. As may be seen from the procuration-book of the German Nation, Winzet was a neat penman. Cf. Facsimile, vol. i. p. xcviii.

138. 6. *As ȝe wald*=as ye wish.

138. 9. *Our auld plane Scottis . . . I am nocht acquyntit with zour Southeroun.* Apologies for writing in the vulgar tongue were made by Chaucer, Lydgate, Douglas, the author of the 'Complaynt of Scotland,' Lyndsay, and others. Gawain Douglas, in the 'Proloug of the First Buik of Eneados,' writes—

"And ȝit, forsuith, I set my besy pane,
As that I suld, to mak it braid and plane,
Kepand na Sudroun, bot our awin langage,
And speikis as I lerned quhen I was page."
—ii. p. 6, ll. 25-28.

The author of the 'Complaynt of Scotland' refers to the "domestic Scottis langage maist intelligibil for the vulgare pepil," in the 'Prolog,' p. 16. Lyndsay has "Ane Exclamatioun to the Redar twycheyng the wrytting of Vulgare and Maternall Language," in his 'Ane Dialog betuix Experience and ane Courteour,' vol. ii. p. 246 (Laing's ed.) Stewart also confesses, "My langage is both gros and rude" —'Chron.,' l. 125. The style of Knox's 'History' is not so "Sudroun" as that of 'The First Blast of the Trumpet,' printed in Geneva in 1558.

138. 9. *Zour mother lerit zou.* Knox's mother's name was Sinclair, an *alias* Knox assumed.

138. 13. *Beirar N., . . . pissant patroun of zour cause.* The name of this person has not transpired.

139. 27. *Slotit, and neidnalit the samin zettis*=barred and fastened, &c. *Neidnail*, to fasten and clinch with nails according to Jam., is allied to Swed. *net-nagla*, to rivet. Cf. Serenius, 'Eng. and Swed. Dict.,' under "Rivet" (*net-nagla*). Swed. *ned, nedan*, under.

NOTES TO VOLUME II.

Title-page. *Vincentivs Lirinensis.* Vincentius, a monk and presbyter of the famous monastery of Lerinum, was the son of Epirochius, and was born at "Tullie Leucorum in prima Belgica," some time about the beginning of the fifth century A.D. Gennadius, in his book 'De Viris Illustribus,' has gathered a few particulars regarding Vincentius, from which it appears that he retired, like Ignatius Loyola, from a turbulent life (as he says in the 'Commonitorium,' "variis et tristibus secularis militiæ turbinibus"), to seek a haven of rest in the Church ("the heuinning place of religion"), and became an inmate of the Monastery of Lerinum.—(Gennadius, 'Catalogus,' cap. 64.) Vincentius confirms this in the Preface to his Treatise when treating of "The causeis that moueit the auctor to wryte this tractat," to which Winzet (vol. ii. p. 17, l. 10) appends a marginal note: "Vincentius wes in his zowthheid a man of weir, and efter dreu him to monastik life." At Lerinum he wrote, as he mentions (Winzet, vol. ii. p. 74, l. 13), three years after the Council of Ephesus, which was held in 431 A.D., the 'Commonitoria duo pro Catholicæ Fidei antiquitate et universitate, adversus profanas omnium hæreticorum novitates.'

According to Gennadius, he died in the reigns of Theodosius and Valentinian—that is, about 450 A.D. His day in the Calendar is the 24th of May.

Vincentius was a strong opponent of Nestorianism, but was himself charged with semi-Pelagianism by Prosper. He laid down the principle that Catholic doctrine consisted of all "quod semper, ubique, et ab omnibus creditum sit." The second book of the 'Commonitorium' controverted Augustinianism. It is no longer extant. Cf. Winzet, vol. i., Introduction, p. xciv.

3. 7. *Preisis* = endeavours.

> "*Preis* thou to pleis that puissant prince preclare."
>
> —Lyndsay, 'Papyngo,' l. 257.

3. 17. *Se*=*sae*=so.

4. 22. *Habirione*=a habergeon. Fr. *haubergeon.* "An Haberioun; lorica; loricatus, trilex est lorica ex tribus [liciis] confecta; loricare (est A) loricam induere."—'Cath. Angl.,' p. 169.

> "To me he gaif a thik clowit *habirgeon*,
> A thrinfold hawbrik wes all gold begone."
> —Doug., 'Eneados,' ii. p. 147, ll. 31, 32.

Cf. Hauberk. O.H.G. *hals*, the neck, and *bergan*, to protect.

5. 3. *Violente*=violence. Lat. *violentia.*

5. 3. *Sact*=sack. Cf. Lowland pronunciation of verbs ending in *k*,—*attackt* (Ayrshire, Bute); substantives ending in *r*—*spidert* (Dumfries). Cf. *publict*, p. 21, l. 28; *perverst*, p. 64, l. 8; *publictly*, p. 64, head-line 2.

6. 2. *Penuritie*=penury. Lat. *penuria.*

6. 10. *Partie*=particoloured, varied—Doug., 'Virg.,' iii. p. 169, l. 15.

6. 10. *Handsum*=handy. M.E. *handsum.* Not in Jam. Dict. "Handsum, or esy to hond werke, esy to hand werke, *manualis*."—'Prompt. Parv.'

6. 12. *Heumont*=helmet. Jam. *voce* says: "E. *helmet*, q. *helmond*, has been derived from A.S. *hel-an*, or Icel. *hilm-a*, to cover, and *mond*, Teut. *mund*, mouth. Icel. *hylminge* signifies "covering." Douglas, 'Eneados,' has *hewmet*, vol. iii. p. 304, l. 28.

6. 13. *Sted*=stand. Cf. M.E. *steden*, O.Dut. *steden*, Lat. *statuere*, Eng. *stead.*

6. 28. *Ile of Lire.* This island, Lerina or Lerine, also "insula S. Nonarati," is one of a group now called Lerins, and is situated in the Mediterranean, near the coast of France, in the department of Var, opposite Cannes.

7. 6. *The awin synceritie*=the proper, &c. M.E. *azen, awen.*

9. 13. *Eruditioun in the Latin toung.* Cf. 'Latin Themes of Mary Stuart,' by M. Anatole de Montaiglon, pp. xiii-xv, 22, 23; Warton Club, 1855. Pref., 'Invents. of Mary,' &c., pp. cxi, cxii.

9. 34. *Quintine Kennedie.* The reference is here to Kennedy's Tract, 'Ane compendius Tractive,' &c., published in 1558, which was answered by John Davidson. "An answer to the Tractive set furth in the 3eir of God 1558, be Maister Quintine Kennedy, Commendatar, abbote of Crosraguell, for the establisching of ane christiane mannis conscience," &c. "Imprentit at Edinburgh by Robert Lekprewik, . . . 1563." It is dated "at the Paedagoge of Glasgw, the firste of Marche, 1562." Reprints of both tracts are found in 'The Misc. of the Wodrow Soc.,' vol. i., edited by David Laing. See note *supra*, p. 126.

Of this *John Davidson*, principal of the college in Glasgow, little is known. It is surmised he was a northern Scot, born about 1520, educated at Aberdeen and Paris, where he is found in 1552; became vicar of Nigg and Alness; in 1557 appears as "Principalis

Regens Pedagogii Glasguensis," a post he held till about 1573. He was also vicar of Colmonell in Ayrshire, and chaplain of St Michael's in the cathedral of Glasgow.

10. 5. *Snapperit* = stumbled. Skeat, *voce* "Snap," refers to the Teut. base *snap*, to snatch, to which is parallel the base *snak*, to gasp.

> "I *snapper* as a horse dothe that tryppeth. Je trippete.
> My horse dyd not stumble, he dyd but *snapper* a lytell."
> —'Palsgr.,' F. 365 *A* (Jam.)

Jam. gives illustrations of *snapper*, a fault. Cf. "Whipper-snapper."

10. 20. *Haly Fatheris aggreit nocht.* At the Council of Nice, 325, the Heteroousians, the party of Arius, led by Eusebius, Bishop of Nicomedia, were outvoted by the Homoousians, many of whom, however, voted without being convinced of the truth of the doctrines formulated in the Nicæan Creed. Eusebius of Nicomedia and Theognis of Nice, who subscribed the creed but not the formula of condemnation of Arius, were banished to Gaul.

10. 31. *Syluester.* This pope lived between 314 and 335 A.D. He had the honour of baptising the Emperor Constantine.

12. 3. *Tractatis, written be anciant Fatheris.* Cf. vol. i., Introd., p. xlv.

12. 12. *To addit* = added.

12. 24. *Zour Hienes forebearis.* The note to 6. 12, *supra*, pp. 98, 99, may be consulted as to the legacy of royalty to the pre-Reformation Church. Winzet here exposes one of the crying scandals which led to the downfall of the Roman Church in Scotland. The idea here expressed by Winzet took so deep a hold on Mary's mind, that up till her death she fondly expected to see the old faith resuscitated in her native land. The idea of an amnesty for the deformers, and of the embracing of the pure principles of religion, is very like what Goudanus the Jesuit recommended to his superiors at this time.

12. 29. *Insameke.* Probably a misprint for *insamekl.* The form *meche* appears in 'Wm. of Shoreham,' l. 139.

12. 35. *Quare* = quhare.

15. 3. *Behauit* = constrained. Cf. A.S. *behæbban*, to surround, to restrain, to detain. Used reflectively, to govern one's self.

15. 10. *Costerius.* Few details regarding the life or writings of Joannes Costerius are given in biographical dictionaries and bibliographies. The edition of his 'Commentaria' used here is dated 1600.

16. 14. *Commoditie* = suitableness. Vin. Lat. *opportunitas.* 'Travellers turned out of the highway, moved by the *commodity* of a path." —Ben Jonson.

16. 17. *Reuiss* = snatch. Vin. Lat. *rapiantur.*

17. 1. *Terrible expectatioun.* A reference to the Vandals who were ravaging Africa, and to the downfall of the Roman Empire.

17. 5. *Frequent cumpanie.* Vin. Lat. *urbium frequentiam.*

17. 12. *Cummeris*=troubles. Vin. Lat. *turbinibus.*

17. 14. *Heuinning place of religioun.* This is Winzet's rendering of "in portum religionis." It seems to be an attempt to make an adjective (from a present participle) signifying *harbouring.* Or, perhaps, the accusative, *hæfenan,* of the A.S. *hæfene,* a haven, has come into the recollection of the translator.

18. 10. *Falset*=falseness. Vin. Lat. *falsitate.* O.Fr. *fauseté; falseté.*

> "For him dedeyn3eit nocht to dele
> With trechery, na with *falset.*"
> —'The Bruce,' i. ll. 376, 377.

18. 27. *Nouatianus,* a presbyter of the third century, who taught that perverts to paganism could not be restored to the privileges of the Church.

19. 5. Vin. Lir., "propter tantos tam varii erroris amfractus." *Slonkis*=ditches, mires. Jam. instances Belg. *sleyncke, lacuna, fovea.*

> "Quhar that his dochtyr, amang buskis ronk,
> In dern sladis and mony scroggy *slonk,*
> With mylk he nurist," &c.
> —Doug., 'Eneados,' iv. p. 53, ll. 16-18.

19. 18. *Dissiuir*=depart. Vin. Lat. *recedamus.*

19. 30. *Inhere*=adhere. Vin. Lat. *inhæreat.*

20. 23. *Donatistis.* Donatism was founded on the belief, introduced early into the African Church, that the validity of sacerdotal acts depended upon the personal character of the agent, and the question arising out of that belief as to the eligibility for sacerdotal office of the *traditores,* or those who had delivered up their copies of the Scriptures under the compulsion of the Diocletian persecution: the exciting cause was the election of a successor to Mensurius, Bishop of Carthage, who died in 311. 'Ency. Brit.,' *voce.* Donatism was condemned by the Council of Carthage in 410 A.D.

21. 7. *Zet.* Vin. Lat., "Caligo quædam mentibus offunderetur." Cf. note, p. 104.

21. 24. *The Emperour.* This was Constantius, son of Constantine the Great, who espoused the Arian cause.

22. 11. Read *ouerquhelmit,* for O.E. *ouerquhemlit.*

22. 23. These quotations from Ambrose will be found in 'De Fide,' lib. ii. cap. xv. n. 141, and c. vii. n. 128. Ambrose here refers to those lapsed bishops whom the Emperor Constantius prevailed on, after the Council of Ariminum, to reject the Nicene Creed, and to adopt the formula of Sirmium, falling into heresy regarding the nature of Christ's person. Subsequently they readopted the Nicene Creed.

24. 20. *Seuinfald licht.* Cf. Exod. xxv. 31-40, xxxvii. 17-24; Rev. i. 12, 13.

24. 23. *Malepeirtnes.* Vin. Lat. *audacia.*

26. 9. *Schot to the duir.* Vin. Lat. *explosa novitas.*

26. 11. *Supple.* Vin. Lat., "Sed forte tunc ipsi novitiæ adiuventioni patrocinia defuerunt."

27. 7. *Craikis* and *wanetis*=prate and boast. Cf. 37. 6, "*crakis* and *waintis.*" *Craik*, to cry; M.E. *kraken.* Cf. *sb. crake*, corncrake. *Wanet*, to boast, vaunt; M.E. *auanten*, Low Lat. *vanitare*, Lat. *vanus*, vain.

> "I *vaunte*, I boste, or *crake*, Ie me vante."—Palsgrave.

27. 13. *Weil dirklie*=somewhat obscurely. Vin. Lat., "Scripta *paulo involutius* edita."

27. 19. *Propyne.* Vin. Lat. *propinare.* "The Father hath propined unto mee a bitter cuppe of affliction."—'Rollock on the Passion,' p. 21, quoted in Jam.

27. 35. Cf. Gen. ix. 20-27.

28. 1. *Purpose*=subject in hand. Vin. Lat. *propositum.*

29. 12 (*margin*). *Licht coipmen*=light-hearted givers of the communion cup.

29. 24. *To defence the perseuerance.* Vin. Lat., "propter adferendam primæ fidei tenacitatem."

30. 12. *Pestiferous accumpaniing.* Vin. Lat. *venemata permixtione.*

31. 32. *I wg to tell.* Vin. Lat. *horreo dixere.* Cf. Stratmann: "Uggin, O.Icel. *ugga*, *ugg*, 'horrere': Ug, O.Icel. *uggr*, metus; ugging, horror." The following interesting note is found in 'Catholicon Anglicum,' p. 401: "To Vge (Vgg A.); Abhominari, detestare, & cetera, vt in h litera." "Ugely, *horridus;* uged, *foedus.*"—'Manip. Vocab.' In describing the pains of hell, Hampole says they

> "er swa fel and hard
> Als yhe sal here be red aftirward,
> Þat ilk man may *ugge*, bathe yuunge and alde
> Þat heres þam be reherced and talde."
>
> —'P. of Cons.,' ll. 6416-6419.

See also 'Ancren Riwle, p. 92. Compare to Huge, &c. In the 'Story of Genesis and Exodus,' l. 2826, Moses, when bidden by God to go to Pharaoh, says—

> "Louerd, sent him ðat is to cumen,
> *Vgging* and dred me haueð numen."

See also l. 950. In l. 2850, we have *vglike*=ugly. "And last by the *vgsomnes* of our synnes many trybulacyons be engendred in our soules." —Bp. Fisher, 'Works,' p. 53; see also p. 69. Wyclif, in his Treatises ('Select Works,' vol. iii. p. 34), speaks of a person "*uggynge* for drede and wo." See also *ibid.*, p. 117.

> "And doun ane tempest sent als dirk as nicht,
> The streme wox *ugsum* of the dym sky."
>
> —Doug., 'Æneados,' v. p. 127, ll. 37, 38.

" A thoner and a thick rayne þrublet in the skewes,
With an *ugsom* noise, noy for to here."
—' Destruct. of Troy,' ll. 12,497, 12,498.

, in his 'Anat. of Abuses,' p. 72, uses the form *ugglesome*. In urrey's translation of the Second Book of the 'Æneid,' p. 144 s edition, Æneas, describing his escape from Troy, says—

" In the dark night, looking all round about,
In every place the *ugsome* sights I saw."

, in his 'Godlie Tractate,' ed. Furnivall, p. 18, l. 469, says—"I · Murthour and Hirschip to declare." See Wedgwood, 'Dict. . Etymology,' Introd., p. xxxvii.

1. *Foretaking*=portent. Vin. Lat. *portentum*.

7. Valentinus, the Gnostic of the second century, who tried to ıise Gentile philosophy with Christian revelation. He said was born of Mary, whom He utilised as the channel through God entered a finite state, καθάπερ ὕδωρ διὰ σωλῆνος ὀδεύει—as ravels through a pipe.

8. *In hidlingis*=in secret. Vin. Lat. *latenter*. Cf. O.E. *hûdels*, *hidels;* A.S. *hydels*, a hiding-place. Cf. *postea*, p. 55, ll. 26 *In hidils* appears in Wicl., Deut. xxvii. 15. Douglas has—

" Bot Scilla lurkand in derne hiddillis lyis."
—Doug., ' Eneados,' ii. p. 145, l. 9.

. *Iugement of the empyre*. This refers to the election and ion of Nestorius of Antioch, in 428, as Bishop of Constanti- ɔn the death of Sisinnius, when, on account of the rivalry of ıops, it was necessary to introduce a stranger.

5. *Sirmitane*. Sirmium, of which Photinus was Bishop in e ancient capital of Pannonia, lay at the confluence of the ınd Bacuntius.

7. *Leir* = teach. Vin. Lat. *discimus*, A.S. *lâeran*, O.L.Ger. O.H.Ger. *lêran*.

3. *Sweand*=swaying. Vin. Lat. *nutabundi*. M.E. *sweyen*. ne word is translated (37. 15) by *flowand*.

2. *Atouer*=besides. Vin. Lat. has *sed*. Cf. A.S. *âtor*, Eng.

3. *Hiddirtillis*=thus far. Vin. Lat. *hæc itaque*.

" Thus, *hiddirtillis*, warryne derenys seir
Exercit in wirschep of his fadir deir."
—Doug., 'Eneados,' ii. p. 259, ll. 21, 22.

3. *Marrowit*=allied. Vin. Lat. *sociatus*.

). *Propre of the Arrianis*. Vin. Lat., "qui est error proprius ɔrum."

3. *Stay*=keep away. Vin. Lat. *absit* . . . *ludibrium*.

7. *Gysing*=disguising, affecting a manner. M.E. *gise, gyse,*

also *guise*, *guyse*. Cf. "Dis-guise." Cf. Jam., *voce* "Gysar," a harlequin.

43. 4. *Adunit* = connected. Vin. Lat. *connexa.*

43. 8. *Vniing* = uniting. Vin. Lat. *uniendo se homini.*

46. 30. *Thir things . . . tretit.* It is supposed by some writers that Vincentius wrote a treatise on the Trinity and the Incarnation. The preceding exposition of the doctrine of the person of Christ closely resembles that of the Athanasian Creed.

47. 26. *Martyrdome.* This refers to the martyrdom of Leonides, father of Origen, in the reign of Severus. Euseb., 'Eccl. Hist.,' lib. vi. cap. ii.

49. 3. *Mother of Alexander.* Julia Mammæa, mother of the Emperor Alexander Severus, when on a visit to Antioch, sent to Alexandria for Origen, so that she might hear him expound the Gospel. She was murdered along with her son in 235 A.D.

49. 8. *Philip.* This emperor (244-249) favoured Christianity.

49. 13. *Porphyrius.* Porphyry, a native of Tyre, 233-304 A.D., wrote a work against Holy Scripture, publicly burnt at the instance of Theodosius the Great.

49. 24. *Leuir erre.* Compare Cicero's compliment to Plato—"Errare mehercule malo cum Platone (quem tu quanti facias scio, et quem ex tuo ore admiror), quam cum istis vera sentire."—'Tusc. Quæs.,' lib. i.

50. 16. *Ganestand.* Vin. Lat. *resisto.*

51. 12. *Tyist.* Vin. Lat. *persuadere.*

51. 18. *Fyireflachtis* = thunderbolts. Vin. Lat. *fulminibus.*

> "Ay sen the fader of goddis and king of men
> With thunderis blast me smate, as that ȝe ken
> And with his fyry lewyne me wmberauch
> That we intill our langage cleip *fyirflauch.*"
> —Doug., 'Eneados,' ii. p. 106, ll. 15-18.

51. 18. Lyndsay, in his description of the Day of Judgment, says—

> "As *fyreflaucht* haistely glansyng,
> Discend sall the most Hevinly Kyng."
> —'Ane Dialogue,' ll. 5551, 5552.

In 'Cath. Angl.,' p. 133, appears—"A flame of fyre; *flamma*, gleba et cetera; *vbi* sparke (A.)"

53. 18. *Reueist* = ravished. Vin. Lat. *rapiuntur.* Not to be mistaken for *reuest*, to clothe; Fr. *revestir.*

54. 19. *Proptis.* Here Winzet defines this rare word as "boundis" or "marcheis." According to Jam., *prop* is used in the same sense in the 'Chartulary of Aberbrothic.'

54. 31. *Stanerie stubburnes* = Stubbornness as hard as stone. Vin. Lat. *tanto adamante pertinaciæ.*

55. 36. *Passis* = perish. Vin. Lat. *pereunt.*

56. 30. *Poiss*=possession, treasure. Vin. Lat. *hoc penes te maneat.* Cf. Ayrshire *posie*, a hoard. From Lat. *positum.* "The King made inventoris of his pois, of all his jewells and uther substance."—Knox, 'Hist.,' p. 31 (Jam.)

58. 24. *The mair of aige*=older people. Vin. Lat. *grandioribus.*

58. 33. *Vpheit* = exalted, lifted up. Vin. Lat. *sublimetur*, Dan. *ophoyer*, Belg. *ophoog-en*, to exalt.

59. 6. *Vnganand*=unbecoming.

59. 21. *Graiwis*=shoots. Vin. Lat. *surculis.* Cf. *graft.*

59. 22. *Cannal*, &c. Vin. Lat., "Cinnamoni et balsami surculis lolium repente atque aconita proveniant."

61. 17. *Aind*=breath, wind. O.E. *onde*, Icel. *ande*, *ond*, Su.-G. *ande*, A.S. *ond* (Jam.)

> "With gret payn thiddir thai hym brocht;
> He wes sa stad that he na mocht
> His *aynd* bot with gret panys draw."
> —'The Bruce,' iv. ll. 197-199.

61. 29. *Inwart chalmer.* Vin. Lat., "Ab Ecclesiæ penetralibus, penitùs extraneas."

62. 20. *Bullerit*=burst out, rushed out like water. Jam. has a long note on *buller*, allying it with "Su.-G. *bullr-a*, tumultuari, strepitum edere." Here Winzet simply identifies it with Vin. Lat. *ebullivit.* Cf. Fr. *bouillir*, to boil. Cf. Douglas, referring to "fludis,"—

> "Ourwellit eik with ayris
> Fra thair foirstammys the *buller* brayis and raris."
> —'Eneados,' ii. p. 232, ll. 9, 10.

Cf. "The Bullers of Buchan."

63. 8. *Swellie*=whirlpool. Vin. Lat. *gurges.* Cf. O.Dut. *swelgh*, A.S. *gesþelg*, M.E. *sweln*, *swelogh.*

> "The ragis of Silla that huge *swelth* in the se
> ȝe haue eschapit."—Doug., 'Eneados,' ii. p. 33, ll. 15, 16.

68. 8. *Offend thair fute at a stane*=Strike their foot against a stone. Vin. Lat., "Offendere ad lapidem pedem suum."

69. 3. *Beis*=may be, be is. Still common in rural parlance. Cf. vol. ii. p. 70. 3.

> "Mastres of woddis, *beis* to ws happy and kind."
> —Doug., 'Eneados,' ii. p. 40, l. 18.

69. 7. *Monyast.* This superlative form of *mony*, many, is very rare.

> "Off benefice, Schir, at everie feist,
> Quha *monyast* hes makis maist requeist."
> —Dunbar, 'To the King,' Pt. ii. p. 208 (S.T.S. Ed.)

72. 12. *Iuliane the Pelagiane.* Julian was Bishop of Eclanum, in Apulia; professed Pelagianism, and, along with Nestorius, was anathematised at the Council of Ephesus (A.D. 431.)

73. 9. *Hail wair.* Vin. Lat. *ad universa.* Cf. note *supra*, p. 126.

73. 21. *Wappit heidlingis.* Vin. Lat. *præcipitemur.* Cf. note *supra*, p. 144.

74. 12. *Counsel . . . at Ephesus.* This famous Council at Ephesus was held in 431 A.D. This allusion fixes the date of the writing of the Commonitorium.

74. 18. *Vnfaythfulnes of Ariminia.* This refers to the attempt of the semi-Arian party, at the Council of Ariminium in 359 A.D., to alter the dogma in the Creed asserting the equality of Christ with God.

76. 14. *Strampit*=trampled. Cf. Ger. *strampfen*, used by Luther in his version, Job xxxix. 24 (Jam.)

78. 6. *Glar*=mud. Cf. *glair*, the white of an egg; O.Fr. *glaire*. There seems to be a connection between these words, denoting a slimy, sticky substance. Skeat traces *glair* to Lat. *clarus;* whence Low Lat. *clara oui*, the white of an egg (Ducange). The word is in common use in Scotland at present. As illustrating the present dialect in Ayrshire and Dumfriesshire the following example might be taken: "Wull ye gie's a wee pickl' o' 'oo to stap i' the neb o' ma shoon, for they're unco schauchly and coup me owre i' the *glaur?*"—*i.e.*, Will you give me ('s=us=me) a little bit of wool to stop in the nose of my shoes, because they are very apt, through being broken down and shapeless, to capsize and tumble me in the mud?

> "Salflie scho brocht baith prophetes and man,
> And furth thaim sett amyd the foul *glar.*"
> —Doug., 'Eneados,' iii. p. 36, ll. 15, 16.

80. 9. *Glewit*=glued together. Vin. Lat. *adglutinentur.*

81. 24. *Playng . . . pluk at the craw.* I have not been able to trace this game. Cf. saying, "I've a craw t' pluck wi' ye." Cf. also, "I've a craw t' pluck wi' ye, get the feathers fah [who] likes;" "I've a craw t' pluck wi' ye, an' fah is [where is] the pyockie to put in the feathers?"

82. 15. *Trittil trattilis.* Cf. note *supra*, p. 126.

GLOSSARY.

[The references are to the volume, page, and line.]

one, i. 26. 6. See note.
p. dismayed, i. 37. 18.
ick, i. 38. 7.
obot, ii. 82. 1.
part, ii. 52. 7.
i=repugnant to, i. 25.

inf. abolish, i. 12. 1;

pr. t. abolishes, i. 28. 19.
ibove, i. 8. 27; 43. 29.
above, i. 66. 2.
abroad, ii. 69. 27.
p. abstained, i. 93. 7.
oove, i. 102. 5.
ibuses, i. 119. 5.
waited, i. 11. 2.
pr. t. accuse, i. 65. 29;

pp. acquainted, i. 138.

p. added, accompanied,

t. adjure, i. 20. 5.
b. admixture, ii. 36. 8.
nullify, i. 58. 27.
p. nullified, i. 109. 20(*b*).
]. *v. pr. t.* reckon, i. 7.
case, event, i. 113. 10; ii. 4. 22.
endanger, i. 96. 14.
adversary, i. 54. 5,
per. turn, i. 41. 30.
nf. inform, i. 19. 19.
sb. admonition, i. 3. See note on i. 4. 13.
b. deliberation, i. 4. 19.

Adunit, *v. pp.* united to, ii. 43. 4.
Adurnand, *v. pr. p.* adoring, i. 129. 8.
Adurne, *v. pr. t.* worship, adore, i. 98. 23, 26.
Adurnit, *v. pp.* adored, i. 98. 12. See note.
Aestimatioun, *sb.* estimation, ii. 34. 20.
Aeternalie, *adv.* eternally, i. 58. 13.
Affrait, *v. pp.* afraid, i. 42. 12.
Afoir, *prep.* before, i. 65. 13, 15; afoire, i. 70. 22; afore, i. 4. 23, 28.
Agane, *adv.* again, i. 24. 20; 74. 5.
Aganis, *prep.* against, i. 2. 15; 14. 22.
Aggreit, *v. pt. t.* harmonised, i. 135. 9.
Aggreit, *v. pp.* agreed, ii. 10. 20.
Aige, *sb.* age, i. 7. 20; 23. 11.
Aigeit, *adj.* aged, i. 37. 20; ii. 49. 15.
Aiges, *sb.* ages, i. 5. 4.
Aind, *sb.* breath, ii. 61. 17. See note.
Airis, *sb.* oars, i. 3. 18. See note.
Airmie, *sb.* army, ii. 5. 25.
Airmis, *sb.* arms, i. 84. 2.
Airmis, *v. pr. t.* arms, ii. 4. 22.
Aithir, *adj.* either, i. 65. 23.
Al, *adj.* all, i. 2. 3; every, i. 5. 1, 11, 13. See note on i. 94. 15.
Alanerlie, *adv.* only, i. 42. 8.
Allace, *interj.* alas, i. 30. 4.
Allane, *adj.* alone, i. 31. 16; 42. 25; 89. 17. See note on i. 89. 18.
Allanerlie, *adv.* only, i. 85. 25; 86. 13. See note on i. 85. 25.
Alluidis, *v. pr. t.* alludes, ii. 24. 19 (margin).

Alluir, *v. inf.* allure, i. 64. 16.
Almaist[e], *adv.* almost, i. 3. 13; 7. 4; 10. 35.
Almus, *sb.* alms, i. 105. 10, 18. See note on *Almus deid*, i. 105. 10.
Almusdeid, *sb.* alms, i. 125. 30.
Almychtie, *adj.* Almighty, i. 17. 15.
Alrady, *adv.* already, i. 3. 9; 4. 16, 25.
Als, *adv.* as, i. 12. 22; 56. 21; 109. 9.
Alsua (alswa), *conj.* also, i. 121. 22; 39. 18.
Alter, *sb.* altar, i. 21. 16.
Alterit, *v. pt. t.* altered, ii. 15. 14.
Aluterlie, *adv.* utterly, altogether, i. 8. 12; 21. 3. See note on i. 21. 3.
Alwayis, *adv.* always, i. 43. 5.
Alykways, *adv.* likewise, ii. 46. 6.
Alyue, *adj.* alive, i. 133. 26.
Amangis, *prep.* among, i. 9. 25.
Amendiment, *sb.* amendment, i. 65. 27.
Amitie, *sb.* amity, i. 30. 25.
Amit[t]is, *v. pr. t.* loses, i. 21. 34. See note.
Ane, *art. num. adj.* a, an, one, i. 2. 1, 23, *sæpissime.*
Anentis, *prep.* concerning, i. 39. 8.
Aneuch, *adv.* enough, i. 11. 11.
Anewche, *sb.* enough, ii. 18. 20.
Angelicall (Angilicall), *adj.* angelic, pertaining to a divine messenger or pastor, i. 23. 15.
Anguis, *sb.* anguish, i. 72. 11.
Anis, *sb.* ones = persons, i. 5. 11; 8. 31.
Anis, *adv.* once, i. 13. 8; 22. 3; 129. 26.
Ansueir, *v.* answer, i. 4. 18.
Ansueris, *sb.* answers, i. 2. 15.
Apoplesie, *sb.* apoplexy, ii. 13. 3.
Apostatat, *v. pp.* apostated, i. 118. 25. See note.
Apostolis, *sb.* apostles, i. 6. 6 *et passim*; apostlis, i. 41. 29.
Appeill, *v.* appeal, i. 33. 17.
Appele, *v.* appeal, i. 110. 1.
Apperand, *adj.* apparent, i. 4. 4.
Apperandlye, *adv.* apparently, i. 12. 28.
Apperence, *sb.* appearance, ii. 15. 16.
Apperinglie, *adv.* apparently, i. 116. 18.
Apperis, *v. pr. t.* appears, i. 8. 23; 15. 18.
Apperit, *v. pt. t.* appeared, i. 2. 23.
Applauding (MS. applauting), *v. pr. p.* expressing agreement, i. 92. 4. See note.
Applesit, *v. pp.* satisfied, i. 31. 1. See note.
Appoinctit, *v. pp.* appointed, i. 82. 18; appoyntit, i. 41. 2.
Appreue, *v.* approve, i. 32. 12.
Appreuis, *v. pr. t.* approves, agrees, i. 32. 15.
Approprying, *v. pr. p.* appropriating, i. 8. 5.
Approuin, *v. pt. pp.* approved of, i. 2. 8; 10. 22; 29. 14.
Appuncting, *v. pr. p.* appointing, i. 107. 9.
Ar, *v.* are, i. 2. 11; 4. 33; 5, 16.
Archiheretic, *adj.* [or *sb.*] arch-heretical, i. 71. 13.
Arcke, *sb.* ark, i. 41. 1.
Arrogantis, *sb.* arrogant persons, i. 78. 8.
Artelzerie, *sb.* artillery, i. 58. 26.
Articule, *sb.* article, i. 30. 5.
Artyculis, *sb.* articles, i. 2. 7. [Lat. *articulus.*]
Ascriuing, *v. pr. p.* ascribing, i. 40. 25.
Ascriuis, *v. pr. t.* ascribes, i. 68. 32.
Assaltit, *v. pt. t.* assaulted, ii. 67. 4.
Assuir, *v.* assure, i. 18. 6.
Astoneist, *v. pp.* astonished, i. 50. 33.
Astrictis, *v. pr. t. pl.* limit, bind, i. 72. 18. See note on i. 74. 13.
Athir, *pron.* either, i. 74. 6.
Athort, *prep.* through, all over [Lat. *per*], ii. 64. 4.
Atouer, *adv.* moreover, ii. 37. 12; 73. 16. See note.
Attentlie, *adv.* attentively, i. 6. 6.
Auante, *v. inf.* boast, i. 42. 12.
Aucht, *v. pr. t.* owe, i. 5. 24; 65. 31; ii. 56. 12. See note on i. 65. 31.
Auchtin, *adj.* eighth, i. 82. 5. See note.
Aucthoritie, *sb.* authority, i. 29. 6.
Auctoriteis, *sb.* authorities, i. 25. 29.
Auctoritie, *sb.* authority, i. 7. 8.
Auctorizit, *v. pp.* authorised, i. 55. 3.
Auctour, *sb.* author, i. 56. 22; 120. 2 (margin).
Auisement, *sb.* advice, counsel, i. 135. 17.
Auncient, *adj.* ancient, i. 6. 4.
Avytit, *v. pp.* awaited, i. 54. 33.
Awalke, *v. imper.* awake, i. 6. 20. See note.
Awantit, *v. pt. p.* boasted, ii. 77. 13.
Awaytit, *v. pp.* awaited, i. 56. 15.
Awin, *adj.* own, i. 3. 14; 6. 19.
Awin, *sb.* own, ii. 60. 24.
Ay, *interj.* yes, i. 58. 12.

Babis, *sb.* babies, i. 7. 23.
Bable, *sb.* babble. i. 78. 25.
Bable, *v.* babble. i. 97. 18.
Babling, *sb.* babbling, i. 9. 28.
Backwart, *adv.* backward, i. 12. 32.
Bernes, *sb.* nakedness. ii. 27. 24.
Bairding, *sb.* traducing like a street bard, rhyming satirically. i. 58. 25: ii. 81. 15.
Bairdis, *sb.* poets, ii. 81. 18.
Baissinis, *sb.* basins. i. 94. 9.
Baith, *adj.* both, i. 3. 18: ii. 22.
Bak, *sb.* back, i. 18. 10 [5].
Bakwart, *adj.* backward, ii. 17. 14 (margin).
Baldly, *adv.* boldly, i. 28. 2.
Ballat, *sb.* ballad, i. 45. 7.
Ballies, *sb.* bailies, i. 94. 22.
Band, *sb.* bond, i. 132. 5.
Bandstane, *sb.* binding-stone, i. 32. 24.
Baneis, *v. inf.* banish, i. 94. 26.
Baneising, *v. ger.* banishing, i. 62. 23.
Banis, *sb.* bones, i. 113. 3.
Banise, *v. inf.* banish, i. 50. 29.
Banissit, *v. pp.* banished, i. 26. 7. 8.
Bankatting, *v. ger.* banqueting, ii. 64. 9.
Bannis, *sb.* banns, i. 85. 4. See note.
Baptim, *sb.* baptism, i. 21. 34; 73. 27. See note on i. 21. 34.
Barber, *adj.* barbarous, i. 108. 5; 113. 20.
Baris, *sb.* bears, i. 45. 11.
Barne, *sb.* child, i. 82. 4.
Barneage, *sb.* childhood, ii. 49. 14.; barneaige, i. 62. 34. See note on i. 62. 34.
Barnis, *pl.* children, i. 82. 21; -eis, ii. 58. 15.
Baronis, *sb.* barons, i. 5. 3.
Battel, *sb.* battle, i. 8. 33; battell, i. 120. 17.
Bauld, *adj.* bold, i. 13. 6.
Bauldelie, *adv.* boldly, i. 65. 22; bauldlye, i. 10. 12.
Be, *prep.* by, i. title-page, 8. 9; 2. 8; in preference to, i. 26. 2. See note on i. 26. 2.
Becum, *v. pp.* become, i. 14. 4.
Beddis, *sb.* beds, i. 3. 8.
Beginnis, *v. pr. t.* begins, ii. 41. 14.
Begit [O.E. *bezitan*, Goth. *bi-gitan*], (beggit, footnote), *v. pp.* begotten, i. 119. 30.
Begylit, *v. pp.* beguiled, ii. 7. 1.
Behaif, *v.* behave, i. 90. 25, 27.
Behaldis, *v. pr. t.* beholds, i. 6. 22.
Behuvit, *v. pp.* constrained, ii. 15. 3. See note.
Behuvit, *v. pp.* behoved, i. 33. 24.
Behuvis, *v. pr. t.* behoove, i. 78. 21.
Beir, *v.* bear, i. 66. 5.
Beirar, *sb.* bearer, i. 138. 7.
Beis, *v.* be, ii. 69. 3; 70. 3. See note.
Beistis, *sb.* beasts, i. 102. 10.
Beistlie, *adj.* beastly, i. 107. 22; 108. 5.
Beleif, *sb.* belief, i. 5. 25; 30. 6.
Beleiuand, *v. pr. p.* believing, i. 33. 24.
Beleive, *sb.* belief, i. 69. 21. See note.
Beleive, *v. pr. t.* believe, i. 71. 3.
Beleivear, *sb.* believer, i. 60. 32.
Beleivit, *v. pp.* believed, ii. 6. 35.
Bellie, *sb.* belly, i. 30. 18; belliis, i. 30. 17: 115. 7 (margin).
Belufit, *v. pp.* beloved, i. 31. 28.
Belwodder, *sb.* bell-wether, ram, ii. 34. 13. [Vin. Lat. *arietem.*]
Bene, *v. pp.* been, i. 5. 30; 7. 21.
Beneth, *adv.* beneath, ii. 83. 2.
Beseik, *v. pr. t.* beseech, i. 7. 18; 11. 31.
Beseikand, *v. pr. p.* beseeching, i. 10. 16.
Beseikis, *v. pr. t.* beseeches, i. 13. 23.
Besydis, *prep.* besides, i. 11. 16; ii. 6. 25.
Bete, *v. inf.* beat, ii. 21. 31.
Betrasit, *v. pp.* betrayed, i. 129. 7.
Bettir, *adv.* better, i. 55. 22.
Betuix, *prep.* between, i. 3. 7; 14. 11.
Beutiful, *adj.* beautiful, i. 11. 11.
Bewar, *v. inf.* beware, i. 132. 3.
Bibill, *sb.* Bible, i. 32. 6 (margin). See note.
Big, *v.* build, i. 27. 4.
Bigaris, *sb.* builders, i. 32. 25.
Biging, *v. pr. p.* building, i. 123. 10.
Bischoipes, *sb.* bishops, i. 2. 3; bischoipis, i. 4. 27.
Bissines, *sb.* business, i. 53. 11; ii. 16. 13; 26. 7.
Bittirnes, *sb.* bitterness, ii. 22. 22.
Blaymes, *v. pr. t.* blames, ii. 78. 25.
Blek, *sb.* blemish, i. 7. 15. See note.
Blekkit, *v. pp.* blacked, defiled, i. 43. 35.
Blud, *sb.* blood, i. 14. 15; blude, i. 6. 23; 8. 30; bluid, i. 86. 8.
Blynd, *sb.* blindness, i. 38. 3. See note.
Blys, *sb.* bliss, i. 11. 28.
Blyssit, *adj.* blessed, i. 2. 19.
Blythe, *adj.* glad, i. 124. 16.
Blythnes, *sb.* gladness, i. 28. 35; 29. 3.
Bocht, *v. pp.* bought, i. 120. 31.

Bodeis, *sb.* bodies, i. 3. 22.
Bodely, *adj.* bodily, i. 5. 15.
Bodyis, *sb.* bodies, i. 8. 19.
Boisting, *v. ger.* boasting, i. 54, 27.
Boistit, *v. pt. t.* boasted, i. 55. 35.
Bordal, *sb.* brothel, ii. 60. 15.
Bordouring, *v. ger.* bordering, i. 44. 20.
Borne, *v. pp.* born, i. 29. 23.
Bosumis, *sb.* bosoms, i. 10. 6.
Bot, *conj.* but, i. 3. 22; 4. 31; bott, i. 21. 11.
Botum, *sb.* bottom, i. 52. 31.
Botumles, *adj.* bottomless, i. 52. 30; ii. 44. 7.
Boultis, *sb.* bolts, i. 58. 26.
Boundrodis, *sb.* landmarks, ii. 65. 27.
Bowldin, *v. pp.* puffed up, i. 133. 13.
Brace, *sb.* brass, i. 114. 20.
Brade, *adj.* broad, ii. 15. 8.
Brag, *sb.* boasting, i. 80. 3; 80. 16.
Bragaris, *sb.* braggarts, i. 76. 26.
Braid, *adv.* broadly, i. 20. 21.
Braid, *adj.* broad, ii. 4. 17.
Braistis, *v.* burst [Teut. stem *brast*, Swed. *brista*; cf. *postea*, brestit], ii. 50. 21.
Brak, *sb.* noise, i. 12. 25. See note.
Brak, *v. pt. t.* broke, i. 29. 21.
Brasin, *adj.* brazen, i. 123. 18.
Breder, *sb.* brethren, i. 25. 14.
Breid, *sb.* bread, i. 84. 17.
Breidis, *sb. pl.* bread, i. 84. 24; ii. 55. 34.
Breiks, *sb.* breeches, i. 52. 19.
Breistis, *sb.* breasts, i. 52. 22.
Brek, *v. inf.* break, i. 3. 18.
Brekaris, *sb.* breakers, ii. 12. 13.
Breking, *v. pr. p.* breaking, i. 95. 3; 127. 2.
Brestit, *v. pp.* burst, ii. 30. 2; -ing, ii. 68. 25.
Brether, *sb.* brothers, brethren, i. 2. 10; 7. 29. See note on i. 2. 10.
Breue, *adj.* brief, ii. 15. 20.
Breuelie, *adv.* briefly, i. 52. 7; ii. 9. 4; finally, ii. 67. 16.
Brik, *sb.* violation, i. 74. 11.
Brint, *v. pp.* burnt, ii. 27. 9.
Brocht, *v. pp.* brought, i. 5. 3, 33.
Brockin, *v. pp.* broken, ii. 6. 21.
Browis, *sb.* brats, i. 6. 12. See note.
Bruke, *v. inf.* enjoy, possess, i. 12. 21. See note.
Brunt, *v. pp.* burnt, i. 31. 7.
Brychtnes, *sb.* brightness, i. 122. 25.
Brynt, *adj.* burnt, i. 21. 16.
Buir, *v. pt. t.* bore, i. 59. 20; ii. 45. 1.
Buird, *sb.* board, maintenance, i. 109. 23 (margin).
Buith, *sb.* booth, i. 23. 2; 26. 30.
Buke, *sb.* book, i. 47. 1. Buke of Discipline, i. 27. 31 (margin). See note on i. 27. 31.
Bukis, *sb.* books, i. 27. 10.
Bullerit, *v. pt. t.* rushed like water, ii. 62. 20. See note.
Bund, *adj.* bound, i. 8. 28.
Bunde, *v. pp.* bound, i. 37. 22.
Burdin, *sb.* burden, i. 50. 9.
Burding, *v.* burden, i. 138. 17.
Burding, *sb.* burden, i. 66. 6.
Bure, *v. pt. t.* bore, ii. 78. 13.
Burgeounis, *sb.* buds, i. 45. 13. See note.
Buriing, *sb.* burial, i. 113. 6.
Buriit, *v. pp.* buried, i. 72. 12.
But, *prep.* without, i. 8. 20; 9. 7; 75. 9. See note on i. 30. 6.
Buyth, *sb.* booth, ii. 12. 33.
By, *prep.* in preference to, i. 26. 2; 74. 7 (margin).
Bydand, *v. pr. p.* remaining, ii. 57. 25.
Byll, *sb.* writing, i. 19. 35. See note.
Bypassing, *v. pr. p.* passing, ii. 36. 24.
Bypast, *adj.* past, i. 56. 19.
Byrth, *sb.* birth, i. 29. 28.
Byting, *v. ger.* biting, ii. 34. 2.

Cacheit, *v. pp.* tossed, ii. 53. 17.
Caf, *sb.* chaff, ii. 53. 6.
Caice, *sb.* case, i. 50. 6.
Cailwyfe, *sb.* kail-wife, vegetable-seller, i. 114. 26 (margin).
Calket, *v. pp.* chalked, i. 23. 6. See note on i. 2. 24.
Calking, *v. pr. p.* chalking, i. 2. 24.
Calking, *sb.* chalking, i. 23. 2.
Cankir, *sb.* canker, ii. 19. 28.
Cannal, *sb.* cinnamon, ii. 59. 22.
Canounis, *sb.* canons, i. 90. 3.
Canticulis, *sb.* songs, i. 31. 9.
Cariit, *v. pp.* carried, i. 65. 9; 113. 3.
Cassin, *v. pp.* cast, i. 75. 14; 123. 18; ii. 23. 25. See note on i. 75. 14.
Castand, *v. pr. p.* casting, i. 27. 10.
Catechis, *sb.* catechism, i. 90. 20. 'Calvin's Catechism,' see note on i. 90. 20.
Catholiklie, *adv.* catholicly, ii. 43. 24(*c*).
Cattell, *sb.* cattle, i. 114. 6.
Cauillation, *sb.* quibbling, i. 20. 8; 68. 17.
Causeis, *sb.* causes, ii. 5. 24.
Causs, *sb.* cause, i. 109. 21; caus, i. 109. 24.
Ceis, *v.* cease, ii. 78. 24; ceiss, ii. 78. 31.

Ceissit, *v. pt. t.* ceased, i. 51. 8; ii. 21. 26.
Certane, *adj.* certain, i. 2. 7.
Certefeing, *v. pr. p.* certifying, i. 68. 23.
Certitude, *sb.* certainty, i. 108. 9.
Chalissis, *sb.* chalices, i. 113. 23; 114. 18.
Chalmer, *sb.* chamber, ii. 61. 29.
Chandelar, *sb.* candlestick, ii. 24. 19.
Chanounis, *sb.* cannons, i. 110. 20.
Chanse, *sb.* chance, i. 69. 11.
Chast, *adj.* chaste, i. 110. 14, 18.
Chastissis, *v. pr. t.* chastises, i. 125. 25.
Chearitie, *sb.* charity, i. 19. 18.
Cheif, *adj.* chief, i. 71. 13.
Cheiflie, *adv.* chiefly, i. 66. 13.
Cheiftane, *sb.* chieftain, ii. 3. 3; 5. 35.
Cheis, *v. pr. t.* choose [M.E. *chesen*, A.S. *cēosan*], i. 102. 1.
Cheisit, *v. pt. t.* chose, ii. 12. 6.
Cheldring, *sb.* children, i. 54. 10. See note on i. 101. 8.
Chenis, *sb.* chains, i. 37. 24.
Cheptours, *sb.* chapters, i. 11. 25; cheptouris, ii. 15. 19.
Cheritie, *sb.* charity, i. 17. 1.
Chesing, *v. pr. p.* choosing, i. 41. 3.
Chesit, *v. pt. t.* chose, i. 9. 6; cheseit, i. 57. 34.
Childer, *sb.* children, i. 24. 22. See note on i. 54. 10.
Childering, *sb.* children, i. 119. 27.
Chosin, *v. pp.* chosen, i. 15. 15.
Christianitie, *sb.* Christendom, i. 50. 7.
Christindome, *sb.* Christendom, i. 51. 9.
Cimbal, *sb.* cymbal, i. 75. 7.
Circulis, *sb.* circles, ii. 15. 14.
Circumcidit, *v. pp.* circumcised, i. 82. 4. See note.
Citand, *v. pr. p.* citing, i. 103. 13.
Citeis, *sb.* cities, i. 50. 32.
Citienaris, *sb.* citizens, ii. 5. 4.
Citis, *v. pr. t.* cites, ii. 22. 17(*a*).
Citizanis, *sb.* citizens, i. 26. 28.
Clame, *v.* claim, ii. 5. 5.
Clannis, *sb.* clans, ii. 62. 11.
Clathis, *sb.* cloths, i. 114. 19.
Clatterand (*v. pr. p.*), *adj.* gossiping, ii. 29. 2.
Clatteris, *sb.* idle talk; here, frivolous compositions, ii. 10. 1.
Clayth, *sb.* cloth, i. 83. 12; 84. 16.
Cleik, *v. pr. t.* clutch, i. 72. 15 (margin); ii. 10. 9. See note on i. 72. 15.
Clein, *adj.* clean, i. 26. 10.
Cleinnes, *sb.* cleanness, i. 111. 20.
Cleir, *adj.* clear, i. 14 (headline); 27. 12.
Clekane-wittit, *adj.* feeble-minded, i. 52. 27. See note.
Clenge, *v. inf.* cleanse, i. 8. 29; *pr. t.* 9. 8.
Clengeis, *v. pr. t.* cleanses, i. 108. 14.
Clerenes, *sb.* clearness, ii. 78. 7.
Clockand, *v. pr. t.* cloaking, i. 77. 2.
Cloikit, *v. pp.* cloaked, i. 128. 4.
Cloisit, *v. pp.* closed, i. 52. 22; 139. 27.
Cloking, *v. pr. p.* cloaking, i. 20. 1.
Clokit, *adj.* cloaked, i. 8. 35.
Coiuis, *sb.* caves, ii. 22. 6.
Cokintrace, *sb.* cockatrice, ii. 61. 15.
Colorit, *v. pp.* coloured, ii. 55. 16.
Comburgessis, *sb.* co-burgesses, i. 95. 5.
Commendand, *v. pr. p.* commending, i. 120. 32.
Commentare, *sb.* commentary, i. 57. 13.
Commixtioun, *sb.* commixture, ii. 41. 2(*a*).
Commodius, *adj.* suitable, adapted, i. 23. 20.
Commonioun, *sb.* communion, ii. 19. 25.
Communicant, *v. pr. p.* communicating, i. 90. 24.
Communicantis, *sb.* communicants, i. 89. 9(*a*).
Comone, *adj.* common, i. 118. 10.
Companzone, *sb.* companion, i. 7. 26.
Compasse, *sb.* circuit, compass, i. 4. 2.
Compatience, *sb.* sympathy, i. 21. 12. See note.
Complenis, *v. pr. t.* complains, i. 31. 5.
Complices, *sb.* accomplices, i. 16. 6(*b*).
Comprouinciall, *adj.* comprovincial, i. 42. 34.
Compte, *sb.* account, i. 53. 31.
Comptrol, *v. inf.* control, i. 95. 25.
Concluid, *v. pr. t.* conclude, i. 73. 26.
Concluidis, *v. pr. t.* concludes, ii. 10. 26.
Condamnis, *v. pr. t.* condemn, i. 9. 9.
Conference, *sb.* comparison, i. 111. 22.
Confessioun (Geneua), i. 79. 6. See note.
Confessoure, *sb.* confessor, ii. 70. 28.
Confisk, *v. inf.* confiscate, i. 95. 1.
Confort, *sb.* comfort, ii. 9. 18.
Confund, *v. inf.* confound, i. 57. 36.
Confundit, *v. pp.* contradicted, i. 98. 13.

Conionit, *v. pp.* conjoined, ii. 14. 2; coniunit, i. 68. 10.
Coniurit, *v. pp.* sworn together, i. 97. 27.
Conquest, *v. pp.* acquired, i. 24. 7. See note.
Consait, *sb.* conceit, i. 13. 3; consaitis, i. 40. 34.
Consauis, *v. pr. t.* conceives, i. 76. 7.
Contemne, *v. inf.* despise, i. 4. 30.
Contene, *v.* contain, i. 3. 21.
Contrair, *prep.* contrary to, ii. 68. 27; contrare, i. 7. 1.
Contrare, *sb.* opposition, i. 62. 4.
Contrarie, *adv.* on the contrary, i. 8. 21.
Contrarious, *adj.* contrary, i. 110. 10; contrarius, i. 3. 7; 28. 4.
Contre, *sb.* country, i. 25. 15.
Contreis, *sb.* countries, i. 27. 17.
Conuenis, *v. pr. t.* applies, i. 17. 27.
Conuenis, *v. pr. t.* agree, i. 112. 23.
Conuenticulis, *sb.* conventicles, i. 122. 11.
Conuict, *v. pp.* convicted, i. 58. 29.
Conuoye, *v.* guide, accompany, i. 13. 32. See note on i. 69. 20.
Copiis, *sb.* copies, i. 25. 16.
Corne, *sb.* corn, ii. 53. 6.
Corroboring, *v. pr. p.* corroborating, i. 69. 15.
Cote, *sb.* coat [O. Fr. *cote*], i. 78. 12.
Couer, *v. pr. t.* cover, i. 84. 15.
Couerit, *v. pp.* covered, i. 83. 12.
Counsall, *sb.* council, i. 26. 13(*a*); cunselis, i. 27. 21; counsell, i. 2. 18; 4. 6. See note on i. 71. 22.
Coupis, *sb.* cups, i. 84. 24.
Coupounis, *sb.* parts, i. 72. 16 (margin). Fr. *coupon*, from *couper*.
Cousingis, *sb.* cousins, i. 96. 16.
Covatis, *v. pr. t.* covets, i. 66. 24.
Cowart, *sb.* coward, i. 26. 19.
Craftismen, *sb.* craftsmen, ii. 8. 35.
Craibit, *adj.* peevish, irritated, i. 4. 14; 113. 10. See note on i. 4. 14.
Craigis, *sb.* necks, ii. 4. 14.
Craikis, *v. pr. t.* prates, boasts, ii. 27. 7; crakis, ii. 37. 6.
Casrit, *v. pp.* dashed to pieces, i. 3. 12. See note.
Craw, *sb.* crow, ii. 81. 25.
Creat, *v. pp.* created, ii. 40. 22, 27, 28.
Crede, *sb.* creed, ii. 8. 8.
Creid, *sb.* creed, i. 59. 2.
Creip, *v.* creep, i. 43. 14.
Creuell, *adj.* cruel, i. 14. 6.
Croce, *sb.* cross, i. 78. 11; 83. 9.
Croppin, *v. pp.* crept, i. 119. 5; croipin, i. 132. 13. See note on i. 119. 5.
Croun, *sb.* crown, i. 115. 10.
Crucifiit, *v. pp.* crucified, ii. 44. 18.
Crudelitie, *sb.* cruelty, i. 28. 32.
Cruelie, *adv.* cruelly, i. 139. 27.
Crukit, *adj.* crooked, i. 43. 30.
Cryme, *sb.* crime, i. 7. 17.
Cuid, *sb.* chrisom cloth, i. 83. 13. See note.
Cuik, *sb.* cook, i. 122. 2.
Cuir, *sb.* office, i. 24. 19.
Cuir, *sb.* care, i. 113. 2.
Cuirit, *v. pp.* cured, ii. 13. 10.
Culd, *v. aux.* could, i. 20. 1.
Cum, *v. inf.* come, i. 5. 5; 24. 28.
Cumand, *v. pr. p.* coming, i. 135. 5; cumande, i. 11. 5.
Cumis, *v. pr. t.* comes, i. 11. 14.
Cumlie, *adj.* comely, i. 93. 17.
Cummerance, *sb.* trouble, ii. 10. 5.
Cummeris, *sb.* troubles, vexations, i. 27. 6; ii. 17. 12. See note on i. 27. 6.
Cummin, *v. pp.* come, i. 127. 13.
Cumpanie, *sb.* company, i. 89. 16.
Cunning, *adj.* learned, i. 8. 22.
Cuntre, *sb.* country, i. 27. 22; 113. 4; cuntreis, i. 5. 9.
Cunzey, *sb.* money, i. 58. 3. See note.
Cure, *sb.* regard, i. 11. 5.
Curius, *adj.* curious, i. 24. 29.
Cuttit, *v. pp.* cut, i. 10. 24; 66. 21.

Daingerous, *adj.* dangerous, i. 2. 23; 3. 8.
Dais, *sb.* days, i. 43. 35.
Dalie, *adv.* daily, i. 25. 1.
Damicell, *sb.* damsel, i. 79. 5, 7, 8.
Damnage, *sb.* damage, i. 34. 2.
Damnit, *v. pp.* damned, i. 130. 9.
Dar, *v. pr. t.* dare, i. 4. 30.
Daylie, *adv.* daily, i. 98. 1.
De, *v. inf.* to die, ii. 53. 14.
Deand, *v. pr. p.* dying, i. 139. 7; ii. 63. 5; deing, i. 139. 8.
Debait, *sb.* strife, i. 27. 7.
Decane, *sb.* deacon, i. 102. 15.
Deceisis, *v. pr. t.* dies, i. 82. 21.
Deceissit, *v. pt. t.* deceased, i. 112. 17; decessit, i. 113. 17.
Declamatioun, *sb.* address, i. 2. 17.
Decorit, *v. pp.* honoured, distinguished, i. 29. 14; 103. 19.
Decreis, *sb.* decrees, i. 73. 5; ii. 20. 5.
Decretit, *v. pp.* decreed, ii. 30. 3.
Dede, *sb.* deed, i. 59. 30.
Dedely, *adj.* deadly, i. 3. 7.

, *v. pp.* dedicated, i. 115
line); 115. 1.
is, *v. pr. t.* dedicate, ii. 9. 23.
pr. t. die (O.E. *de*), i. 58. 12.
sb. default, i. 58. 2.
it, *v. pp.* defended, i. 55. 27.
, *sb.* defences, i. 69. 15.
ire, *sb.* an undoer, i. 26. 3.
at, *v. pp.* degenerated, i. 8.

. deed, i. 8. 25; the dead, i.
26. See note on *almus deid*,
. 10.
adj. deadly, i. 6. 16.
, *v. pt. t.* cast down, i. 8. 14.
, *v. pt. t.* deigned, ii. 42. 34.
j. deep, i. 127. 20.
adv. deeply, i. 51. 2.
ifit, *adj.* dearly beloved, i.

v. pp. delayed, ii. 33. 26.
. deal, i. 3. 24.
. deals, i. 125. 30.
t, *v. pt. pp.* delivered, i. 2. 14.
v. delight, i. 18. 8; ii. 55. 25.
, *v.* deliver, i. 33. 11.
it, *v. pp.* delivered, i. 118.

nd, *v. pr. p.* putting away, i.
9.
. dean, i. 49. 1.
sb. dinner, i. 84. 22.
l, *v. pr. p.* denying, i. 116.

ering, *v. pr. p.* impoverish-
8. 6.
, *v. pp.* departed, i. 124. 18.
v. pp. deposed, i. 12. 27.
, *v. pr. t.* deprive, i. 109. 3.
, *v. inf.* be despised, i. 31.

, *v. pp.* destroyed, i. 129. 23.
v. pr. t. desire, i. 4. 20.
sb. desires, i. 4. 16.
natis, *v. pr. t.* determine, i.
6.
. death, i. 3. 9; 4. 22; 6.
ethe, i. 95. 2.
v. disparage, i. 65. 25. See

b. debts, i. 107. 25.
he, *adj.* devilish, i. 9. 4.
sb. device, i. 127. 5.
, *v. pp.* devised, i. 61. 9.
sb. duty, responsibility for,
25. See note.
adv. duly, i. 24. 19.
g, *v. ger.* devouring, i. 44.

Deuorit, *v. pp.* devoured, i. 14. 8.
Deuotioun, *sb.* devotion, ii. 25. 22.
Deuty, *sb.* duty, i. 5. 24.
Deuyll, *sb.* devil, i. 26. 26.
Deuyse, *sb.* device, ii. 77. 2.
Dew, *adj.* due, i. 4. 5; 9. 18; dewe, i. 23. 18.
Dewiteis, *sb.* duties (rents or imposts), i. 8. 5.
Dewlis, *sb.* devils, i. 118. 19.
Dewly, *adv.* duly, i. 116. 24.
Dewtie, *sb.* duty, i. 97. 9.
Diacones, *sb.* deacons, i. 41. 9, 26 (-is. i. 42. 31).
Differ, *v. pr. t.* defer, i. 4. 13.
Differris, *v. pr. t.* differ, i. 135. 21.
Difficill, *adj.* difficult, i. 60. 26.
Diffinitioun, *sb.* definition, ii. 19. 22.
Dilatit, *v. pp.* expanded, ii. 20. 20.
Diminiss, *v. pr. t.* diminish, i. 72. 4; diminusis, *v. pr. t.* ii. 60. 22.
Dimit, *v. inf.* lay aside, i. 93. 27.
Ding, *v.* drive, ii. 47. 13.
Diocesie, *sb.* diocese, i. 43. 28.
Dippit, *v. pp.* dipped, i. 83. 13.
Dirk, *adj.* dark, i. 74. 20. See note.
Dirklie, *adv.* darkly, ii. 27. 13.
Discipulis, *sb.* disciples, i. 9. 20; 25. 8.
Disionit, *v. pp.* disjoined, i. 27. 1.
Dispence, *v.* dispense, i. 128. 32.
Displesit, *v. pp.* displeased, i. 133. 30.
Displesour, *sb.* displeasure, i. 14. 26.
Dispyseand, *v. pr. p.* despising, ii. 52. 17.
Dispyssis, *v. pr. t.* despise, i. 127. 18.
Dispyte, *sb.* in opposition to spite, i. 29. 34.
Dissaitful, *adj.* deceitful, i. 60. 33; ii. 7. 11.
Dissaitfullie, *adv.* deceitfully, ii. 57. 4.
Dissauearis, *sb.* deceivers, i. 52. 16; ii. 28. 25.
Dissauit, *v. pp.* deceived, i. 30. 7.
Dissiuir, *v. pr. t.* dissever, ii. 19. 18.
Distinctis, *v. pr. t.* distinguishes, i. 75. 3; 76. 6.
Distincting, *v. pr. p.* distinguishing, i. 96. 10.
Distruction, *sb.* destruction, i. 33. 31.
Dit, *v. inf.* close up, i. 22. 6. See note.
Ditement, *sb.* a dictated writing, i. 25. 12. See note.
Ditt, *v. pr. t.* close up, ii. 7. 15.
Diuulgat, *v. pt. t.* divulged, i. 25. 14.

Diuyde, *v. inf.* divide, ii. 5. 19.
Dochter, *sb.* daughter, i. 10. 26; dochtir, i. 96. 7; -is, *pl.* i. 121. 22.
Doggis, *sb.* dogs, i. 7. 33; doigis, ii. 38. 29.
Dois, *v. pr. t.* do, i. 5. 9; 28. 26. See note on i. 5. 9.
Dolour, *sb.* grief, i. 12. 30.
Domestical, *adj.* domestic, ii. 60. 10.
Dotations, *sb.* donations, i. 24. 12. See note.
Douchty, *adj.* valiant, ii. 10. 8.
Doun, *adv.* down, i. 9. 14.
Doung, *v. pp.* struck down, i. 116. 19 (margin). See note.
Dounled, *v. pt. t.* seduced, ii. 49. 29.
Dountramping, *v. ger.* putting down, i. 11. 30.
Dout, *v.* doubt, i. 7. 7; douting, i. 7. 9; 13. 9.
Dout, *sb.* doubt, i. 11. 14.
Doutleslie, *adv.* unquestionably, i. 51. 24.
Doutsum, *adj.* doubtful, doubting, i. 4. 34; 28. 14. See note on i. 67. 16.
Draidour, *sb.* dread, ii. 5. 10; dredour, i. 44. 31; dreidour, ii. 28. 1. See note on i. 44. 31.
Dreme, *sb.* dream, i. 6. 18.
Drery, *adj.* dreary, i. 25. 5.
Drewin, *v. pp.* drawn, ii. 63. 19.
Droigis, *sb.* drugs, ii. 12. 34.
Drumlye, *adj.* troubled, ii. 78. 5.
Dryuin, *v. pp.* driven, ii. 22. 2.
Duelling, *sb.* dwelling, ii. 17. 7.
Duiris, *sb.* doors, i. 87. 17; 87. 18.
Duin, *adj.* dumb, i. 5. 16; 7. 33. See note on i. 7. 33.
Dune, *v. pp.* done, i. 8. 4.
Dure, *sb.* door, i. 45. 1.
Durris, *sb.* doors, i. 2. 24.
Dytis, *v. pr. t.* dictates, i. 65. 24.

Effairis, *sb.* affairs, i. 73. 24; ii. 8. 23; effaris, i. 12. 12.
Effectuslie, *adv.* affectionately, i. 11. 32; effectuuslie, i. 67. 28. [Lat. *affectuosus.*]
Efficacitie, *sb.* efficacy, i. 81. 10.
Effrayit, *adj.* afraid, i. 3. 13; 3. 20; 62. 24; 118. 20. See note on i. 3. 13.
Efter, *adv.* after, i. 2. 24; 3. 1; 5. 3, 8.
Eftercummeris, *sb.* successors, ii. 21. 2.
Efterwart, *adv.* afterwards, ii. 45. 2, 5.
Eiectit, *v. pp.* ejected, i. 64. 6.
Eik, *v. pr. t.* add, i. 30. 31; 55. 17. See note on i. 60. 23.
Eild, *sb.* age, ii. 58. 8.
Ein, *sb.* eyes, i. 14. 13. Eine, i. 42. 15. See note.
Eirdlie, *adj.* earthly, i. 29. 8.
Eis, *sb.* eyes, i. 4. 23; 78. 3.
Eit, *v. pt. t.* ate, i. 87. 15.
Eiting, *sb.* eating, i. 127. 10.
Eitis, *v. pr. t.* eats, i. 86. 10.
Eldaris, *sb.* elders, i. 7. 19.
Ellis, *adv.* otherwise, else, i. 18. 16; 68. 27. [A.S. *elles.*]
Embrase, *v.* i. 66. 17; 133. 31; embraissing, *v. ger.* i. 64. 16; embraissyng, *v. pr. p.* i. 12. 25.
Empescheit, *v. pp.* hindered, ii. 33. 22.
Emprior, *sb.* emperor, i. 50. 7; 118. 17.
Enduit, *v. pt. t.* endowed, i. 87. 8.
Enforsed, *v. pp.* forced, i. 3. 7. See note.
Engener, *v. inf.* engender, i. 27. 5; engenerit, *v. pt. t.* ii. 35. 19.
Eniose, *v. inf.* enjoy, i. 121. 23.
Ennimeis, *sb.* enemies, i. 8. 1.
Enteres, *sb.* interest, i. 24. 24.
Entir, *v.* enter, i. 81. 21.
Entirit, *v. pp.* entered, i. 112. 18.
Entressis, *sb.* concerns, i. 101. 10. See note.
Epistil, *sb.* letter, i. 25. 3; 56. 21.
Epistolis, *sb.* epistles, i. 117. 17.
Erar, *adv.* rather, i. 12. 29.
Erast, *adv.* soonest [=the rather], i. 6. 13. See note.
Erd, *sb.* earth, i. 12. 10.
Erd, *v. inf.* bury, i. 12. 2; erdit, *v. pp.* ii. 11. 8. See note on i. 12. 2.
Eris, *sb.* ears, i. 120. 1.
Ernist, *adj.* earnest, i. 25. 16.
Ernistnes, *sb.* earnestness, ii. 25. 5.
Erre, *v.* err, i. 88. 10; 133. 5.
Errit, *v. pp.* erred, i. 133. 3, 10.
Erth, *sb.* earth, i. 6. 8; 13. 15.
Esalie, *adv.* easily, i. 69. 17.
Eschameit, *v. pp.* ashamed, i. 49. 12; eschamit, i. 25. 32.
Eschewit, *v. pp.* avoided, i. 4. 13.
Escriuing, *v. pr. p.* ascribing, i. 77. 3.
Estabilise, *v.* establish, i. 117. 3.
Estabilissit, *v. pp.* established, i. 69. 5.
Estait, *sb.* estate, i. 5. 2; 5. 22.
Esteme, *v.* esteem, i. 3. 6; estemis, *v. pr. t.* i. 72. 19; estemit, *v. pp.* i. 13. 4.
Estonist, *v. pp.* astonished, ii. 23. 13.
Euangel, *sb.* Gospel, i. 28. 20, 24; 29. 16; euangell, i. 39. 19.

ioun, *sb.* overthrow, i. 52. 36.
adj. evil, i. 120. 14.
sb. evening, i. 23. 5.
adv. even, i. 40. 28.
adv. ever, i. 12. 23.
adv. evil, i. 3. 12.
sb. evil, i. 31. 30.
sb. evil, i. 49. 14.
adv. even, ii. 7. 2.
inat, *v. inf.* examine, i. 37. 8.
d, *v. pr. t.* exceed, ii. 46. 30.
s, *sb.* excuse, i. 52. 36.
ss, *v.* excuse, i. 119. 16.
ple, *sb.* example, i. 12. 17.
eit, *v. pp.* exercised, i. 54. 7 (see e); 103. 3.
izatioun, *sb.* exorcism, i. 83. 9. note.
atit, *v. pp.* adorned, i. 131. 23.
litioun, *sb.* haste, i. 4. 18.
imentit, *adj.* experienced, ii. 6.

ne, *v. inf.* explain, ii. 15. 16.
is, *v. pr. t.* expounds, i. 85. 15.
ninion, *sb.* extermination, i. 7.

ie, *adj.* external, outward, i. 54.

ion, *sb.* extortion, i. 14. 20.

is, *sb.* fables, ii. 26. 21.
ar, *sb.* February, i. 14. 31.
adj. easy, ii. 15. 17.
sb. father, i. 41. 33.
b. foe, ii. 6. 23.
ing, *v. pr. p.* failing, i. 39. 26.
it, *v. pp.* failed, i. 16. 13.
sb. fame, i. 12. 16.
inf. fare, i. 26. 12.
pr. t. falls, i. 6. 13.
sb. sheepfolds, ii. 65. 13, 17.
is, *sb.* fellows, i. 58. 17; 60.

dj. false, i. 109. 6.
sb. falsehood, i. 61. 3.
adv. falsely, ii. 54. 27.
b. fault, i. 10. 17.
v. pt. t. found, i. 52. 9.
sb. bustle, noise, blast, i. 99. argin). See note.
conj. farther, i. 13. 20.
it, *v. pp.* troubled, ii. 62. 24 gin).
ous, *adj.* troublesome, ii. 80.

n, *sb.* fashion, i. 52. 18.
is, *sb.* fathers, i. 4. 27.
r, *sb.* February, i. 47. 13.
, *sb.* fields, i. 84. 6.

Feir, *sb.* fear, i. 3. 21; 7. 2.; 11. 26; 21. 11.
Feircelie, *adv.* fiercely, i. 61. 16.
Feirful, *adj.* fearful, i. 3. 19; feirfull, i. 21. 7.
Feirles, *adj.* fearless, i. 44. 18.
Feist, *sb.* feast, i. 2. 21.
Feit, *sb.* feet, i. 127. 25; ii. 44. 23.
Fel, *adj.* strange, biting, i. 99. 4 (margin). See note.
Feling, *v. pr. p.* feeling, ii. 13. 4.
Fer, *adv.* far, i. 5. 18; 129. 26.
Ferder, *adv.* farther, i. 6. 25; 8. 25.
Fering, *v. pr. p.* fearing, i. 67. 12.
Feriss, *v. pr. t. pl.* fear, ii. 53. 10.
Ferit, *v. pt. t.* feared, i. 13. 17; 59. 21.
Ferthair, *adj.* farther, i. 80. 10; ferther, i. 51. 8.
Feruencie, *sb.* fervency, i. 129. 5.
Fest, *sb.* feast [O.Fr. *feste*, M.E. *feste*, Ger. *Fest*], i. 29. 10.
Festual, *adj.* festal, festival, i. 28. 10; 29. 6.
Fet, *v. pp.* fetched, i. 4. 1. See note.
Fetcheis, *sb.* fitches, ii. 56. 16.
Fetterit, *v. pp.* fettered, i. 37. 23.
Fewis, *sb.* feus, i. 8. 7, *passim.* See note on i. 8. 9.
Fewis, *adj. pl.* few, i. 56. 17 (fews, footnote).
Fickil, *adj.* fickle, ii. 28 (headline).
Figuir, *sb.* figure, i. 111. 29.
Figurat, *v. pp.* prefigured, i. 85. 14.
Fil, *sb.* fill, ii. 13. 1.
Fine, *sb.* end, i. 31. 4. See note.
Finzeit, *adj.* feigned, i. 137. 1.
Finzetlie, *adv.* feignedly, ii. 42. 20.
Fische, *sb.* fish, i. 12. 22; fischeis, i. 102. 10.
Fitcheis, *sb.* fitches, i. 120. 15; 128. 16.
Flambis, *sb.* flames, ii. 17. 19.
Fle, *v. inf.* flee, i. 65. 4.
Fleis, *sb.* flies, fleas, ii. 31. 25.
Fleisis, *sb.* fleeces, ii. 65. 9.
Fleit, *adj.* afraid, i. 63. 6.
Fleitnes, *sb.* fear, i. 50. 1.
Flok, *sb.* flock, i. 6. 7; ii. 7. 9.
Floure, *sb.* flower, ii. 58. 7.
Flowand, *adj.* wavering, ii. 37. 15.
Fluid, *sb.* flood, i. 84. 6; fluidis, *pl.* ii. 26. 12.
Fluir, *sb.* floor, ii. 53. 8.
Flureis, *v.* flourish, ii. 59. 27.
Flurissand, *v. pr. p.* flourishing, i. 23. 10.
Folie, *sb.* folly, ii. 10. 35.
Folouis, *v. pr. t.* follows, i. 25. 15.

Fontane, *sb.* fountain, i. 68. 5.
For [tyme], *adv.* afore, in time past, i. 9. 34.
Forbearis, *sb.* forefathers, i. 9. 15.
Force, *sb.* consequence, ii. 60. 11; 62. 4; 78. 34; 80. 6.
Forcie, *adj.* forcible, strong, ii. 6. 28.
Forduart, *adv.* forward, ii. 51. 11.
Foreknaulege, *sb.* foreknowledge, ii. 44. 22.
Foremer, *adj.* former, i. 107. 5.
Forenemmit, *v. pp.* before-named, i. 71. 3.
Foresadis, *adj.* aforesaid, i. 4. 14.
Foresein, *v. pp.* foreseen, ii. 11. 20.
Forespak, *v. pt. t.* foretold, i. 19. 13.
Forespokin, *v. pp.* foretold, i. 122. 12.
Foretaiking, *sb.* omen, i. 24. 26 [Vin. Lat. *portentum*]; ii. 32. 21.
Forgearis, *sb.* makers, forgers, ii. 5. 32.
Forgeing, *v. pr. p.* forging, i. 52. 17.
Forgeueance, *sb.* forgiveness, i. 104. 19.
Formair, *adj.* former, i. 129. 23.
Formare, *adj.* former, i. 3. 15; 11. 14.
Fornamit, *v. pp.* named before, i. 37. 10.
Forret, *sb.* forehead, i. 83. 10.
Forsamekle, *adv.* forasmuch, i. 16. 20.
Forzet (for3et), *v. pp.* forgotten, i. 31. 11; 51. 19.
Forzetfulness, *sb.* forgetfulness, i. 27. 28.
Forzettis, *v. pr. t.* forgets, i. 29. 30.
Fourhundreth, *adj.* four-hundred, i. 133. 1.
Fourt, *adj.* fourth, i. 125. 14.
Fourtein, *adj.* fourteenth, i. 99. 11.
Fourty, *adj.* forty, i. 27. 16; 126. 9.
Fowthe, *sb.* abundance, plenty, ii. 48. 25.
Foxis, *sb.* foxes, ii. 12. 21.
Fra, *prep.* from, i. 3. 15; 4. 24; 5. 33; 6. 3.
Fra, *conj.* since, i. 4. 20; 51. 2; ii. 3. 11.
Fra hand = at once, immediately, ii. 70. 9.
Fraudfullie, *adv.* stealthily, ii. 65. 15.
Fre, *adj.* free, i. 10. 4; 94. 24.
Freche, *adj.* fresh, i. 30. 3.
Fredome, *sb.* freedom, i. 130. 11, 17.
Freindis, *sb.* friends, i. 7. 29; 96. 12.
Frelie, *adv.* freely, i. 9. 11.
Frendschip, *sb.* friendship, i. 30. 26.
Freris, *sb.* friars, i. 58. 8; 110. 21.
Fre-wil, *sb.* free-will, i. 130. (headline), 1.
Frutis, *sb.* fruits, i. 4. 35.
Fuid, *sb.* food, i. 87. 15; ii. 12. 30.
Fuilhardines, *sb.* foolhardiness, i. 91. 4.
Fuit, *sb.* foot, i. 129. 31.
Fuitstepis, *sb.* footsteps, ii. 27. 23.
Fule, *sb.* fool, i. 62. 6.
Fulechelie, *adv.* foolishly, i. 54. 14.
Fulege, *adj.* foolish, i. 55. 24; 61. 23.
Fulegnes, *sb.* foolishness, i. 62. 15, 16.
Fuleschlie, *adv.* foolishly, i. 21. 8.
Fulische, *adj.* foolish, i. 29. 25.
Fullelie, *adv.* fully, i. 17. 11; 51. 15; ii. 45. 16.
Fulliness, *sb.* fulness, ii. 36. 29.
Fundationis, *sb.* foundations, donations, i. 24. 12.
Fundatouris, *sb.* founders', i. 115. 10.
Furius, *adj.* furious, i. 30. 1.
Furnise, *v.* furnish, ii. 6. 2.
Furth, *adv.* forth, i. 6. 18.
Furthschawin, *v. pp.* exhibited, ii. 21. 16.
Furthsetting, *v. ger.* setting forth, i. 121. 9.
Fute, *sb.* foot, i. 97. 2 (margin); ii. 24. 24.
Fyireflachtis, *sb.* flashes of lightning, ii. 51. 18; fyreflachtis [Lat. *fulminibus*], ii. 55. 4. See note on ii. 51. 18.
Fynd, *v.* find, i. 17. 25.
Fyre, *sb.* fire, i. 14. 4; ii. 27. 1.
Fyrie, *adj.* fiery, ii. 17. 18.

Gadderit, *v. pp.* gathered, i. 130. 14.
Gaif, *v. pt. t.* gave, i. 6. 8; 6. 9; 25. 16; 130. 17.
Gaist, *sb.* Ghost, i. 28. 5; 29. 6.
Gait, *sb.* way, course, ii. 55. 31.
Garmont, *sb.* garment, ii. 64 (headline, 3).
Garnisit, *v. pp.* adorned, i. 4. 34.
Gart, *v. pt. t.* caused, i. 123. 11.
Gefin, *v. pp.* given, i. 28. 30.
Geif, *v.* give, i. 67. 31.
Generis, *v. pr. t.* generates, i. 76. 7, 8.
Gentil, *adj.* gentle, i. 16. 13.
Gentrice, *sb.* gentleness, i. 97. 5; ii. 12. 16. See note on i. 97. 5.
Geris, *sb.* goods, i. 9. 16; 50. 20; 95. 18.
Germountis, *sb.* garments, i. 128. 14; germunt, ii. 65. 5.
Gesting-stok, *sb.* laughing-stock, i. 78. 25. See note.
Gestit, *v. pp.* jested, i. 73. 8.
Gestuiris, *sb.* gestures, i. 91. 7 (side-note).
Geuand, *v. pr. p.* giving, i. 99. 13.

Geue, *conj.* if, i. 5. 32; 7. 15; 13. 16.
Geuis, *v. pr. t.* gives, i. 9. 10.
Geve, *v.* give, i. 7. 24, 27; 53. 31.
Gevin, *v. pp.* given, i. 6. 14; geuin, i. 11. 16, 17.
Gif, *conj.* if, i. 26. 16; giffe, i. 106. 28; giff, i. 106. 30.
Giltles, *adj.* guiltless, i. 66. 4.
Girn, *sb.* snare, i. 100. 10 (margin). See note.
Giue, *conj.* if, i. 33. 5.
Glaid, *adj.* glad, i. 2. 19 [A.S. *glæd*]. See note on i. 2. 19.
Glaidlie, *adv.* gladly, i. 123. 17; glaidlye, i. 10. 25.
Glar, *sb.* mire, ii. 78. 5. See note.
Glewit, *v. pp.* glued, ii. 80. 8.
Gloir, *sb.* glory, i. 50. 12.
Gloissing, *v. pr. p.* explaining by a gloss, i. 20. 1. See note.
Gloissit, *v. pp.* glossed, i. 56. 22.
Glore, *sb.* glory, i. 9. 25; 13. 13.
Glorifeiit, *v. pt. t.* glorified, i. 41. 34; glorfeit (footnote).
Glotton, *sb.* glutton, i. 30. 22.
Gnawin, *v. pp.* gnawed, ii. 33. 31.
Goddace, *sb.* goddess, ii. 21. 23.
Gois, *v. pr. t.* goes, i. 139. 9.
Goldin, *adj.* golden, i. 114. 17.
Gospellaris, *sb.* Evangelists, i. 8. 21. See note.
Gracius, *adj.* gracious, i. 2. 1; 3. 2.
Graiwis, *sb.* shoots, ii. 59. 21. See note.
Grantand, *v. pr. p.* granting, i. 125. 19.
Gre, *sb.* humour, i. 29. 24. See note.
Gredelie, *adv.* greedily, i. 14. 16; 127. 29.
Greif, *sb.* grief, i. 12. 3.
Greis, *sb.* degrees, i. 68. 10; ii. 57. 31.
Greitar, *adj.* greater, i. 85. 24.
Gret, *adj.* great, i. 6. 17, 18; 11. 29; grete, i. 3. 24.
Greting, *v. ger.* weeping, i. 105. 18.
Gretumlie, *adv.* greatly, i. 16. 13. See note.
Greueouslie, *adv.* grievously, ii. 28. 6; greuouslie, i. 11. 35.
Grippand, *v. pr. p.* seizing, ii. 51. 20.
Grof, *adj.* flat, i. 114. 23 (MS. gros footnote). See note.
Grossis, *adj.* gracious, i. 78. 5.
Grouing, *v. ger.* growing, ii. 58. 22.
Grund, *sb.* ground, i. 107. 12.
Gude, *sb.* good, i. 10. 11.
Gudis, *sb.* goods, i. 26. 20.
Gudnes, *sb.* goodness, i. 11. 16, 21.
Guid, *adj.* good, i. 91. 20.
Guidlie, *adv.* goodly, i. 54. 8.
Guild, *sb.* barberry, ii. 59. 22.
Gyde, *sb.* guide, i. 61. 31.
Gydear, *sb.* guide, i. 133. 25.
Gydis, *sb.* guides, i. 9. 6.
Gydit, *v. pp.* guided, i. 3. 10; 29. 5.
Gyf, *conj.* if, i. 39. 18.
Gyftis, *sb.* gifts, i. 15. 12.
Gysing, *v. ger.* disguising, ii. 42. 17. See note.

Habirione, *sb.* habergeon, ii. 4. 22. See note.
Had, *v. pr. t.* hold, ii. 55. 31.
Hae, *v. aux.* have, i. 25. 23 (he, footnote). See note.
Haeresie, *sb.* heresy, i. 71. 14.
Haeretable, *adj.* heritable, i. 121. 20.
Haeretage, *sb.* heritage, i. 115. 15.
Haeretikis, *sb.* heretics, i. 71. 17.
Haet, *sb.* heat, i. 26. 23. See note.
Haif, *v. aux.* have, i. 5. 3, *passim.*
Haifand, *v. pr. p.* having, i. 15. 4.
Haige, *sb.* hedge, i. 14. 23; ii. 54. 21. See note on i. 14. 23.
Haill, *adj.* whole, i. 26. 6.
Hailnes, *sb.* soundness, ii. 37. 8.
Hail-wair, *sb.* the whole, i. 52. 12; ii. 73. 9. See note on i. 52. 12.
Haist, *sb.* haste, i. 55. 20.
Haistelie, *adv.* hastily, i. 2. 22; haistily, i. 33. 6.
Hait, *v. pp.* hated, i. 31. 6.
Haitrent, *sb.* hatred, ii. 22. 18.
Hald, *v. inf.* hold, i. 4. 1; 4. 23.
Hald, *sb.* hold, place of defence, ii. 5. 1.
Haldin, *v. pp.* held, i. 10. 31; 24. 22.
Haldis, *v. pr. t.* holds, i. 27. 1.
Hale, *adj.* sound, i. 97. 29.
Halelie, *adv.* holily, ii. 70. 17.
Hali, *adj.* holy, i. 56. 21.
Halines, *sb.* holiness, i. 44. 28; ii. 18. 8.
Haly, *adj.* holy, i. 4. 33; 11. 8, 26.
Handsum, *adj.* handy, ii. 6. 10. See note.
Handwritt, *sb.* handwriting, i. 138. 6.
Hang, *v. pt. t.* hung, i. 78. 5.
Hapnit, *v. pt. t.* happened, i. 134. 12; ii. 72. 12; happynnit (footnote).
Happelie, *adv.* happily, i. 24. 7; ii. 6. 15.
Harbery, *sb.* place of refuge; *adj.* harbourous, i. 4. 2. See note.
Hard, *v. pp.* heard, i. 4. 9.
Hard, *v. pt. t.* heard, i. 37. 14; *v. pp.* 91. 25.
Harlotis, *sb.* harlots, i. 109. 20(*a*); 110. 5.

Harpit, *v. pp.* harped, reiterated, i. 18. 3.
Hart, *sb.* heart, i. 9. 9.
Hasert, *v. inf.* hazard, i. 50. 20.
Hatrent, *sb.* hatred, i. 68. 3. See note.
Hauand, *v. pr. p.* having, i. 8. 18.
Hauelie, *adv.* heavily, i. 106. 24.
Hauiar, *adj.* heavier, i. 106. 25.
Hauines, *sb.* heaviness, i. 105. 13.
Hawy, *adj.* heavy, i. 107. 4. (Cf. A.S. *hefig*, *häfig*.)
Hef, *v. aux.* have, i. 66. 13; ii. 38. 15.
Heicht, *v. pp.*, *adj.* haughty, i. 133. 13.
Heidis, *sb.* heads, i. 14. 28.
Heidles, *adj.* heedless, i. 7. 12.
Heidlingis, *adv.* headlong, ii. 67. 32.
Heip, *v. inf.* heap, i. 44. 13.
Heip, *sb.* heap, ii. 36. 3.
Heir, *adv.* here, i. 40. 20.
Heirfor, *adv.* therefore, i. 7. 18.
Heiris, *v.* hear, i. 124. 14.
Heit, *sb.* heat, i. 133. 12.
Helis, *sb.* heels, ii. 70. 35.
Hellis, *sb. pl.* hell, i. 72. 3(*b*), 6.
Helth, *sb.* health, i. 64. 13.
Helthful, *adj.* healthy, i. 4. 33; 5. 9.
Hem, *sb.* home, i. 118. 8. See note.
Hemmir, *sb.* hammer, ii. 6. 12.
Hering, *sb.*, *v. ger.* hearing, ii. 28. 13.
Hert, *sb.* heart, i. 13. 33.
Herte, *sb.* heart, i. 87. 27; *pl.* hertis, i. 34. 1.
Hertlie, *adv.* heartily, i. 67. 33.
Hertlie, *adj.* feeling, i. 96. 19.
Hes, *v. aux.* has, for *pl.* have, i. 3. 3; has, i. 3. 14; 38. 9, *passim*.
Heuinning, *sb.* haven, ii. 17. 14; 53. 29. See note on ii. 17. 14.
Heumont, *sb.* helmet, ii. 6. 12. See note.
Hiddirtillis, *adv.* hitherto, ii. 37. 26. See note.
Hidlingis, *adj.* secret, ii. 33. 18. See note.
Hie, *adj.* high, i. 3. 24; 7. 17; 8. 22.
Hieast, *adj.* highest, i. 7. 20; 65. 12.
H'ech, *adj.* high, i. 50. 33.
Hienes, *sb.* Highness, i. 11. 17.
Hierin, *adv.* herein, ii. 18. 1 (margin).
Hir, *pron.* her, i. 2. 4, *passim*.
Historiis, *sb.* histories, ii. 49. 2.
Hoip, *sb.* hope, i. 53. 32; 113. 9.
Hoipand, *v. pr. p.* hoping, i. 4. 18.
Hoipit, *v. pt. t.* hoped, i. 49. 7; *v. pp.* i. 85. 14.
Hoiss, *sb.* stockings, hose, i. 58. 32. See note.
Honorabyll, *adj.* honourable, i. 16. 23.
Honoris, *sb.* honours, i. 9. 18.
Horne, *sb.* horning, a legal form of diligence, i. 95. 1. See note.
Hors, *sb.* horse, i. 130. 7.
Horsboy, *sb.* horse-boy, i. 122. 2.
Horss, *sb. pl.* horses, i. 114. 5.
Houngerit, *v. pt. t.* hungered, ii. 12. 29.
Houngir, *sb.* hunger, ii. 12. 31.
Housse, *sb.* house, i. 7. 34.
Houssis, *sb.* houses, i. 8. 12. See note.
Huir, *sb.* whore, i. 128. 3.
Huirdum, *sb.* whoredom, i. 128. 7.
Humanitie, *sb.* humanity, nature, i. 7. 18; 10. 1.
Humelie, *adv.* humbly, i. 13. 23.
Humill, *adj.* humble, i. 3. 1; 9. 25. See note on i. 64. 3.
Humlie, *adv.* humbly, i. 10. 16.
Humlokis, *sb.* hemlocks, ii. 59. 23.
Humyll, *v. inf.*, humble, i. 33. 34.
Hundreth, *adj.* hundred, i. 6. 34; 9. 1; 86. 21. [Icel. *hundrath*.]
Huntis, *v. pr. t.* hunt, i. 128. 3.
Hurlit, *v. pp.* hurled, ii. 22. 5.
Hwnie, *sb.* honey, ii. 48. 14.
Hyech, *adj.* high, i. 43. 3.
Hyit, *v. pp.* thrown away, ii. 76. 29.
Hym, *pron.* him, i. 15. 5.
Hyne, *adv.* hence, i. 127. 28.

Idilnes, *sb.* idleness, i. 128. 13.
Ignorantis, *adj. pl.* ignorant, i. 5. 11; 5. 27.
Ignorantis, *sb.* ignorant persons, i. 8. 27. See note.
Ilis, *sb.* islands, ii. 62. 10.
Ilke, *adj.* every [O.E. *ylc*., A.S. *ælc*, *elc*], i. 6. 27.
Illuminat, *v. pp.* illuminated, i. 90. 8.
Imaginat, *adj.* imaginary, i. 119. 30.
Imaginat, *v. pr. t.* imagine, i. 120. 19; ii. 22. 19.
Immediat, *adj.* direct, i. 20. 7.
Impassible, *adj.* incapable of suffering, i. 87. 9.
Impis, *sb.* scions, i. 5. 4. See note.
Imploir, *v. inf.* implore, i. 131. 24.
Importable, *adj.* intolerable [Fr. *importable*], i. 23. 20.
Impreue, *v. inf.* impeach, i. 33. 9; disprove, i. 79. 26.
Impulsion, *sb.* impulse, ii. 63. 14.
In, *prep.* into, i. 31. 9.
Inbring, *v.* introduce, ii. 36. 22.

Inbrocht, *v. pp.* imported, ii. 21. 16.
Incall, *v.* invoke, i. 124. (headline); incallis, *v. pr. t.* i. 115. 13.
Incensuris, *sb. pl.* the burnings, i. 115. 5.
Incircumspect, *adj.* imprudent, i. 61. 5.
Incres, *sb.* increase, i. 45. 18.
Incress, *v.* increase, ii. 29. 7.
Indigentis, *sb. pl.* indigent persons, i. 115. 9.
Indiuidit, *v. pp.* undivided, i. 84. 28.
Indoutit, *adj.* undoubted, i. 66. 18.
Indoutitlie, *adv.* undoubtedly, i. 132. 22.
Indurat, *v. pp.* hardened, i. 9. 7; 134. 2.
Induring, *prep.* during, i. 29. 30. See note.
Indurit, *v. pp.* hardened, i. 37. 25.
Infinit, *sb.* infinity, infinite number, ii. 64. 14.
Infirm, *v.* weaken, i. 58. 26.
Ingere, *v. pr. t.* introduce, obtrude, i. 67. 23; *v. pt. t.* i. 21. 15. See note on i. 21. 15.
Inglis, *adj.* English, i. 32. 6 (see note on Inglis Bibill); 79. 17.
Ingyne, *sb.* ingenuity, i. 56. 24.
Ingynis, *sb.* talents, parts, dispositions, i. 5. 8; 24. 34. See note on i. 5. 8.
Inhabilitie, *sb.* unfitness, i. 7. 3.
Inhere, *v.* adhere, ii. 73. 24.
Inhibit, *v. pp.* prohibited, i. 4. 11.
Inhibitis, *v. pr. t.* i. 73. 28.
Inimeis, *sb.* enemies, i. 78. 7.
Iniunit, *v. pr. t.* enjoined [Lat. *injungere*], i. 77. 24.
Inlak, *sb.* deficiency, i. 5. 23; inlake, i. 12. 30; 75. 10. See note on i. 5. 23.
Inqueir, *v.* inquire, ii. 57. 19.
Insaciable, *adj.* insatiable, i. 44. 18.
Insameke, *conj.* insomuch, i. 42. 9. See note.
In schundir, *adv.* asunder, ii. 65. 14.
Insinuat, *v. inf.* insinuate, ii. 10. 19.
Insprayth, *sb.* furniture, i. 114. 6. See note.
Instorit, *v. pp.* restored, i. 106. 11.
Inteirly, *adv.* entirely, i. 133. 17.
Intellable, *adj.* innumerable, i. 92. 5.
Intendand, *v. pr. p.* intending, i. 8. 29.
Intendit, *v. pt. t.* leaned, i. 62. 34.
Intent, *sb.* design, i. 4. 6, margin.
Interpryse, *sb.* enterprise, i. 4. 8; -is, ii. 12. 27.
Intertineit, *v. pp.* entertained, ii. 3. 11.
Intitulit, *v. pp.* entitled, i. 37. 1.
Inueterat, *adj.* inveterate, ii. 54. 29.
Inuoluit, *v. pp.* involved, ii. 17. 11.
Invart, *adj.* inward, i. 54. 29.
Inventaris, *sb.* inventors, i. 7. 21.
Inwartlie, *adv.* inwardly, i. 65. 24.
Inweys, *v. pr. t.* inveighs, ii. 28. 7.
Inwy, *sb.* envy, i. 115. 8, margin.
Inwy, *v. inf.* envy, ii. 30. 25.
Inwying, *v. pr. p.* envying, ii. 30. 20.
Inwyous, *adj.* envious, ii. 57. 22.
Irking, *sb.* delay, ii. 76. 1.
Irkit, *v. pp.* tired, i. 39. 1; ii. 29. 12. See note on i. 39. 1.
Irne, *sb.* iron, i. 14. 3; 37. 24.
Ithanlie, *adv.* busily, i. 61. 22. See note.

Iimpis, *sb.* lack, ii. 15. 2.
Ionit, *v. pp.* united, ii. 18. 21; 41. 10.
Iouglarie, *sb.* jugglery, i. 62. 10; 87. 20. See note on i. 62. 10.
Iuge, *v.* judge, i. 16. 5.
Iugeit, *v. pp.* judged, i. 4. 8; 23. 12.
Iugement, *sb.* judgment, i. 3. 3, 17.
Iunit, *v. pp.* joined, united, i. 66. 10; 90. 19.
Iuse, *sb.* juice, ii. 65. 1.
Iust, *adj.* accurate, i. 60. 13.
Iustli, *adv.* justly, ii. 18. 1 (margin).
Iustlie, *adv.* properly, i. 18. 5.
Iwne, *v.* unite, i. 136. 32.

Kaist, *v. pt. t.* cast, i. 127. 24.
Keching, *sb.* kitchen, i. 11. 6. See note.
Kechingis, *sb.* kitchens, i. 8. 6; 9. 20.
Keipet, *v. pp.* kept, i. 115. 17, 20.
Keiping, *v. pr. p.* keeping, i. 5. 18.
Keis, *sb.* keys, i. 80. 12.
Keling, *v. pr. p.* marking with ruddle, i. 33. 32. See note.
Kempis, *sb.* champions, i. 33. 16; 62. 5. See note on i. 33. 16.
Kenling, *sb.* whelp, i. 118 (footnote).
Kepit, *v. pp.* kept, i. 13. 17.
Kingistis, *sb.* partisans of the king, i. 59. 23.
Kinismen, *sb.* kinsmen, i. 50. 30.
Kirk, *sb.* church, i. 3. 11; 5. 8.
Knaulege, *sb.* knowledge, i. 40. 29.
Knav, *v.* know, i. 106. 31; knaw, i. 6. 7.
Knawin, *v. pp.* known, i. 4. 6; 4. 16; 4. 21; 5. 20.
Knok, *v. inf.* knock, i. 61. 12.
Knok, *v. pr. t.* knock, ii. 68. 5.
Knottis, *sb.* knots, binding force (*argumentorum nexibus*), ii. 48. 18.

Knycht, *sb.* knight, i. 77. 29. On Longinus, see note on i. 77. 29.
Kow, *sb.* terror, i. 107. 12 (margin). See note.
Kyndes, *sb.* kinds, i. 98. 3.

Laborit, *v. pt. t.* laboured, i. 12. 1.
Labouris, *sb.* labours, i. 13. 11.
Lach, *v. inf.* laugh, i. 78. 25. See note.
Lachin, *v. pp.* laughed at, i. 73. 8.
Ladyis, *sb.* lady's, i. 10. 4.
Laic, *adj.* lay, i. 35. 13; 42. 7.
Lait, *adj.* late, i. 7. 20; 7. 28.
Laith, *adj.* loath, i. 11. 1.
Laitlie, *adv.* lately, i. 6. 33.
Lang, *adv.* long, i. 9. 7; 11. 2.
Lat, *v.* let [down], i. 3. 24. [A.S. *lætan*, Dut. *laten*.]
Lat, *v. imper.* let, i. 30. 9; ii. 52. 23.
Lattir, *adj.* latter, i. 79. 9.
Laubour, *v. inf.* labour, i. 28. 12.
Lauch, *v.* laugh, i. 5. 12.
Lauchful, *adj.* lawful, i. 2. 9; lauchfull, i. 7. 7.
Lautefull, *adj.* loyal, i. 61. 1.
Lawar, *sb.* laver, i. 81. 12. See note.
Lawaste, *adj.* lowest, i. 7. 20.
Lawtay, *sb.* loyalty, ii. 7. 3.
Lawtie, *sb.* loyalty, i. 44. 34. See note.
Layit, layt, *adj.* lay, title-page, i. 47. 8. See note on p. 87, title-page.
Layng, *adv.* long, i. 106. 7.
Layngsum, *adj.* tedious, i. 60. 8.
Leand, *v. pr. p.* lying, i. 26. 5.
Learis, *sb.* liars, i. 52. 16; ii. 10. 35.
Led, *sb.* lead, i. 14. 4; leid, i. 114. 20.
Leid, *v. inf.* lead, ii. 26. 1.
Leidand, *v. pr. p.* leading, i. 37. 21.
Leif, *v. pr. t.* leave, i. 18. 5; *v. imper.* i. 106. 2.
Leif, *v.* live, i. 110. 14, 18.
Leif, *sb.* leaf, ii. 83. 1.
Lein, *v. inf.* lean, i. 133. 21.
Leing, *v. pr. p.* lying, ii. 10. 13.
Leir, *v. inf.* learn, i. 8. 17; 24. 35; leris, ii. 28. 31; 35. 17, and note.
Leirning, *sb.* learning, i. 77. 16.
Leis, *sb.* lies, i. 14. 18; 26. 26.
Leist, *adj.* least, i. 12. 2; 103. 28.
Lenis, *v. pr. t. pl.* lean, i. 117. 13.
Lenthe, *sb.* length, i. 58. 25.
Lentren, *sb.* Lent, i. 27. 17 (see note); 115. 26; lentrene, i. 126. 9.
Lepre, *sb.* leprosy, ii. 36. 9.
Lerand, *v. pr. p.* learning, ii. 28. 24; lerit, *v. pp.* ii. 17. 35; 28. 19.
Lerning, *sb.* learning, i. 5. 28.
Les, *adj.* less, i. 5. 34; 8. 26.
Lest, *adj.* least, i. 18. 15.
Lestand, *v. pr. p.* remaining, ii. 37. 17. [A.S. *læstan*, O.L.Ger. *lêstian*, O.Fris. *lêsta*.]
Lesum, *adj.* lawful, allowable, i. 6. 2; 1. 77 (headline). See note on i. 6. 2.
Leue, *v.* live, i. 12. 22; 23. 8; 66. 21
Leueand, *v. pr. p.* living, i. 78. 30; 129. 9.
Leuing, *v. ger.* living, i. 5. 28.
Leuir, *adv.* rather, i. 26. 7; 68. 20; ii. 24. 12. See note on i. 26. 7.
Leuis, *v. pr. t. pl.* live, i. 8. 19; 29. 31.
Leve, *v.* leave, i. 61. 16; 97. 11.
Leving, *sb.* living, livelihood, i. 4. 34; 12. 33; 62. 28.
Licence, *sb.* liberty, i. 2. 6.
Licht, *adj.* light, i. 52. 9.
Lichtlie, *v.* slight, ii. 81. 20.
Lichtliing, *sb.* slight, i. 82. 22; ii. 47. See note on i. 82. 22.
Life, *sb.* livelihood, i. 24. 18.
Limitatis, *v. pr. t.* limit, i. 125. 25.
Lippinnis, *v. pr. t.* trusts, ii. 49. 32.
Lippir, *adj.* leprous, i. 7. 23. See note.
Lippre, *sb.* leprosy, i. 40. 23. See note.
Literis, *sb.* letters, works, ii. 48. 11.
Litil, *adv.* little, i. 72. 19.
Liue, *sb.* life, i. 74. 6.
Loist, *v. pp.* lost, ii. 73, note 1.
Lokit, *v. pp.* locked, i. 27. 24.
Loseit, *v. pp.* lost, ii. 24. 12.
Losit, *v. pp.* lost, i. 10. 35; ii. 73 (headline).
Louing, *v. ger.* praising, i. 4. 32 (see note); 9. 16.
Luckis, *v. pr. t.* look, i. 12. 32.
Lufe, *sb.* love, i. 11. 32; 8. 20.
Lufe, *v. pr. t.* love, i. 12. 27.
Lufis, *v. pr. t.* loves, i. 13. 26.
Luke, *v. inf.* look, i. 13. 26.
Lustie, *adj.* graceful, handsome, i. 11. 11. See note.
Luue, *sb.* love, i. 78. 31.
Luuear, *sb.* lover, ii. 21. 12.
Luuis, *v. pr. t.* loves, i. 66. 23; 105. 28.
Luwe, *sb.* love, ii. 33. 17.
Lyand, *v. pr. p.* lying, i. 78. 14.
Lycht, *adj.* light, i. 23. 24.
Lychtlie, *adv.* lightly, i. 114. 10.
Lychtlyand, *v. pr. p.* slighting, ii. 71. 29. See note on i. 82. 22.
Lychtnis, *v.* illuminates, ii. 77. 29.
Lyfes, *sb.* lives, i. 4. 33.
Lyke, *adj.* like, i. 3. 6.
Lykewayis, *adv.* likewise, i. 56. 30.
Lyne, *sb.* line, ii. 7. 2.

sb. lion, i. 14. 7; *pl.* lyonis, . 13.
dj. little, i. 11. 10; *adv.* 23.
. life, i. 7. 19; *pl.* lyues, i. 3.
. more, i. 24. 19; 28. 11.
ote on i. 28. 11.
atis, *sb.* magistrates, i. 94. 23.
, *adj.* magnificent, i. 5. 6;
. *pp.* made, i. 2. 15; 2. 22;
dj. male, i. 82. 4.
aris, *sb.* maintainers, i. 62. 7.
dj. major, i. 139. 14.
j. more, i. 3. 6; 3. 20.
r, *adv.* moreover, i. 22. 3.
dj. most, i. 2. 1, *passim;* , i. 5. 32.
s, *sb.* master's, i. 7. 34; 12.
pr. t. make, i. 12. 19.
, *v. pr. p.* making, i. 79. 19.
b. Maker, Creator, ii. 58. 24.
. *pr. t.* makes, i. 8. 24.
rtnes, *sb.* malapertness, ii. 24.
v. inf. act malignantly, speak i. 25. 34; 33. 29; 61. 34; ging, *v. pr. p.* i. 61. 14. See n i. 25. 34.
es, *sb.* bastards, i. 43. 32. See
aux. must, i. 4. 31.
ng, *v. pr. p.* menacing, i. 4.
sb. manner, i. 89. 12; manere, 17; manieir, i. 122. 13;
is, i. 2. 5; 2. 7.
is, *sb.* Manicheans, ii. 42. 9,
b. man's, i. 5. 19.
v. pp. maimed, i. 43. 31; 31. [L.L. *mancare*, to maim; *ncus*, maimed.] See note.
sb. man's, i. 21. 4.
ing, *v. pr. p.* swearing evil, ing, i. 30. 25. See note.
ie, *v.* maintain, ii. 8. 29; ine, i. 42. 15.
eris, *sb.* maintainers, ii. 5. 32.
, *sb.* marriage, i. 5. 3; 73. 25.
. *pp.* married, i. 85. 5; 109.
s, *sb.* mariners, i. 3. 10; 3. 23.
t, *v. pp.* allied, ii. 38. 23. *ociatus.*]
Mary, *v.* marry, i. 74. 5; 109. 20(*b*).
Mater, *sb.* matter, i. 3. 21.
Mattok, *sb.* mattock, ii. 6. 5.
May, *adj.* more, i. 129. 26.
Maye, *v. aux.* may, i. 7. 16.
Mayst, *adv.* most, i. 56. 18.
Meanis, *sb.* means, ii. 7. 14.
Meanit, *v. pp.* meant, i. 101. 21.
Medicinar, *sb.* physician, ii. 13. 9.
Medle, *v. inf.* touch, i. 50. 35.
Mein, *v. pr. t.* mean, i. 3. 11.
Mein, *adj.* mean, i. 10. 33; 13. 10.
Meitis, *sb.* meats, i. 126. 19 (metis, footnote).
Mekand, *v. pr. p.* making, i. 78. 23.
Mekle, *adv.* much, i. 9. 10.
Mekle, *adj.* much, i. 24. 16.
Mell, *sb.* maul, ii. 6. 5.
Mening, *sb.* meaning, i. 17. 14.
Menit, *v. pt. t.* meant, i. 17. 13.
Menstralie, *sb.* minstrelsy, i. 45. 7.
Merchandis, *sb.* merchants, i. 7. 22.
Merchandrice, *sb.* merchandise, i. 5. 1. See note.
Mergin, *sb.* margin, i. 56. 24.
Meruelis, *adj.* marvellous, i. 50. 1, margin (meruolis, footnote); meruolous, ii. 4. 6.
Meruell, *sb.* marvel, i. 9. 6; merwell, i. 51. 8; *pl.* meruellis, merwelis, i. 15. 9, 10; 99. 5, 6.
Mes, *sb.* Mass, i. 56. 19; mess, i. 89. 11.
Mesoure, *sb.* measure, ii. 58. 34.
Mete, *adj.* suitable, i. 52. 19.
Metell, *sb.* metal, i. 75. 7.
Metropolitanes, *sb.* Metropolitans, ii. 76. 32.
Middis, *sb.* midst, i. 14. 9; middiss, i. 87. 12.
Ministrand, *v. pr. p.* administering, i. 16. 13. See note.
Ministrat, *v. inf.* administer, i. 90. 1.
Mirk, *sb.* darkness, i. 52. 20.
Mirk, *adj.* dark, i. 53. 3.
Mirknes, *sb.* darkness, i. 57. 12.
Mischeantlie, *adv.* wickedly, ii. 48. 3 (margin).
Mischeuous, *adj.* mischievous, ii. 33. 28.
Misgydit, *adj.* misguided, i. 4. 26.
Misknaw, *v. pr. t.* misapprehend, i. 28. 11.
Misordour, *sb.* disorder, i. 27. 4; 33. 20.
Misreulit, *adj.* misruled, i. 4. 26.
Missa, *sb.* mass, i. 80. 22.
Mistar (MS. mister), *sb.* necessity, i. 106. 8.

Mistoneit, *v. pp.* mistuned, i. 20. 11.
Mixt, *v. inf.* mix, ii. 60. 9.
Mockaris, *sb.* mockers, ii. 81 (headline).
Moder, *sb.* mother, i. 33. 4. A.S. *móder.*
Moist, *v. aux.* must, i. 15. 13.
Mok, *sb.* jest, i. 58. 33.
Mok, *v.* mock, i. 59. 22.
Mokrie, *sb.* mockery, ii. 81. 15.
Mollifie, *v.* mollify, i. 97. 6.
Mone, *v. aux.* must, ii. 74. 3.
Moneth, *sb.* month, i. 129. 26. See note.
Monethis, *sb.* months, i. 53. 18.
Monstres, *sb.* monsters, i. 44. 28; 6. 31.
Monstruous, *adj.* monstrous, ii. 58. 29; monstruus, i. 12. 9.
Montane, *sb.* mountain, i. 43. 3.
Monunday, *sb.* Monday, i. 23. 5.
Mony, *adj.* many, i. 3. 10, 16; 5. 23.
Monyast, *adj.* most, ii 69. 7; moniast, ii. 70. 21.
Morter, *sb.* mortar, i. 14. 17.
Most, *v. aux.* must, i. 99. 8. See note.
Mot, *v. aux.* might, i. 6. 11; 10. 24; 111. 6.
Mothe, *sb.* mouth, i. 13. 21.
Mothir, *sb.* mother, i. 73. 11.
Moueis, *v. pr. t.* moves, i. 19. 18.
Mouit, *v. pp.* moved, i. 4. 11; 10. 11.
Mowthis, *sb.* mouths, i. 139. 13.
Mude, *sb.* mud, ii. 78. 5; mwde, ii. 78. 10.
Muildis, *sb. pl.* dust, ii. 27. 22.
Munkis, *sb.* monks, i. 58. 8.
Murning, *sb.* mourning, i. 105. 10; murnyng, i. 31. 8.
Mutationis, *sb.* changes, i. 50. 3.
Mutilat, *v. pp.* mutilated, i. 43. 30.
Mycht, *v. aux.* might, i. 4. 4, 17; 13. 6.
Mychtie, *adj.* mighty, i. 20. 27.
Mylis, *sb.* miles, i. 58. 33.
Myn, *pr.* mine, ii. 13. 14.
Mynde, *sb.* mind, i. 6. 3; spirit, i. 17. 7.
Mysknaw, *v. inf.* mistake, misapprehend, i. 6. 30.
Mysknawin, *v. pp.* i. 5. 24.
Mysteriis, *sb.* mysteries, i. 21. 22; 133. 33.

Na, *adj.* no, i. 3. 6.
Naikitness, *sb.* nakedness, ii. 22. 7.
Naine, *adj.* none, i. 14. 25; nane, i. 15. 1; 76. 13.
Namit, *v. pp.* named, i. 25. 4.
Narroulie, *adv.* narrowly, ii. 45. 15.
Natuir, *sb.* nature, ii. 29. 30.
Nawayis, *adv.* nowise, i. 7. 16; nawayis, i. 67. 12.
Necessar, *adj.* necessary, i. 5. 19; necessare, i. 11. 4.
Neclect, *v. pr. t.* neglect, i. 90. 1.
Neclecting, *v. pr. p.* neglecting, i. 107. 19.
Necligence, *sb.* negligence, i. 12. 31; 82. 21.
Nedit, *v. pt. t.* needed, i. 17. 32.
Nedȝ (nedis), *v. pr. t.* needs, i. 5. 1.
Neid, *sb.* need, i. 66. 7.
Neidnalit, *v. pp.* fastened by clinched nails, i. 139. 28. See note.
Neir, *adj.* near, i. 96. 16.
Neirly, *adv.* nearly, i. 134. 13.
Nerrast, *adj.* nearest, ii. 33. 27; nerrest, i. 96. 12.
Neu, *adj.* new, ii. 12. 33.
Neuir, *adv.* never, i. 8. 29; 12. 11.
Neulie, *adv.* newly, i. (title-page), 8.
Nixt, *adv.* next, i. 13. 14.
Nobilis, *sb.* nobles, i. 7. 27; 10. 16.
Nobyll, *adj.* noble, i. 33. 32.
Nocht, *adv.* not, i. 6. 18; nochte, i. 96. 19.
Nochtis, *sb.* nothing, i. 21. 26. See note.
Nochtheles, *adv.* nevertheless, i. 9. 24 (notheles, footnote).
Noth, *adv.* not, ii. 30. 8.
Nother, *conj.* neither, i. 5. 27; 6. 21; 39. 7.
Notht, *adv.* not, i. 53. 33.
Notifiit, *v. pp.* notified, i. 132. 12 (notifiette, footnote).
Notis, *v. pr. t.* notes, i. 24. 1.
Notit, *v. pt. t.* noted, ii. 15. 16.
Notorius, *adj.* notorious, i. 11. 19.
Nouationis, *sb.* innovations, i. 54. 18; ii. title-page, 6.
Noumber, *sb.* number, i. 32. 4; noumbre, i. 2. 11.
Nummer, *sb.* number, i. 5. 29; nummir, i. 56. 35.
Nunnis, *sb.* nuns, i. 110. 21.
Nureis, *v. inf.* nourish, i. 78. 10.
Nurisear, *sb.* nurse, ii. 9. 15.
Nurissaris, *sb.* nurses, i. 7. 21.
Nurissing, *v. ger.* nourishing, i. 5. 7.
Nurissing, *adj.* nourishing, i. 126. 19.
Nycht, *sb.* night, i. 11. 24; 23. 5, 8.
Nychtbour, *sb.* neighbour, i. 13. 31; 78. 31.
Nynte, *adj.* ninth, i. 129. 14.
Nyxt, *adv.* next, i. 29. 24.

v. pt. t. obeyed, i. 127. 4.
v. inf. oppose, i. 28. 11.
ng, *v. pr. p.* exposing, i. 96. 20.
t, *v. pt.* exposed, i. 96. 24.
g, *v. pr. p.* obliging, i. 56. 10.
g, *sb.* obligation, stipulation, i.
9; *pl.* oblisingis, promises, i.
2.
v. obliges, i. 56. 27.
ence, *sb.* obedience, i. 59. 25
dience, footnote).
ent, *adj.* obedient, i. 63. 17.
, *adj.* obscure, i. 99. 2 (mar-

lie, *adv.* obscurely, i. 107. 9.
v. inf. obtain, i. 4. 15.
g, *v. pr. p.* obtaining, i. 2. 5.
. anything, i. 106. 2.
. for, i. 52. 36.
. at, i. 63. 19; concerning, ii.

. of, i. 2. 19; 6. 5.
s, *sb.* offenccs, i. 107. 5.
dv. oftener, i. 38. 11.
sb. armies, hosts, ii. 62. 9.
hostis, M.E. *host* and *ost.*]
. in [on lyue = in life], i. 110.
11. 8.
adv. only. i. 21. 19.
dv. solely, i. 3. 5.
maner = in like manner, i. 81.

'j. any, i. 4. 11; 5. 17; either,
20. See note.
'j. every, i. 103, 19.
adj. open, i. 12. 16.
, *v. pp.* opened, i. 139. 23;
nit, i. 17. 5.
e, *adv.* openly, i. 52. 21.
, *v. inf.* oppose, i. 32. 20.
. before, than, i. 18. 5; 26. 4.
it, *v. pp.* ordained, i. 15. 14.
sb. order, i. 2. 7; 7. 10.
(Geneva), i. 72. 18. See
ıere.
, *sb.* oratorical exercise, i. 25.
ee note.
coni. either, i. 3. 23; 30. 6;
; ii. 6. 19.
uhar, *adv.* everywhere, ii. 6.

kle, *adv.* too much, ii. 49, 32.
ıemlit (*read* ouerquhelmit), *v.*
erwhelmed, ii. 22. 11.
addowit, *v. pp.* overshadowed,
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pit, *v. pp.* omitted, ii. 18. 2.
lin, *v. pp.* overloaded, ii. 80.

Ouirthrawin, *v. pp.* overthrown, ii. 3. 17.
Oukly, *adv.* weekly, i. 126. 10.
Oulk, *sb.* week, i. 129. 26.
Ourcum, *v.* overcome, ii. 25. 22.
Oute, *prep.* out, i. 6. 23.
Outgait, *sb.* egress, i. 138. 16.
Outlay, *adj.* extraneous, ii. 61. 29.
Outruiting, *v. ger.* outrooting, i. 11. 30.
Owtrageouslie, *adv.* outrageously, ii. 78. 33.
Oxin, *sb.* oxen, i. 123. 13.
Oy, *sb.* grandson, i. 125. 17. Gael. *ogha.*

Pace, *sb.* peace, i. 30. 25.
Pacifiit, *v. pp.* pacified, i. 13. 11.
Padokis, *sb.* toads, ii. 31. 25. [Vin. Lat. *ranæ.*]
Padzeane, *sb.* pageant, ii. 10. 7.
Palice, *sb.* palace, ii. 21. 26.
Pance, *v. inf.* meditate, i. 134. 7.
Panceand, *v. pr. p.* meditating, i. 11. 23. See note.
Pane, *sb.* pain, i. 102. 20.
Panis, *sb.* pains, i. 67. 19.
Papa, *sb.* Pope, i. 59. 17; Pape, i. 59. 22.
Papistrie, *sb.* Popery, i. 71. 6. See note.
Paraduentuir, *adv.* peradventure, ii. 30. 1.
Paroche, *adj.* parish, i. 106. 17; 128. 30.
Parochin, *sb.* parish, i. 43. 28.
Partakaris, *sb.* partakers, i. 85. 2.
Parte, *sb.* party, ii. 82. 13.
Partie, *adj.* variegated, ii. 6. 10. See note.
Partiis, *sb.* parties, i. 74. 6.
Partisman, *sb.* partaker, ii. 45. 28 (margin).
Party, *sb.* partner, i. 110. 15, 16.
Pas, *v. imp.* pass, i. 106. 3.
Pasche, *sb.* Passover, Easter, i. 2. 22. See note.
Passible, *adj.* capable of suffering, i. 87. 8.
Passis, *v. pr. t.* perish [Lat. *pereunt*], ii. 55. 36.
Pastores, *sb.* pastors, i. 2. 3; 3. 11; 4. 27.
Pastour, *sb.* pastor, i. 7. 4; 12. 19.
Patriark, *sb.* Patriarch, i. 56. 4.
Patroun, *sb.* patron, i. 138. 14.
Pece, *sb.* piece, i. 56. 21; ii. 17. 33.
Peirceand, *adj.* piercing, i. 37. 19.
Peirsis, *v. pr. t.* pierces, i. 21. 11.

Peirsit, *v. pt. t.* pierced, i. 77. 29; ii. 44. 23.
Pennyis, *sb.* pennies, i. 140. 3 (margin).
Penuritie, *sb.* penury, ii. 4. 10.
Peple, *sb.* people, i. 7. 12.
Peraduentuir, *adv.* peradventure, i. 138. 6.
Perelous, *adj.* perilous, ii. 49. 27.
Perfite, *adj.* perfect, i. 5. 25; perfyte, i. 75. 19.
Perfyte, *v. inf.* finish, perfect, i. 91. 11.
Perfytear, *adj.* more perfect, i. 62. 5.
Perfytit, *v. pp.* finished, i. 76. 8.
Perise, *v* perish, i. 6. 24; periss, i. 82. 5.
Perissit, *v. pp.* perished, i. 40. 13.
Perrel, *sb.* peril, i. 3. 19; perrell, i. 19. 8.
Persaue, *v.* perceive, i. 4. 20; 21. 23.
Persaueand, *v. pr. p.* perceiving, i. 64. 15.
Persequitioun, *sb.* persecution, i. 67. 3.
Perseuerantlie, *adv.* perseveringly, ii. 20. 15.
Perseuit, *v. pt. t.* perceived, i. 53. 3.
Persones, *sb.* persons, i. 5. 27; 10. 32.
Persuaid, *v. pr. t.* persuade, i. 9. 12.
Persuerance, *sb.* perseverance, i. 135. 4.
Persuitand, *v. pr. p.* persecuting, i. 95. 14 (persuttand, footnote).
Persuitit, *v. pp.* persecuted, i. 67. 6. See note.
Pertening, *v. pr. p.* pertaining, i. 129. 27.
Pertenis, *v. pr. t.* pertains, i. 101. 30; 102. 3.
Peruerst, *adj.* perverse, i. 33. 32; perversit, i. 37. 21.
Peruertis, *v. pr. t.* pervert, ii. 28. 26.
Philosophouris, *sb.* philosophers, ii. 49. 13.
Phrenesie, *sb.* fren3y, i. 4. 9; ii. 10. 35. [M.E. *frenesye;* O.Fr. *frenaisie, frenesie;* Late Gr. φρένησις.] See note on i. 4. 9.
Pilgrum, *sb.* pilgrim, ii. 16. 6.
Pissance, *sb.* power, i. 94. 20.
Pissant, *adj.* powerful, i. 138. 14.
Plagis, *sb.* plagues, i. 8. 10 (sidenote); plaigis, i. 9. 2; plaige, i. 21. 8; 21. 14.
Plane, *adj.* plain, i. 4. 7; 63. 8.
Planelie, *adv.* plainly, i. 20. 18.
Platt, *adv.* directly, flatly, i. 53. 19 (see note); 72. 9.
Playand, *v. pr. p.* playing, i. 7. 22; playande, i. 7. 26.
Playng, *adj.* playing, ii. 42. 1.
Pleidaris, *sb.* pleaders, i. 61. 20.
Pleis, *v. pr. t.* please, i. 43. 24.
Plentuesnes, *sb.* plenteousness, i. 78. 4.
Plesance, *sb.* pleasure, ii. 57. 11. [Vin. Lat. *venustatem.*]
Plesand, *adj.* pleasant, i. 23. 24.
Plesis, *v. pr. t.* pleases, i. 12. 21.
Plesour, *sb.* pleasure, i. 114. 11.
Plesouris, *sb.* pleasures, i. 128. 6.
Plessis, *v. pr. t.* pleases, i. 125. 28.
Plesuir, *sb.* pleasure, i. 50. 21; 52. 18.
Pley, *sb.* dispute, ii. 8. 6; 11. 6.
Pluk, *v.* pluck, ii. 54. 14; 81. 24.
Pœnitent, *adj.* penitent, i. 80. 13.
Poiss, *sb.* treasure, ii. 56. 30. See note.
Policiaris, *sb.* improvers, i. 45. 20. See note.
Policie, *sb.* policy, government, i. 128. 17.
Polise, *v.* polish, ii. 60. 28.
Porpose, *sb.* purpose, i. 71. 9 (margin); ii. 4. 27.
Portis, *sb.* gates, ii. 4. 18.
Posseid, v. possess, i. 115. 14.
Pot, *sb.* pit, ii. 67. 32.
Potestatis, *sb.* potentates, powers, i. 23. 23.; ii. 23. 3.
Potis, *sb.* pits, ii. 63. 18.
Poyit, *v. pp.* struck, poked up, i. 8. 2. See note.
Poynct, *sb.* point (*pl.* -is), i. 26. 6.
Poysonit, *v. pp.* poisoned, i. 118, footnote; poysonnit, ii. 19. 27.
Poysonnaris, *sb.* poisoners, i. 52. 17.
Poysoun, *sb.* poison, ii. 12. 35.
Practik, *sb.* practice, i. 57. 12.
Practise, *sb.* practice, i. 74. 6.
Practissis, *v. pr. t.* practise, i. 9. 28.
Prædecessouris, *sb.* predecessors, i. 95. 4.
Prædestinat, *adj.* predestinated, i. 108. 10.
Præfer, *v.* prefer, i. 59, 33; 71. 1.
Præiudice, *sb.* prejudice, ii. 33. 20.
Præparit, *v. pp.* prepared, i. 139. 25.
Præscrivit, *v. pp.* prescribed, i. 129 (headline).
Præsentis, *sb.* instruments, i. 68. 24.
Præsentlie, *adv.* presently, i. 133. 16.
Præsumptuows, *adj.* presumptuous, i. 50. 27.
Præuentit, *v. pp.* prevented, i. 81. 25. See note.
Prais, *sb.* praise, i. 4. 31.
Pray, *sb.* prey, i. 14. 7.
Pray, *v.* prey, i. 39. 14.
Prayar, *sb.* prayer, i. 6. 1.
Prayse, *sb.* praise, i. 5. 16.
Prechand, *v. pr. p.* preaching, i. 75. 8.

Precheours, *sb.* preachers, i. 2. 6; prechouris, i. 10. 13.
Preiss, *v.* endeavour, ii. 3. 7 (see note); exert one's self, ii. 44. 30. [M.E. *pressen*, Fr. *presser*.]
Preisthed, *sb.* priesthood, i. 20. 25; 21. 26.
Prent, *sb.* print, i. 60. 9.
Prenting, *sb.* printing, i. 60. 7 (side-note).
Prescrivit, *v. pt. t.* prescribed, i. 126 (headline).
Presis, *v. pr. t.* press, exert themselves, i. 24. 21. Cf. *supra*, preiss.
Presoneris, *sb.* prisoners, i. 37. 22.
Prestis, *sb.* priests, i. 41. 1.
Pretious, *adj.* precious, i. 29. 10.
Preue, *v. inf.* prove, i. 18. 19; 19. 5; 20. 2.
Prik, *sb.* prick, i. 61. 11.
Prik, *sb.* pinnacle, ii. 66. 27. [Vin. Lat. *pinnam*.]
Primat, *sb.* Primate, i. 19. 17. See note.
Priuilegis, *sb.* privileges, ii. 44. 31.
Probationis, *sb.* proofs, ii. 36. 3.
Probatioun, *sb.* probation, discipline, ii. 36. 23.
Proceid, *v. inf.* proceed, i. 68. 2.
Procuir, *v. pr. t.* advocate, vindicate, i. 57. 2, 10.
Procutar, *sb.* procurator, i. 58. 34; procutor, i. 59. 26; procutour, i. 56. 26. See note on i. 56. 26.
Professouris, *sb.* professors, ii. 7. 29.
Profetis, *v. pr. t.* profits (proffetis, footnote), i. 19. 6.
Proffet, *v.* profit, ii. 8. 21.
Proffettis, *v. pr. t.* profits, i. 97. 19.
Proffitabyll, *adj.* profitable, i. 12. 34.
Prolixt, *adj.* prolix, i. 69. 12.
Promissioun, *sb.* promise, i. 125. 10.
Promist, *v. pp.* promised, ii. 18. 4.
Promitt, *v. inf.* promise, i. 56. 8.
Promitting, *v. pr. p.* promising, i. 67. 18.
Promotit, *v. pp.* promoted, i. 110. 25.
Promoueris, *sb.* patrons, i. 3. 12. See note.
Pronunceand, *v. pr. p.* pronouncing, i. 91. 5.
Pronunces, *v. pr. t.* pronounces, i. 9. 21.
Prophanatioun, *sb.* profanity, the prophaning of, ii. 69. 1.
Prophanit, *v. pp.* defiled, ii. 21. 32.
Propheciis, *v. pr. t.* prophesies, i. 127. 9.
Propheciit, *v. pp.* prophesied, i. 75. 13.
Prophete, *sb.* preacher, i. 27. 32; 28. 14. See note on i. 27. 32.
Prophetie, *sb.* prophecy, i. 90. 9.
Prophetise, *sb.* prophetess, i. 121. 12.
Propir, *adj.* proper, i. 72. 5.
Propirteis, *sb.* properties, i. 87. 3, 9.
Propone, *v. inf.* propose, set forth, i. 2. 6.
Proponit, *v. pt. pp.* proposed, i. 2. 13.
Propre, *adj.* proper, ii. 41. 10.
Propyne, *v. inf.* present, ii. 27. 19. [Vin. Lat. *propinare*.]
Prouest, *sb.* provost, i. 2. 17; prouestis, i. 94. 22. See note on i. 26. 14(*a*).
Prouokis, *v. pr. t.* provoke, i. 94. 21.
Pryce, *sb.* esteem, i. 5. 34. See note.
Pryces, *sb.* prices, i. 6. 10.
Prydefull, *adj.* proud, i. 21. 9; pryedful, ii. 31. 33.
Publict, *adj.* public, ii. 21. 28.
Puft, *v. pp.* puffed, i. 37. 11.
Puft, *sb.* puff, ii. 10. 8.
Puldre, *sb.* powder, i. 114. 7. See note.
Pullit, *v. pp.* pulled, i. 3. 15.
Puneis, *v. inf.* punish, i. 33. 33.
Punisement, *sb.* punishment, i. 19. 20; punisment, i. 21. 7; punischement, i. 121. 13.
Punissis, *v. pr. t.* punishes, i. 8. 11.
Pure, *adj.* poor, i. 5. 6, 7. See notes on i. 5. 6; 8. 4.
Purssis, *sb.* purses, i. 123. 6.
Putand, *v. pr. p.* putting, i. 7. 31.
Pynefull, *adj.* troublesome, i. 23. 19.
Pyntit, *v. pp.* painted, i. 55. 24; ii. 64. 16.

Quair, *adv.* where, ii. 64, 15.
Queir, *sb.* choir, i. 11. 6. See note.
Quene, *sb.* queen, i. 2. 2; quenis, *pl.* i. 32. 1.
Queneistis, *sb.* partisans of the queen, i. 59. 23.
Quhairat, *adv.* whereat, i. 3. 13.
Quhairby, *adv.* whereby, ii. 58. 20.
Quhairin, *adv.* wherein, i. 2. 15.
Quhais, *rel. pr.* whose, i. 29. 29; 56. 14.
Quhare, *adv.* where, i. 8. 35.
Quhareat, *adv.* whereat, i. 78. 12.
Quharethrow, *conj.* wherefore, ii. 3. 15.
Quharewith, *adv.* wherewith, i. 67. 18.
Quharthrow, *adv.* wherefore, ii. 24. 13.
Quhat, *inter. pr.* what, i. 5. 1, 21; 7. 24, 27; quhate, i. 5. 34; 9. 6.

Quhateuir, *adj.* whatever, i. 77. 16.
Quhatkin, *pr.* what kind of, i. 60. 5.
Quhatsumeuir, *pron.* whatever, i. 10. 2.
Quhattin, *pron.* what kind of, i. 57. 17; ii. 32. 22. See note on i. 57. 17.
Quhay, *rel. pr.* who, i. 5. 5; 12. 15.
Quheit, *sb.* wheat, i. 120. 15; 128. 16; ii. 56. 17.
Quhen, *adv.* when, i. 2. 22; 6. 13.
Quhensoeuir, *adv.* whenever, ii. 8. 27.
Quhi, *conj.* why, i. 28. 25.
Quhidder, *conj.* whether, i. 4. 32; 51. 35; qvhidir, i. 73. 1.
Quhil, *conj.* until, i. 7. 4; quhill, i. 4. 14; 25. 30.
Quhilk, *rel. pr.* which, i. 3. 19; 4. 15; 4. 19; 5. 24; quhilkis (quhilks), *pl.* i. 2. 11, 11 (footnote).
Quhirlie, *adj.* yearly, i. 8. 9. See note.
Quhois, *rel. pr.* whose, i. 18. 18; 71. 18.
Quhome, *rel. pr.* whom, i. 9. 29.
Quhou, *adv.* how, i. 24. 11; quhow, i. 58. 10; 89. 18.
Quhoumekle, *adj.* how much, i. 125. 27; ii. 21. 16.
Quhouoft, *adv.* as often as, ii. 42. 3.
Quhowsone, *adv.* how soon, ii. 70. 6.
Quhryne, *v.* squeak, growl, i. 8. 3. See note.
Quhy, *conj.* why, i. 9. 2.
Quhylis, *adv.* whilst, ii. 49. 31, 32, 33. 34.
Quhynge, *v.* whine, i. 8. 3. See note.
Quhyte, *adj.* white, i. 83. 12; 84. 16.
Quik, *adj.* living, i. 75. 19.
Quikin, *v. pp.* quicken, ii. 23. 24.
Quow, *adv.* how, i. 125. 4.

Radiar, *adj.* readier, ii. 66. 20; radiast, readiest, i. 18. 7, *ibid.* (margin).
Rady, *adj.* ready, i. 90. 12.
Raid, *sb.* a road for ships, ii. 53. 35.
Raigeing, *v. pr. p.* raging, i. 51. 7.
Raill, *v. pr. t.* jest, rail, i. 50. 23; railze, i. 65. 26.
Raip, *sb.* rope, i. 50. 19.
Rander, *v.* render, ii. 57. 1; *v. pp.* ii. 56. 30.
Ransoun, *sb.* ransom, i. 105. 4. See note.
Raschelie, *adv.* rashly, ii. 30. 2.
Rattill, *v. pr. t.* talk incessantly, i. 50. 24.
Rauenous, *adj.* ravenous, ii. 64. 6.
Rauisching, *v. pr. p.* ravishing, i. 14. 15.
Rayling, *sb.* railing, i. 56. 25; ii. 81. 21.
Raynit, *v. pp.* rained, i. 14. 5.
Reasone, *sb.* reason, i. 7. 16.
Recognoscit, *v. pp.* recognised, ii. 83. 3(*b*).
Recouncelit, *v. pp.* reconciled, ii. 4. 3.
Red, *v.* read, i. 17. 10; 129. 20.
Reddines, *sb.* readiness, ii. 16. 11.
Reddy, *adj.* ready, i. 10. 28.
Redemar, *sb.* Redeemer, ii. 41. 5.
Reduceing, *v. pr. p.* reducing, ii. 17. 34.
Reformaris, *sb.* reformers, i. 83. 26; reformearis, i. 12. 20.
Refreschit, *v. pp.* refreshed, ii. 12. 32.
Reft, *v. pp.* lifted up, snatched up, i. 8. 22. See note.
Refuiseis, *v. pr. t.* refuses, i. 136. 2 (sidenote).
Regiment, *sb.* rule, i. 9. 30.
Regnand, *v. pr. p.* reigning, i. 44. 29.
Regnit, *v. pt. t.* reigned, i. 121. 19.
Reid, *v. pr. t.* read, i. 15. 1.
Reidar, *sb.* reader, i. 23 (headline).
Reidyng, *v. pr. p.* reading, i. 11. 24.
Reikit, *v. pt. t.* smoked, ii. 64. 21.
Reinzeis, *sb.* reins, i. 55. 28.
Reiect, *v. pr. t.* reject, i. 127. 18.
Reiose, *v. inf.* rejoice, i. 32. 25; reioss, *v. pr. t.* i. 93. 16; reioyses, *v. pr. t.* i. 8. 21. See note on i. 32. 25.
Reknis, *v. pr. t.* reckons, ii. 58. 5; *v. pp.* i. 56. 34.
Remane, *v.* remain, i. 41. 2; remanis, ii. 17. 6; remanyng, ii. 43. 18.
Remeid, *sb.* remedy, i. 4. 28; 44. 13; remede, i. 44. 16.
Remember, *v. inf.* remind, i. 19. 29; remembiris, rememberest, i. 106. 1.
Remuif, *v. inf.* remove, i. 95. 9.
Renegatis, renigatis, *sb.* renegades, i. 58. 9; 137. 3 (rennigatis, footnote). See note on i. 58. 9.
Rennigatt, i. 110. 7 (rennigant, footnote).
Renownit, *adj.* renowned, i. 27. 23.
Rentis, *sb.* incomes, rentals, rental, i. 6. 8. See note on i. 8. 30.
Renunce, *v.* renounce, i. 21. 30; renunceis, i. 21. 28.
Repetis, *v. pr. t.* repeats, i. 30. 5.
Replyit, *v. pt. pp.* replied, i. 2. 15.
Repreif, *sb.* reproof, i. 3. 23; 111. 2.

Repreue, *v. pr. t.* reprove, reprehend, i. 85. 7; 101. 18.
Reproche, *sb.* reproach, i. 7. 17.
Repugne, *v. inf.* oppose, be repugnant, i. 88. 4. [Lat. *repugnare*, Fr. *repugner*.]
Requeist, *v. pr. t.* request, i. 60. 20; ii. 33. 25.
Requeris, *v. pr. t.* requires, i. 61. 4.
Resaue, *v.* receive, i. 7. 3.
Resauing, *v. ger.* receiving, i. 90. 8.
Resauit, *v. pp.* received, i. 14. 8; ressauit, i. 22. 3; ressaues, i. 64. 19; ressauis, i. 84. 31; ressauit (recewit, footnote), i. 95. 19, 21.
Resipiscentia, *sb.* conversion, repentance (Lat.), i. 107. 10.
Resonis, *sb.* reasons, i. 4. 5; ressonis, i. 4. 20.
Ressonable, *adj.* reasonable, i. 4. 16.
Ressoning, *sb.* reasoning, i. 11. 3; 56. 17. See note on i. 56. 17.
Rethorik, *sb.* rhetoric, i. 25. 19.
Retractatiouu, *sb.* retraction, ii. 70. 14.
Reuar, *sb.* river, i. 84. 6.
Reueist, *v.* carried away, ii. 53. 18. [Vin. Lat. *rapiuntur*.]
Reuelit, *v. pp.* revealed, i. 44. 15.
Reuin, *v. pp.* torn up, i. 114. 22.
Reuiss, *v.* snatch away, fill with ecstasy, ii. 16. 17; reuissit, *pp.* i. 53. 27; ii. 16. 16. [M.E. *rauischen*, *ravissen*, O.Fr. *ravir*.] See note on ii. 16. 17.
Reularis, *sb.* rulers, i. 14. 14; rewlaris, i. 3. 15; 4. 14.
Reule, *sb.* rule, i. 66. 2.
Reuling, *sb.* ruling, i. 4. 26.
Reull, *sb.* rule, i. 5. 8; 49. 13.
Reuolueand, *v. pr. p.* revolving, i. 23. 10.
Rewth, *sb.* pity, ii. 53. 27.
Rinnand, *v. pr. p.* running, ii. 13. 5.
Rokis, *sb.* rocks, i. 3. 19.
Rolkis, *sb.* rocks, i. 3. 9; 4. 24; -es, ii. 22. 6. See note on i. 3. 9.
Roryng, *v. pr. p.* roaring, i. 14. 7.
Rottin, *adj.* rotten, i. 114. 23.
Roum, *sb.* room, place, i. 43. 15.
Roumes, *sb.* farm-lands, i. 8. 9; 50. 32. See note on i. 8. 9.
Roust, *sb.* rust, i. 14. 3.
Rubberie, *sb.* robbery, i. 14. 20.
Rubbit, *v. pp.* robbed, i. 105. 24.
Rugis, *v. pr. t.* tear or haul away, i. 9. 19; rugit, ii. 22. 14. See note on i. 9. 19.
Ruid, *adj.* inexperienced, i. 9. 13. See note.
Ruidnes, *sb.* rudeness, i. 107. 22; 108. 5.
Ruitis, *sb.* roots, i. 127. 20.
Ruitit, *v. pp.* rooted, ii. 53. 1.
Ruscheand, *v. pr. p.* rushing, ii. 13. 5.
Rute, *sb.* root, i. 12. 7.
Rutis, *sb.* roots, i. 6. 29; 7. 10.
Ryche, *adj.* rich, i. 5. 8; 9. 1.
Rycht, *adj.* right, i. 3. 8.
Rycht, *adv.* right, i. 11. 4.
Rychteousnes, *sb.* righteousness, i. 41. 13.
Ryhteous, *adj.* righteous, i. 91. 15.
Ryiss, *v.* rise, ii. 50. 5.
Ryotous, *adj.* riotous, i. 62. 26 (royt-ous, footnote); ii. 82. 10.
Rypear, *adj.* riper, ii. 58. 17.
Rypnes, *sb.* ripeness, ii. 58. 8.
Rysis, *v. pr. t.* rises, i. 76. 12.
Ryue, *v. inf.* rob, tear asunder, ii. 33. 30, 31; revin, *v. pp.* ii. 33. 31; ryues, *pr. t.* ii. 65. 14.

Sa, *adv.* so, i. 6. 16; 6. 18.
Sacrificear, *sb.* sacrificer, i. 90. 24.
Sact, *v. inf.* sack, ii. 5. 3. See note.
Safer, *adv.* so far, i. 7. 31.
Saidis, *adj.* said, i. 2. 13; 33. 24.
Saif, *v. inf.* save, i. 6. 21.
Saifgairde, *sb.* safeguard, i. 66. 8; saifgaird, ii. 35. 19.
Saifing, *prep.* saving, i. 9. 18.
Saifit, *v. pp.* saved, i. 73. 27.
Saige, *adj.* sage, i. 5. 14.
Sair, *adj.* sore, i. 101. 4.
Sairlye, *adv.* sorely, i. 5. 25.
Sait, *sb.* see, ii. 25. 19.
Saitis, *sb.* sees, i. 106. 17.
Salis, *sb.* sails, i. 3. 18.
Sall, *v. aux.* shall, i. 2. 24; 4. 18. 32; 6. 23.
Saluiour, *sb.* Saviour, i. 2. 21.
Samekle, *adv.* so much, i. 42. 12.
Samin, *adj.* same, i. 5. 18; samyn, i. 3. 14; 4. 19.
Sanctis, *sb.* saints, i. 5. 35; 27. 13; 119. 26.
Sang, *sb.* song, i. 45. 6.
Sangleris, *sb.* wild boars, i. 45. 14. See note.
Saterday, *sb.* Saturday, i. 28. 19; 116. 20.
Satifie, *v. inf.* satisfy, i. 67. 20.
Sauagelie, *adv.* savagely, ii. 7. 31.
Sauff, *adj.* safe, i. 81. 12. See note.
Sauld, *v. pt. t.* sold, i. 6. 9; 114. 15(*a*).
Saule, *sb.* soul, i. 11. 19.
Saulis, *sb.* souls, i. 3. 22; 6. 1; 14. 8.
Saw, *v. pr. t.* show, i. 77. 1.

Saw, *v. inf.* sow, i. 78. 9.
Sawaris, *sb.* sowers, ii. 6. 30.
Sawin, *v. pp.* sown, i. 25. 16.
Sawis *v. pr. t.* sows, i. 77. 28, side-note; 122. 23.
Sayand, *v. pr. p.* saying, i. 7. 23, 26.
Sayd, *v. pt. t.* said, ii. 55. 6; says, 76. 26.
Sayngis, *sb.* sayings, i. 57. 11.
Scabbit, *adj.* scabbed, i. 43. 31.
Scairslie, *adv.* sparsely, i. 122. 23, 24 (skarslie, footnote).
Schaddow, *sb.* shadow, i. 62. 1; 85. 29.
Schaik, *v. pr. t.* shake, ii. 27. 20.
Schaikin, *v. pp.* shaken, ii. 21. 22.
Schaldis, *sb.* shallows, i. 3. 13. See note.
Schame, *sb.* shame, i. 33. 16.
Schameleslie, *adv.* shamelessly, ii. 57. 4.
Schape, *sb.* shape, ii. 59. 17.
Scharpear, *adv.* sharper, i. 139. 34.
Schaw, *v. pr. t.* show, i. 71. 17; schaw, i. 4. 7.
Sche, *pron.* she, i. 97. 11 (scho, footnote).
Sched, *v. inf.* shed, i. 14. 15.
Scheip, *sb.* sheep, ii. 7. 9.
Scheir, *v.* reap, i. 122. 24; ii. 59. 12.
Schew, *v. pr. t.* show, ii. 5. 8; schew, i. 18. 18; 21. 9. See note on i. 18. 18.
Schewbreid, *sb.* shew-bread, i. 111. 26.
Schinand, *v. pr. p.* shining, ii. 24. 20.
Schip, *sb.* ship, i. 3. 6, 14, 19.
Schipmenis, *sb.* shipmen's, i. 52. 19.
Schir, *sb.* sir, i. 7. 27; 16. 20. See note on 'Schir Johne,' i. 15. 22.
Schismatikis, *sb.* schismatics, i. 41. 15.
Scho, *pron.* she, i. 12. 35.
Schorne, *v. pp.* shorn, i. 128. 15.
Schort, *adj.* short, i. 4. 31.
Schortliar, *adv.* more shortly, ii. 45. 14.
Schott, *v. pt. t.* expelled, i. 49. 5.
Schrynkis, *v. pr. t.* shrink, i. 28. 9.
Schuil, *v. inf.* shovel, ii. 5. 19.
Schuit, *v.* shoot, i. 132. 15.
Schundir, cf. In schundir, ii. 65. 14.
Schute, *v.* drive, i. 45. 11; schut, i. 45. 13; schuiting, *v. pr. p.* i. 8. 8.
Schyning, *adj.* shining, ii. 27. 2.
Schyre, *sb.* shire, i. 102. 13.
Science, *sb.* knowledge, i. 16. 8, 16; 23. 13. See note on i. 23. 13.
Sclander, *sb.* slander, i. 53. 33; 55. 28.
Sclanderit, *v. pp.* slandered, i. 67. 2.
Sclinder, *adj.* slender, i. 52. 9. See note.
Scoir, *sb.* score, i. 47. 3.
Scoleris, *sb.* scholars, i. 20. 11, 23.
Scripture, *sb.* Scriptures, i. 73. 29; Scriptur, i. 19. 22.
Scuil, *sb.* school, i. 24. 20; scule, i. 23. 11; sculis, i. 24. 14; 25. 13.
Scurge, *sb.* scourge, i. 9. 3.
Se, *v. pr. t.* see, i. 26. 27.
Searce, *v. inf.* search, i. 14. 16. See note.
Sectare, *sb.* sectary, i. 70. 4 (margin).
Secunde, *adj.* second, i. 12. 18.
Sedis, *sb.* seeds, i. 24. 15.
See, *sb.* sea, i. 87. 11.
Segregat, *v. pp.* separated, i. 66. 13; 135. 30; ii. 30. 11.
Segregatioun, *sb.* separation, i. 98. 18.
Seid, *sb.* seed, i. 82. 2; ii. 58. 18.
Seige, *sb.* siege, i. 139. 34.
Seik, *adj.* sick, i. 43. 30.
Seikis, *v. pr. t.* seek, i. 21. 28.
Seiknes, *sb.* sickness, i. 110. 16.
Seil, *sb.* seal, i. 107. 27.
Seirceand, *v. pr. p.* searching, ii. 18. 7.
Seircearis, *sb.* investigators, i. 24. 29.
Seirceit, *v. pt. t.* searched, i. 51. 33.
Seis, *v. pr. t.* sees, i. 6. 22; 59. 19.
Seis, *sb.* seas, i. 96. 17.
Self, *sb.* self, i. 24. 2; *adj.* ii. 46. 11.
Selfis, *pron.* selves, i. 4. 30; 7. 19.
Selfis, *adj.* same, i. 10. 5.
Selis, *sb.* seals, ii. 23. 1.
Selit, *v. pp.* sealed, ii. 23. 2, 6.
Sempill, *adj.* simple, i. 60. 32.
Semple, *adj.* simple, i. 78. 24.
Sen, *conj.* since, i. 3. 21; 4. 10, 34; 9. 4.
Sen, *prep.* since, i. 72. 21.
Send, *v. pp.* sent, i. 17. 13, 25.
Sensis, *sb.* senses, i. 21. 10.
Sensyne, *adv.* since then, i. 42. 5, 25.
Sentenceis, *sb.* sayings, declarations, ii. 64. 16.
Sepulturis, *sb.* sepulchres, i. 113. 2, 13, 15, 18.
Serce, *v. inf.* search, ii. 20. 8.
Seruis, *v. pr. t.* serves, i. 8. 10; ii. 28. 20; seruise, ii. 8. 25.
Servands, *sb.* servants, i. 5. 15. See note.
Seth, *v. pp.* set (an error corrected by Winzet, cf. vol. ii. p. 83), i. 47. 11.
Seueir, *adj.* severe, i. 21. 6; 114. 12.
Seueirlie, *adv.* severely, i. 94. 13.

lie, *adv.* severally, i. 42. 23.
ıuld, *adj.* sevenfold, ii. 24. 19,

, *adj.* seventh, i. 28. 13, 18.
y-twa, *adj.* seventy-two, i. 17.

adj. seven, i. 29. 20; 42. 9.
dj. six, i. 28. 12; sixth, i. 28.

·. such, i. 10. 34.
›r. such, i. 15. 6.
ɔ, *adj.* such-like, i. 6. 1; 9. 27.
ɔ, *adj.* suchlike, i. 123. 7. See
.
adj. silly, i. 45. 1.
adj. silver, i. 114. 17.
·, *sb.* simpleton, i. 9. 10 (mar-

, *adj.* several, i. 20. 2.
is, *sb.* sinners, i. 73. 20; 114.

, *sb.* slate, i. 114. 22.
sb. skies, i. 20. 8.
v. pp. slain, i. 127. 1; ii. 23.

ɜ, *sb.* slaves, ii. 24. 14 (mar-
; slauis, i. 97. 20.
ıtir, *sb.* slaughter, ii. 22. 25.
ɜ, *sb.* slaves, i. 50. 19.
e, *adv.* slowly, ii. 60. 34.
v. sb. sleep, i. 6. 13; sleipand,
r. p. i. 3. 10; slepis, *v. pr. t.*
21.
ful, *adj.* slothful, i. 5. 21; 3.
See note on i. 5. 21.
n, *v. pp.* slidden, i. 58. 17.
, *v. inf.* quench, ii. 77. 23.
s, *sb.* ditches, ii. 19. 5.
v. pp. fastened by a bolt [cf.
ries. *slot*, from *sluta*, to shut;
. *sluiten*], i. 139. 27.
ıeris, *v. pr. t.* slumbers, i. 6. 21.
ıir, *sb.* slumber, ii. 13. 6.
ıste, *adj.* smallest, i. 6. 23.
, *v. pr. t.* smear, ii. 64. 27.
v. infect, ii. 30. 12.
sb. stain, i. 13. 29; 26. 11; *pl.*
tis, i. 13. 36.
t, *v. pp.* smutted, i. 13. 18.
note. Smottit, i. 43. 30.
s, *sb.* snares, i. 60. 33.
erit, *v. pp.* stumbled, ii. 10. 5.
note.
g, *sb.* lamentation, i. 31. 9.
adj. plain, i. 11. 12.
ie, *adv.* soberly, i. 9. 29.
ie, *sb.* sobriety, i. 4. 35; 6. 2.
v. pt. t. sought, i. 14. 22; ii.
ɔ6.

Sociale, *adv.* friendly, i. 45. 15.
Soldiour, *sb.* soldier, i. 26. 22.
Solemniteis, *sb.* ceremonies, i. 2. 19; solennitie, i. 26. 29; 27. 14.
Solennit, *adj.* ceremonial, i. 27. 23.
Solist, *adj.* solicitous, i. 75. 9. See note.
Sonday, *sb.* Sunday, i. 28. 18, 26.
Sone, *sb.* son, i. 14. 2; sonne, i. 29. 28.
Sone, *adv.* soon, i. 124. 23.
Sorie, *adj.* sorry, i. 44. 3.
Sorrouful, *adj.* sorrowful, i. 125. 13.
Souerane, *sb.* sovereign, i. 2. 2.
Sould, *v. aux.* should, i. 26. 20.
Souldiour, *sb.* soldier, ii. 5. 35.
Soum, *sb.* sum, i. 11. 24 (margin).
Sounday, *sb.* Sunday, i. 116. 19; *pl.* i. 53. 20.
Soundis, *sb.* sounds, i. 37. 17; sonndis [O.E.], footnote.
Soung, *v. pp.* sung, i. 117. 8 (sunge, footnote); i. 129. 19.
Southeroun, *adj.* southern, i. 138. 11.
Spak, *v. pt. t.* spoke, i. 19. 3; 77. 23.
Spargeonit, *v. pt. t.* sprinkled, i. 14. 17. See note.
Spark, *sb.* brisk fellow, ii. 81. 13.
Speche, *sb.* speech, i. 61. 3; ii. 29. 5.
Specifeit, specifiit, *v. pp.* specified, i. 8. 27; 9. 31.
Spedelie, *adv.* speedily, ii. 13. 12.
Speidis, *v. pr. t.* speeds, i. 3. 17.
Speik, *v.* speak, i. 4. 31; 6. 25; *v. pr. t.* i. 5. 5.
Speir, *v. inf.* ask, i. 29. 24.
Speir, *sb.* spear, i. 78. 1.
Sperit, *v. pt. t.* asked, i. 17. 13. See note.
Spittit, *v. pp.* spit, i. 108. 6.
Splenderis, *sb.* splinters, i. 3. 18. See note.
Spokin, *v. pp.* spoken, i. 5. 16.
Spote, *sb.* spot, i. 7. 15.
Spraid, *v. pp.* spread, ii. 69. 27.
Springand, *adj.* springing, ii. 54. 3.
Spulze, *v. pr. t.* spoil, i. 72. 13.
Spulzeit, *v. pp.* spoiled, ruined, i. 76. 3; ii. 21. 32.
Spurrande, *v. pr. p.* spurring, i. 8. 31.
Spycerie, *sb.* spicery, ii. 12. 34.
Stait, *sb.* state, estate, i. 3. 4; 5. 30.
Standart, *sb.* standard, i. 53. 23.
Stane, *sb.* stone, i. 12. 36; *pl.* stanis, i. 114. 23.
Stanerie, *adj.* stony, ii. 54. 31.
Starkast, *adj.* strongest, i. 12. 25; 108. 7.

Sted, *v.* stand, ii. 6. 13. [O.Dut. *steden*, Lat. *statuere*. Cf. *sb.* *stead*, place.]
Steikit, *v. pp.* shut, i. 139. 31.
Steil, *v.* steal, i. 27. 28.
Steill, *sb.* steel, i. 97. 8.
Sterismen, *sb.* steersmen, i. 3. 11. See note.
Sterit, *v. pp.* stirred, i. 52. 3; ii. 61. 3.
Sterne, *sb.* star, i. 122. 24, 25.
Steuartis, *sb.* stewards, i. 42. 10.
Stewit, *v. pp.* stewed, ii. 64. 20.
Stiflie, *adv.* stiffly, i. 134. 31.
Sting, *sb.* pole, i. 8. 3. See note.
Stinkande, *v. pr. p.* stinking, i. 45. 12.
Stoir, *sb.* store, ii. 17. 22.
Strainge, *adj.* strange, i. 41. 6.
Strake, *sb.* stroke, ii. 6. 23.
Strampit, *v. pt. t.* tramped, ii. 76. 13. See note.
Strang, *adj.* strong, i. 37. 23.
Strangar, *adj.* stronger, i. 62. 5.
Strangearis, *sb.* strangers, i. 113. 4, 16.
Strenth, *sb.* strength, i. 37. 13.
Strenthe, *sb.* strength, i. 54. 18.
Strenthe, *v. inf.* strengthen, i. 63. 5; ii. 8. 23. See note on i. 25. 28.
Strenthelie, *adv.* strongly, i. 55. 11.
Strenthiar, *adj.* stronger, i. 4. 7.
Strenthit, *v. pt. t.* strengthened, i. 25. 28; 55. 19; ii. 58. 32. See note on i. 25. 28.
Strenthy, *adj.* strong, i. 60. 26.
Stretis, *sb.* streets, i. 84. 4; ii. 64. 10.
Strikin, *v. pp.* struck, ii. 22. 2.
Strow, *v. pr. t.* strew, ii. 64. 21.
Strukin, *v. pp.* struck, i. 127. 26.
Stryk, *v.* strike, i. 40. 24; *pr. t.* strykis, i. 26. 21.
Stryte, *adj.* strait, ii. 47. 28.
Strytlie, *adv.* straitly, strictly, i. 121. 4.
Stubbirnes, *sb.* stubbornness, i. 8. 17; stubburnes, ii. 54. 31.
Studys, *v. pr. t.* study, i. 119. 11.
Stummerit, *v. pp.* stumbled, i. 5. 26. See note.
Styis, *sb.* sties, i. 45. 12.
Sua, *adv.* so, i. 5. 25; 7. 27.
Subdane, *adj.* sudden, i. 49. 22, 24; 53. 18.
Subdeuis, *v. pr. t.* subdues, i. 94. 16.
Subdewit, *v. pp.* subdued, i. 50. 16; subjected, i. 109. 17.
Subditis, *sb.* subjects, i. 3. 1; 8. 28.
Subiectioun, *sb.* subjection, ii. 5. 28.
Submonitioun, *sb.* suggestion, i. 3. 7 (headline).
Subscriuit, *v. pt. t.* subscribed, i. 25. 15.
Subtel, *adj.* subtle, ii. 66. 17.
Suddane, *adj.* sudden, ii. 23. 30.
Suddanlie, *adv.* suddenly, ii. 28. 9.
Sueingeing, *v. pr. p.* toiling, i. 45. 13. See note.
Sueit, *sb.* sweat, i. 8. 30.
Suete, *adj.* sweet, i. 62. 9.
Suffir, *v. inf.* suffer, i. 110. 2.
Suirlie, *adv.* surely, i. 78. 29.
Suld, *v.* should, i. 6. 13; 14. 3; sulde, i. 6. 14.
Sum, *adj.* some, i. 3. 13; 4. 2; 4. 9; 23. 7; summe, i. 55. 1.
Sumpart, *adv.* to some extent, i. 21. 9.
Sumthing, *sb.* something, i. 4. 31.
Suorde, *sb.* sword, i. 51. 2.
Superstitius, *adj.* superstitious, i. 28. 4.
Suppare, *sb.* supper, i. 84. 23.
Supple, *sb.* supplement, ii. 26. 11.
Supponis, *v. pr. t.* suppose, i. 120. 21.
Surmontit, *v. pt. t.* surmounted, ii. 25. 23.
Suspicionis, *sb.* suspicions, ii. 24. 7.
Sustene, *v. inf.* sustain, i. 8. 35; sustenit, *v. pp.* i. 9. 1.
Suythlie, *adv.* in fact, i. 54. 31; ii. 12. 22.
Swa, *adv.* so, i. 10. 1.
Sweand, *v. pr. p.* swaying, ii. 35. 23. See note.
Sweit, *adj.* sweet, i. 29. 31; 40. 4.
Swellie, *sb.* whirlpool, ii. 63. 8. [Cf. O.E. *zvelz*, O.Dut. *swelgh*, A.S. *geswelg*.] See note.
Swounand, *v. pr. p.* swooning, ii. 35. 24.
Syde, *sb.* side, i. 2. 24; sydis, i. 10. 24.
Syn, *sb.* sin, i. 29. 9; synnis, i. 51. 7.
Syne, *adv.* then, i. 106. 4.
Syth, *sb.* sight, ii. 27. 31.

Tabellis, *sb.* tables, i. 94. 7, 9.
Taill, *sb.* tale, i. 116. 24 (margin).
Tak, *v.* take, i. 34. 1.
Takin, *v. pr. p.* talking, i. 8. 24.
Tane, *v. pp.* taken, i. 69. 14.
Tanting, *sb.* taunting, i. 57. 32.
Taueroun, *sb.* tavern, i. 94. 10.
Teachement, *sb.* teaching, i. 5. 9.
Techaris, *sb.* teachers, i. 38. 8.
Techear, *sb.* teacher, i. 24. 2.
Techement, *sb.* teaching, i. 5. 23; 24. 23.
Teching, *v. ger.* teaching, i. 23. 11.
Techit, *v. pp.* taught, i. 16. 10.
Techze, *v. pr. t.* teach ye, i. 85. 19.

, *v. pp.* tethered, i. 100. 10
n). [M.E. *tedir*, Gael. *tead-*
ı tether.]
ious, *adj.* rash, ii. 10. 11.
lie, *adv.* rashly, i. 40. 7.
zar, *sb.* temporiser, trimmer,
7; *pl.* i. 53. 25.
, *sb.* temple, i. 29. 19.
is, *sb.* tenants, i. 8. 6.
ten, all told, or together=
gue, ii. 75. 33.
j. tenth, i. 18. 10(*k*).
. care, attention, i. 116. 24
n); ii. 65. 4. See note on
24.
un, *sb.* trial, i. 62. 28; temp-
, i. 120. 17.
. tears, i. 107. 2.
sb. terms, i. 93. 6, 8.
, *adj.* terrible, i. 118. 19.
v. pr. t. testifies, i. 17. 15.
v. pt. t. testified, i. 17. 19.
b. teeth, ii. 65. 20.
on. they, i. 126. 15; ii. 18.

pron. them, i. 2. 3; 2. 13;
8. 32.
dv. there, i. 2. 23.
r. their, i. 3. 12, 24; 5. 24.
adv. thereto, i. 4. 15.
em. pr. those, i. 100. 3.
. thatch, i. 114. 22. See note.
ron. them, i. 28. 30; 31. 5.
pron. them, i. 2. 8.
tv. then, i. 54. 19.
geifing, *sb.* thanksgiving, i.
thankisgeuing, i. 129. 3, 5.
v. there, i. 20. 2.
ron. their, i. 64. 3, 5; ii. 8.
.
adv. therein, i. 89. 8.
adv. thereof, i. 4. 35.
ou, *adv.* by that means, thence,
7.
onj. that, i. 9. 15.
on. they, i. 3. 20, *passim*.
m. pr. those, i. 7. 2; 10. 21.
thee, i. 11. 17; 7. 27; ii.
, 21.
. thief, i. 78. 4; 108. 7.
adv. thereof, i. 92. 5.
e, *sb.* theologian, i. 62. 20;
ologis, i. 11. 3.
pron. itself, ii. 22. 17; 57. 25.
n. thy, i. 4. 10; 13. 8.
. theft, i. 106. 22.
slie, *sb.* stealthily, by theft,
24.
j. thick, i. 87. 12.

Thir, *dem. pr.* these, i. 3. 10, 16; 5.
32; 6. 34.
Thirldum, *sb.* thraldom, i. 50. 17.
Thirsillis, *sb.* thistles, ii. 59. 20.
Thochtis, *sb.* thoughts, i. 6. 22; 67.
32.
Thow, *pron.* thou, i. 14. 2.
Thowsand, *adj.* thousand, ii. 67. 28.
Thrall, *v.* enslave, i. 88. 8; thral, i.
89. 27.
Thraw, *v. inf.* twist, i. 89. 5. See
note.
Thrawin, *v. pt. p.* twisted, i. 112. 26.
Thre, *adj.* three, i. 12. 6, 19.
Threfald, *adj.* threefold, ii. 46. 27.
Thretty, *adj.* thirty, ii. 36. 2.
Thrid, *adj.* third, i. 2. 16(*a*); 12. 36.
Thrist, *sb.* thirst, ii. 12. 31.
Throu, *prep.* through, i. 96. 17.
Throuchlie, *adv.* thoroughly, i. 68.
19.
Throw, *prep.* through, on account of,
i. 2. 24; 5. 23, 33; 21. 10.
Throwchlie, *adv.* thoroughly, ii. 48. 9.
Thryiss, *adv.* thrice, i. 83. 13; thryse,
i. 129. 6.
Till, *prep.* to, i. 55. 32.
Tincland, *adj.* tinkling, i. 75. 7.
Titill, *sb.* title, i. 51. 33; 52. 8.
Togidder, *adv.* together, i. 2. 14; 7.
19.
Toneit, *v. pp.* tuned, i. 18. 5.
Tong, *sb.* tongue, i. 25. 3.
Toung, *sb.* tongue, i. 9. 9; 87. 26;
pl. toungis, i. 52. 24.
Toure, *sb.* tower, ii. 49. 17.
Towart, *prep.* toward, i. 53. 2.
Traditionis, *sb.* traditions, i. 115. 17.
Traist, *sb.* trust, ii. 22. 20.
Transfigurat, *v. pt. t.* transfigured, i.
87. 11.
Trattil, *v. pr. t.* prattle, i. 50. 24.
See note.
Trattilis (trittil trattilis), *sb.* idle tales,
ii. 82. 15.
Treit, *v. inf.* treat, i. 21. 20.
Tressonable, *adj.* treasonable, i. 122.
5.
Tressoun, *sb.* treason, i. 40. 12.
Tressour, *sb.* treasure, i. 44. 22.
Trete, *v. pr. t.* treat, ii. 7. 8.
Treuth, *sb.* truth, i. 25. 21.
Trew, *adj.* true, i. 5. 19, 21.
Trewith, *sb.* truth, i. 126. 17.
Trewlie, *adv.* truly, i. 121. 26.
Trewthis, *sb.* truth's, i. 49. 19.
Trible, *sb.* trouble, i. 63. 6. See note.
Tribuland, *v. pr. t.* troubling, ii. 28.
29.

Tribulis, *sb.* troubles, i. 49. 20.
Tribulit, *v. pp.* troubled, i. 64. 23.
Tribulus, *adj.* troublesome, i. 51. 15.
Trimble, *v. inf.* tremble, i. 40. 5.
Trittil trattilis, *sb.* silly tales, gossip, ii. 82. 15.
Trompet, *sb.* trumpet, i. 37. 3, 15.
Trow, *v. pr. t.* think, believe, i. 29. 20; trowit, *v. pp.* i. 103. 14. See note.
Tryt, *v. pp.* tried, ii. 11. 26.
Tuecheing, *prep.* touching, i. 31. 21.
Tuisday, *sb.* Tuesday, i. 16. 19(*b*).
Tuith, *sb.* tooth, i. 16. 12.
Tuke, *v. pt. t.* took, i. 41. 32.
Turretis, *sb.* turrets, ii. 21. 25.
Twa, *adj.* two, i. 6. 30.
Tweche, *v.* touch, i. 86. 14.
Tweche stane, *sb.* touch-stone, ii. 7. 2.
Tweching, *v. pr. p.* touching, regarding, i. 2. 7.
Twelf, *adj.* twelve [M.E. *twelf*], i. 89. 25.
Twelft, *adj.* twelfth, i. 39. 3.
Twisday, *sb.* Tuesday, i. 2. 22; 20. 17.
Twith, *sb.* tooth, i. 100. 5.
Twyse, *adv.* twice, ii. 15. 10.
Tyist, *v.* persuade [Vin. Lat. *persuadere*], ii. 51. 12.
Tyll, *prep.* to, i. 4. 6; 8. 23.
Tymmir, *sb.* timber, i. 114. 23.
Tynis, *v. pr. t.* loses, ii. 60. 24.
Tyrrannis, *sb.* tyrants, i. 29. 8.
Tytle, *sb.* title, i. 8. 9.

Vnabaisitlie, *adv.* shamelessly, ii. 8. 27.
Vnbluidy, *adj.* bloodless, i. 88. 28.
Vnclene, *adj.* unclean, i. 45. 11.
Vnct, *v.* anoint, i. 108. 24. See note on i. 83. 11.
Vncting, *sb.* anointing, i. 80. 14.
Vnctit, *v. pp.* anointed, i. 95. 12. See note on i. 83. 11.
Vnctment, *sb.* ointment, ii. 64. 22.
Vndefylit, *adj.* undefiled, ii. 22. 15.
Vnderstand, *v. pp.* understood, i. 135. 20; ii. 45. 16.
Vnderstude, *v. pt. t.* understood, i. 25. 17.
Vndouttitlie, *adv.* undoubtedly, i. 29. 5.
Vnfentzetlie, *adv.* i. 114. 26.
Vnfenzeit, *adj.* unfeigned, i. 2. 4; 54. 1. See note on i. 2. 4.
Vnfenzeitlie, *adv.* unfeignedly, i. 10. 25.
Vnfenzetlie, *adv.* unfeignedly, i. 10. 5.
Vnfreindis, *sb.* unfriendly persons, i. 96. 17.
Vnganand, *v. pr. p.* unbecoming, ii. 59. 6.
Vnhappelie, *adv.* unhappily, ii. 6. 16.
Vniing, *v. pr. p.* uniting, ii. 43. 8.
Vniit, *v. pp.* united, ii. 41. 2(*c*).
Vnlaw, *sb.* fine, i. 95. 6.
Vnlesum, *adj.* unlawful, i. 128. 7.
Vnperisit, *v. pp.* not perished, ii. 73 (title).
Vnqualifeit, *adj.* unqualified, i. 100. 19(*a*), 24.
Vntwechit, *v. pp.* untouched, i. 12. 6; vntwecheit, ii. 60. 13.
Vnuorthelie, *adv.* unworthily, i. 86. 10.
Vnvretin, *v. pp.* unwritten, i. 118. 10.
Vpe, *adv.* up, i. 12. 24.
Vpheit, *v. pp.* lifted up, exalted [Vin. Lat. *sublimetur*], ii. 58. 33. See note.
Vproir, *sb.* uproar, i. 6. 17.
Vpryse, *v. inf.* rise up, i. 25. 7.
Vseit, *v. pp.* used, i. 83. 5; vsit, i. 24. 35.
Vsis, *v. pp.* uses, for used, i. 25. 13.
Vter, *adj.* utter, i. 7. 11.
Vther, *adj.* other, i. 3. 20; *pl.* vtheris, i. 2. 3; 3. 14; 4. 27.
Vtherwayis, *adv.* otherwise, i. 4. 29.
Vtiliteis, *sb.* utility's, i. 24. 4.
Vtmaist, *adj.* utmost, ii. 48. 33.
Vuir, *adj.* upper, i. 50. 35 (marg.)

Var, *v.* were, i. 82. 9.
Venemous, *adj.* venomous, ii. 61. 17.
Venum, *sb.* venom, i. 40. 4.
Veralie, *adv.* verily, i. 87. 19.
Veray, *adj.* very true, real, i. 10. 5.
Veritie, *sb.* truth, i. 10. 24.
Verming, *sb.* vermin, ii. 31. 25.
Verray, *adj.* very, i. 12. 7.
Vertew, *sb.* virtue, i. 23. 13; 107. 12. See note on i. 23. 13.
Vincust, *v. pp.* vanquished, ii. 48. 5 (sidenote).
Violente, *sb.* violence, ii. 5. 3. [Lat. *violentia.*]
Vitious, *adj.* vicious, i. 44. 1. 9.
Voce, *sb.* voice, ii. 7. 10.

Waik, *adj.* weak, i. 27. 3, 26.
Waik, *v.* watch, i. 111. 6, 8; ii. 17. 9. See note on i. 6. 6.
Waikit, *v. pp.* weakened, ii. 58. 30.
Waiknes, *sb.* weakness, ii. 16. 10.
Wailzeant, *adj.* valiant, ii. 3. 3; 5. 35.
Waintis, *v. pr. t.* vaunts, ii. 37. 6.

n, *sb.* weapon, ii. 6. 3. 11.
v. inf. expose, i. 50. 20.
v. pr. t. waste, i. 33. 14.
. know, ii. 55. 19.
. wall, i. 27. 4.
v. aux. would, i. 4. 28; 7. 3.
v. choose? will, i. 81. 24. See

v. inf. [A.S. *pacian, pacigan;* G. *wachen*], watch, i. 6. 6. ote.
, *v. pp.* waken, i. 6. 17.
g, *v. pr. p.* watching, i. 107. 2.
nit, *v. pp.* wakened, ii. 13. 7.
b. wax, i. 107. 27.
sb. womb, i. 17. 32. See

adj. vain, i. 76. 26; 89. 14.
lkand, *adj.* vain-talking, ii. 5.
s, *v. pr. t.* vaunt, ii. 27. 7.
vap), *v.* throw, ii. 66. 22(*b*).
, *v. pp.* thrown, i. 94. 6; 113. 128. 17; ii. 66. 22(*b*). See on i. 94. 6.
were, i. 4. 21; 6. 4; 12. 13.
ij. wary, careful, ii. 60. 21.
v. aux. were, i. 15. 22.
sb. world, i. 4. 29.
e, *adj.* worldly, ii. 17. 12.
adv. cautiously, i. 24. 1.
, *adj.* very true, i. 86. 22; y, real, i. 86. 7; ii. 52. 11.
pt. t. knows, i. 29. 23; wate, 16; 86. 3. See note on i.

sb. water, i. 83. 13.
nd, *adj.* wavering, ii. 24. 7.
sb. magician, ii. 63. 7.
, *adj.* weighty, i. 30. 9; ii.
, *sb.* weather, ii. 55. 15.
is, *sb.* widows, i. 14. 9; 112.

sb. weeds, ii. 64. 30.
, *sb.* welfare, i. 3. 5; 13. 14.
dv. well, i. 11. 4; 24. 5.
b. war, i. 96. 9 (see note); ii. 3, and margin.
, *sb.* warfare, ii. 17. 13.
v. pr. t. weave, ii. 58. 23.
adj. wealthy, i. 128. 13.
, *sb.* velvet, i. 114. 18. See

, *sb.* women, i. 29. 9.
sb. work, ii. 16. 13.
sb. work, volume, i. 55. 19.
me, *sb.* a working tool, ii. 6.

Werst, *adj.* worst, i. 12. 36; 114. 15(*b*).
Wes, *v.* was, i. 3. 20; 31. 18 (i. 43. 5). See note on i. 31. 18.
Wesche, *v. inf.* wash, i. 13. 35.
Weschelis, *sb.* vessels, i. 94. 3, 12.
Weschin, *v. pp.* washed, i. 108. 12; ii. 22. 24.
Wey, *v. inf.* weigh, i. 134. 7.
Weyit, *v. pt. t.* weighed, i. 51. 3.
Wg, *v. pr. t.* feel disgust, ii. 31. 32; 59. 35. See note on ii. 31. 32.
Wices, *sb.* vices, i. 65. 29.
Wichecraft, *sb.* witchcraft, i. 118. 16.
Wicketlie, *adv.* wickedly, i. 41. 21; wickitlie, i. 116. 23.
Wickitnes, *sb.* wickedness, i. 30. 31.
Wikit, *adj.* wicked, i. 5. 27; 8. 27.
Wilbe, *v.* will be, i. 24. 28.
Windfallin, *adj.* boastful, ii. 10. 4.
Winezarde, *sb.* vineyard, i. 45. 10.
Wirkaris, *sb.* workers, i. 75. 13; 105. 30.
Wirking, *v. ger.* working, i. 122. 18.
Wirscheping, *v. ger.* worshipping, ii. 5. 15.
Wirschipfull, *adj.* worshipful, worthy, ii. 23. 12; 77. 29.
Wisdum, *sb.* wisdom, i. 125. 26; wisdume, i. 97. 5.
Wissing, *v. pr. p.* wishing, i. 13. 21.
Witsonday, *sb.* Whitsunday, i. 2. 21; 53. 22.
Wnfaythfulnes, *sb.* unfaithfulness, ii. 21. 13.
Wnwar, *adj.* unwary, ii. 64. 28.
Woceis, *sb.* voices, ii. 54. 26.
Wodinsday, *sb.* Wednesday, i. 126. 11.
Wodnes, *sb.* fury, madness, ii. 21. 3; woudnes, ii. 23. 32.
Woid, *adj.* void, i. 54. 25.
Wolter, *sb.* an overturning, i. 49. 22.
Woltring, *v. ger.* overturning, i. 15. 10. See note.
Wolumis, *sb.* volumes, ii. 51. 17.
Womet, *v.* vomit, ii. 54. 1.
Wonderous, *adj.* wondrous, i. 23. 19.
Woo, *sb.* woe, i. 40. 11.
Wors, *adj.* worse, ii. 81 (headline).
Worschipar, *sb.* worshipper, ii. 21. 12.
Worschippit, *v. pp.* worshipped, i. 41. 18.
Worthi, *adj.* worthy, i. 4. 35.
Woteis, *sb.* votes, ii. 76. 26.
Woud, *adj.* mad, ii. 27. 2.
Wouing, *v. pr. p.* wooing, i. 74. 10.
Woul, *sb.* wool, ii. 65. 18; wowl. ii. 65. 19.

Woulfis, *sb.* wolves, i. 14. 15; ii. 8. 27. Voulfis, *sb.* wolves, ii. 65. 17.
Wounderis, *sb.* wonders, i. 15. 8; 17. 24.
Wow, *sb.* vow, i. 112. 3.
Wow, *v. inf.* vow, i. 112. 2; wowit, *pp.* i. 112. 11.
Wow, *sb.* wool, ii. 65. 10.
Wowein, *v. pp.* woven, ii. 65. 9.
Wpbigare, *sb.* builder, ii. 3. 4.
Wpbigging, *v. ger.* building, ii. 6. 1.
Wpryiss, *v.* arise, ii. 70. 13.
Wpsproung, *v. pp.* sprung up, ii. 12. 29.
Wpsprouting, *v. pr. p.* sprouting, ii. 18. 13.
Wrait, *v. pt. t.* wrote, i. 54. 21; 71. 17 (margin); 139. 3.
Wraith, *sb.* wrath, i. 7. 1; 14. 6.
Wrangous, *adj.* wrongly obtained, i. 106. 25.
Wranguslie, *adv.* wrongfully, i. 53. 4.
Wrayith, *sb.* wrath, i. 30. 14; wrayth, 81. 19. See note on i. 30. 14.
Wrechit, *adj.* wretched, i. 133. 29.
Wreit, *sb.* writ, ii. 7. 16.
Wrek, *sb.* wreck, i. 8. 19.
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Wristingis, *sb.* wrestings, ii. 23. 27.
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vi. . . . i. 6 31; i. 119 8; ii. 28 31; ii. 54 25; ii. 61 10; ii. 79 32

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CORRECTIONS AND EMENDATIONS.

VOLUME I.

P. 5, l. 14.
26, 12.
124, 22 (margin). } *For* "ye" *read* "thee," *or* "ye" (?).

8, 11.
12, 2.
128, 2.
129, 26. } *For* "ye" *read* "the."

12, 12. *For* "eccliasticall" *read* "eccle*s*iasticall."
31, 6 (margin). *Insert* 5.
81, 13. *For* "onlyke" *read* "on lyke."
85, 19. *For* "techze" *read* "tech ze."
88, 28 (margin). *For* "Butdeg." *read* "Burdeg."
90, 15. *For* "interpet" *read* "interpret."
99, 16. *For* "eftemis" *read* "estemis."
107, 12. *For* "the" *read* "thee."
114 (note 2). *For* "or" *read* "for."
125, l. 1 (margin). *For* "ou" *read* "our."
125, 4. *For* "quow" *read* "quhow."
134, 22 (margin). *For* "Aphica" *read* "Aphrica."

VOLUME II.

P. 4, l. 14. *Delete* , *after* "people."
10, 8. *For* "puff" *read* "puft."
16, 2, 3.
32, 17.
54, 25.
56, 2(*b*), 14, 18, 21.
67, 2. } *For* "the" *read* "thee."
18, 27 (margin). *For* "Luthe-ranis" *read* "Luther-anis."
55, 24. *For* "thiftuoulie" *read* "thiftuouslie."
62, 25 (margin). *For* "Calui-nianis," *read* "Caluin-ianis."

[The marginal notes are printed in the contracted forms used in the original editions.—ED.]

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